

THE
GEOGRAPHICAL DICTIONARY
OF
ANCIENT AND MEDIAEVAL INDIA

BY
NUNDO LAL DEY, M.A., B.L.,

SECOND EDITION

LUZAC & CO.,
36, Great Russell Street, London, W.C. 1.

1927

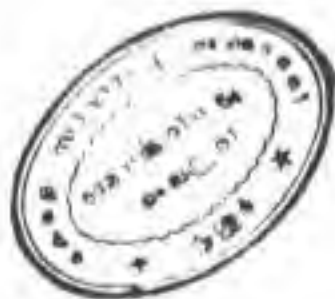
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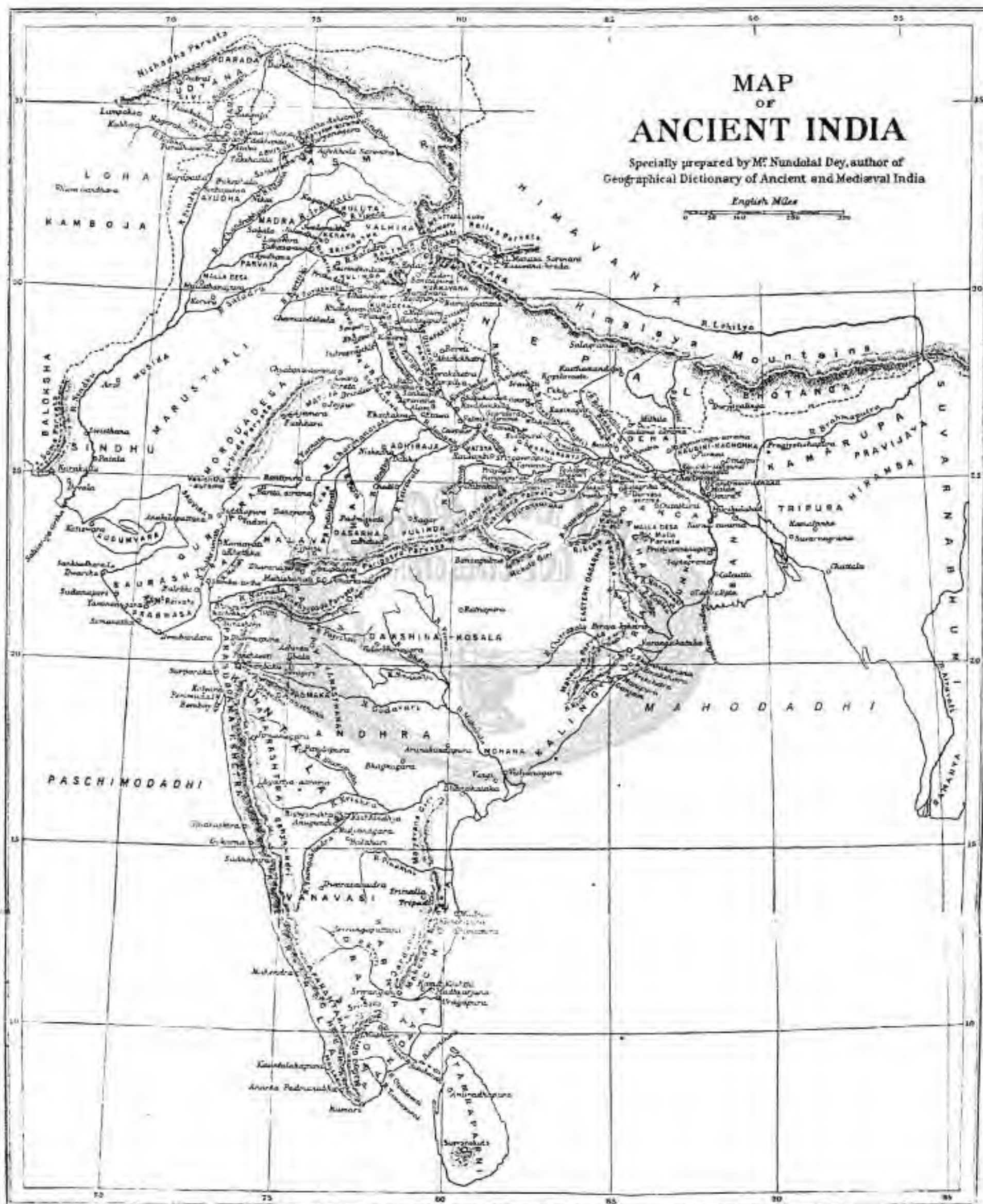
TO
Raja Reshee Case Law, C. I. E.,
WHOSE UNFAILING ENCOURAGEMENT KEPT ALIVE MY LOVE FOR
HISTORICAL RESEARCHES, THIS HUMBLE VOLUME IS DEDICATED
AS A TOKEN OF AFFECTION AND GRATITUDE.

Nundo Lal Dey

Specially prepared by Mr. Nundolal Dey, author of
Geographical Dictionary of Ancient and Mediaeval India

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English Miles



PREFACE TO THE SECOND EDITION.

IN the present edition, considerable additions have been made to the names and accounts of places in the light of later researches, and blemishes of the previous edition removed as far as possible. The arrangement of names of places has been made strictly alphabetical in view of its greater convenience for reference, and authorities supplied for statements that were in want of such support.

The materials for the work have been, I need hardly add, compiled from a variety of sources—Sanskrit, Pali, etc., including, of course, works of many European writers interested in Indian antiquities.

Ancient Geography is an essential adjunct to history, and the usefulness of a compendium of such geographical information for a full and just appreciation of the latter hardly needs any mention, specially when time has mutilated or obscured the ancient names of places that usually figure in the historical narratives. Indian history, ancient or mediæval, and the documents upon which it is principally based, are full of these names; and unless they are elucidated in a systematic way as far as possible, the path of the historian and, for the matter of that, of the ordinary readers of history, will continue uneasy for this difficulty alone.

A study of the words in this *Dictionary* will show that time has mutilated many original names almost out of recognition. The restoration of the altered derivatives to their genuine originals is not, however, an impossibility in view of the fact that most of the changes are found not to have taken place haphazardly. Barring names displaced by new ones by some cause or other, they appear in most cases to be governed by the rules of Prākṛit grammar, except where the peculiar brogue of a particular place has evoked or modified the application of the rules. I give below some of the principal rules illustrating them by words from the toponomy of this *Dictionary* :—

AFFIXES.

Adri is changed into **ar**, as Gopādri, Goaliar (Gwalior); Charapādri, Chunar.

Bhukta is changed into **hut**, as Tirabhukta, Tirhut.

Bhukti is changed into **huti**, as Jajākbhukti, Jejabati.

Dhātugarbha is changed into

(a) **Dhapa** as Śilā-dhātugarbha, Śilā-dhāpa.

(b) **Dīpa**, as Śilā-dhāpa, Śilā-dīpa.

(c) **Diā**, as Veṭha-dhātugarbha (=Veṭhadhāpa=Veṭhadīpa), Bethā-diā.

(d) **īā**=Bethīā.

Dvīpa (pronounced **Dīpa**) is changed into

(1) **diā**, as Navadvīpa, Nadiā.

(2) **wā**, as Kaṭadvīpa, Kāṭwā.

Giri is changed into

(a) **ger**, as Mudgagiri, Manger.

(b) **gu**, as Kolagiri, Koṭagu (Koorg).

Grāma is changed into **gāon**, as Savargrāma, Sonārgāon ; Kalahgrāma, Kahalgāon.

Griha is changed into

- (a) **gir**, as Rājagriha, Rājgir.
- (b) **ghira**, as Kujjagriha, Kajugira ; Jahuugriha, Jahugira.

Haṭṭa is changed into **het**, as Śrīhaṭṭa, Sīhet (Syihet).

Kṣetra is changed into

- (a) **ehhātra**, as Ahikahetra, Ahichhātra.
- (b) **chchhātra**, as Ahikahetra, Ahichchhātra.

Nagara is changed into

- (a) **nār**, as Kuśīnagara, Kusinār ; Gīrinagara, Gīrnār.
- (b) **ner**, as Jirvanagara, Jooner.

Paṇi is changed into

- (a) **hal**, Aśāpali, Yesabal.
- (b) **pali**, as Trisāpali (=Trichāpali), Trichinopoly.
- (c) **oli**, as Ahalyāpali, Ahirali (also Ahīār).

Pattana is changed into

- (a) **paṭṭana**.
- (b) **patam**, as Śrīrāṅgapattana (=Śrirangapattana), Seringapatam.

Prastha is changed into **pat**, as Pāṇiprastha, Panipat ; Śonaprastha, Sonpat ; Bhāga-prastha, Bāgpat.

Pura, where it does not retain the original form **pur**, is changed into

- (a) **wār**, as Purushapura, Peshawār ; Nalapura, Narwār ; Matipura, Madwār ; Śālvapura, Alwār ; Chandrapura, Chandwār.
- (b) **urā** or **ur**, as Māyāpura, Mayura ; Śiṣhapura, Sīgur ; Jushkapura, Zukur.
- (c) **or**, as Traipura, Teor ; Chanderādityapura, Chander.
- (d) **ora**, as Ithalapura, Eltham.
- (e) **ore**, as Lavapura, Lahore.
- (f) **ola**, as Āryapura, Alhola.
- (g) **ār**, as Kusumapura, Kurnār.
- (h) **aur**, as Siddhapura, Siddhaur.
- (i) **oun**, as Hīrāyapura, Hindoun or Herdoun.

Puri is changed into

- (a) **oli**, as Madhupurī, Maholi.
- (b) **auri**, as Rājapurī, Rājauri.

Rāshtra is changed into

- (a) **rāṭhā**, as Mahārāshṭra, Marāṭhā.
- (b) **rāt**, as Mayarāshṭra (=Mayarāt), Mirāt.

Sthāna is changed into

- (a) **ṭhan**, as Pratiśṭhāna, Patihay.
- (b) **tan**, as Purānādhishṭhāna, Pandrentan.

Sthala is changed into **thal**, as Kapisthala, Kaithal.

Sthali is changed into **thali**, as Vāmanasthali, Bantali ; Pūrvasthali, Parthali (of the Greeks).

Sihāna is changed into

- (a) **thān**, as Śrī-sihānaka, Thān ; Sihānviwara, Thāneswar.
- (b) **stān**, as Darada-sihāna, Dardistān.
- (c) **tān**, as Mālasihāna, Multān ; Śakasihāna, Sis

Vana is changed into

- (a) **muna**, as Lodhravana, Lodhmunā.
- (b) **un**, as Kumāravana, Kumāun.
- (c) **aln**, as Buddhavana, Budhain.
- (d) **ān**, as Yashāvana, Jethiān.

Vatī is changed into

- (a) **autī**, as Lakshmanavati, Lakhnauti ; Champavati, Champauti.
- (b) **bal**, as Charnavati, Charobal.
- (c) **ol**, as Darbhavati, Dabhoi.
- (d) **otī**, as Amaravati, Amroli.
- (e) **wā**, as Vetravati, Betwā.

I.—ELISIONS.

Many of the aforesaid changes, which are formed by a process of contraction, may be accounted for by the application of the well-known rule of elision of the Prākṛita grammars : the consonants *k, g, ch, j, t, d, p, y* and *v* when non-initial and not compounded are elided.¹ I give only a few illustrations :—

- Elision of *k*, as Kauśiki, Kuśi ; Sāyapūra, Sāpāra ; Aparāntaka, Aparānta ; Sākambharī, Sambhār.
- “ *g*, as Bhīgu-kachchha, Bheru-kachchha, Barach ; affix nagara, nār ; Trigarta, Tahora.
- “ *ch*, as Chakshu, Aksho, Oxus ; Achiravati, Ahravati ; Chakshumati, Ikshumati.
- “ *j*, as Bhojapāla, Bhopāl (Bhūpāl) ; Ajiravati, Ahravati ; Tulabhavāni-nagar.
- “ *t*, as Kuluta, Kulu ; Jyotirathā, Jolita ; Yayāti-pura, Jāipur.
- “ *d*, as Meghanāda, Megnā ; Arbuda, Ābu ; Achchhoda-sarovara, Achchhāvat.
- “ *p*, as the affix pura, ur ; Purushapura, Peshāwār ; Gopāksvana, Goa ; Gopādri—(Gopālādri), Gollīor (Gwallior) ; Māyāpura, Mayura.
- “ *y*, as Ayodhyā, Āudh ; Nārāyanasara, Nārānsar ; Ujjayini, Ujjain ; Sañjayanī, Sañjān.
- “ *v*, as Yavananagara, Junāgar ; Yavanapura, Jaunpur ; Karna-suvarna, Kānsōnā.

Besides the above, the following letters are often elided :—

- (1) Final *a*, as the affixes Pura, Pur ; Nagara, Nagar ; Grāma, Grām ; sometimes initial *a*, as Apāpa-puri, Pāpa.
- (2) *i*, as Irana, Ran or Runa of Cutch ; Iravati, Rāvi ; Tālikata, Talkāda.
- (3) *u*, as Udaṇḍapura, Daṇḍapura.
- (4) *th*, as Mithilā, Miyul.
- (5) *n*, as Pratishthāna, Pratishthā ; Kuntalapura, Kantalsakapura ; Kunda-grāma, Kotigām ; Kaṇṭakadvīpa, Kāṭwā ; Baruṇā, Bārā ; Ananā, Anai.

¹ *Ayuktavyāyākaraṇa kapaṭhajātāntarāyānāṁ prajñāpāṭ* (Vararuchi's *Prākṛita-prakāśa*, II, 1, 2).

- (6) Non-initial *m*, as *Ārāmanagara*, *Ārā*; *Kumārī*, *Kuārī*.
- (7) Compound *r*,² including *ri*, as the affix *Grāma*, *Gāma*; *Gayāśreha*, *Gayāśia*; *Varendra*, *Barenda*; *Lodhravana* (*Kānana*), *Lodhmuna*; *Trikalāga*, *Tilāga*; *Pitācāka*, *Pihā*, *Pehā*.
- (8) *l*, as *Mudgala-giri*, *Mudga-giri*; *Chattala*, *Chatta-grāma*; *Kolāhala*, *Kalhuā*.
- (9) The sibilants *ś*, *ṣ*, *s*, especially when compounded with another consonant, as *Śālwapura*, *Alwar*; *Śūkarakṣetra*, *Ukhalakṣetra*; *Peshāpura*, *Pithāpur*; *Kāshthamandapa*, *Kātmānda*; *Pushkara*, *Pokhrā*; *Mānasa-sarovara*, *Mānsarovara*; the affixes *Śiṭhāna*, *Sthāna*, *Sthāna* becoming *Thāna*, *Thāna*, *Thāna*, respectively; *Shalatika-parvata*, *Khalatika-parvat*; the affix *Rāshtra*, *Rāt*; *Hastisomā*, *Hātsu*; *Pāṣaka*, *Thala*, *Pāṣaka*. In some cases of elision of the compound sibilants the preceding vowel is lengthened.
- (10) *h*, as *Varāha-kṣetra*, *Bāramula*; *Hushkapura*, *Uksur*; *Hastakavapra*, *Astakavapra*; *Hrishikeśa*, *Rishikes*; *Hūpadeśa*, *Undes*; *Pranahitā*, *Pranītā*.

II.—CHANGE OF CONSONANTS.

- (a) (1) Tenues change into corresponding medials :—
k=*g*, as *Śākala*, *Sāgala*; *Kilkilā*, *Kilgila*.
ch=*j*, as *Achiravati*; *Ajiravati*; *Achinta*, *Ajanta*.
t=*ḍ*, or *d*, as *Lāta*, *Lāda* (*Larika* of the Greeks).
t=*d*, as *Tāulipā*, *Dāwalipā*; *Nātikā*, *Nādikā*; *Bātāpī-pura*, *Bādāmi*; *Tāuligila*, *Dindigala*; *Airavati*, *Irāvati*.
p=*b* (*v*), as *Goparāshtra*, *Govarāshtra*; *Parnāsā*, *Barnāsā*; *Pāpa*, *Pāvā*; *Paripura*, *Rintamhar*.
- (2) Medials change into corresponding tenues :—
g=*k*, as *Nava-Gāndhāra*, *Kandahar*.
j=*ch*, as *Nilājan*, *Nilāchan* (nasalized).
ḍ=*t*, as *Kundagrāma*, *Kotigāma*.
d=*t*, as *Pondanya*, *Potana*; *Samedā-giri* (*Samādī-giri*), *Samet-śekhara*; *Tripadi*, *Tirupati*.
b (*v* or *w*)=*p*, as *Pāvā*, *Pāppaur*; *Varusha*, *Polusha*.
- (3) Unaspirated surds are aspirated :—
k=*kh*, as *Kustana*, *Khotan*; *Śūkarakṣetra*, *Ukhalakṣetra*; *Pushkara*, *Pokhrā*.
ch=*chh*, as *Vichhagrāma* in its Sanskritised form is evidently *Bṛishhika-grāma*.
t=*th*, as *Ashṭa* (*Vināyaka*), *Āth* (eight); *Yashtrana*, *Jethian*.
t=*th*, as *Stambha-tirtha*, *Thamba-nagara* (Cambay); *Śrāvasti*, *Sāvattih*; *Pātharghātā* from *Prastaraghātā*; *Hastakavapra*, *Hāthab*.
p=*ph*, as *Surpāra*, *Sophūr*, *Ophūr* of the Bible.
- (4) Aspirated surds are unaspirated :—
kā=*k*, as *Khambe* (*Stambha-tirtha*), Cambay; *Khetaka*, *Kaira*.
chh=*ch*, as *Kachh*, *Kach* (Cutch); *Bhigakachchha*, *Beoach*.
th=*t*, as *Bhurīreshthika*, *Bhurūt*; *Pitha*, *Pita-sthāna*; *Kāshthamandapa*, *Kātmānda*; *Parāpādhishtāna*, *Pandritan*.
th=*t*, as *Śakrasthāna*, *Sistan*; affix *Prastha*. *Pat* by elision of *s*; *Mōlasthāna*, *Multan*.
ph=*p*, as *Phenā*, *Pain-Gaḡā*.

² *Sarvatra lazarām* (*Prākṛit-Prakāśa*, III, 3).

(5) Unaspirated sonants are aspirated :—

g=gh, as Śrīgagiri, Singheri; Kubjagiri, Kajugira; Jahugiri, Janghira; Śrīraṅgam, Seringham; Nagarahāra, Nangenhāra.

j=jh, as Jejabhukti, Jajhoti.

ḍ=ḍh, as Puṇḍarikapura, Pāṇḍharpur.

d=dh, as Varadā, Wardhā; Nishāda, Nishadha-bhūmi.

b (v or w)=bh, as Vidiśā, Bhilsā; Bāgmati, Bhāgmati; Avagāna, Abhagana (Afghanistan).

(6) Aspirated sonants are unaspirated :—

gh=g, as Meghanāda, Megnā; Ghargharā, Gargrā.

ḡh=d, as Vasādhya, Basād.

dh=d, as Sudhāpura, Sunda; Samādhigiri, Samedagiri; Sairindhā, Sarhind.

bh=b (v or w), as Bhushkara, Bokhara; Bhatansab, Bolan; Sābhramati, Sābarmati; Sarabhi, Sorab; Bhadrā, Wardhā; Alambhika, Alavi; Bhāgaprastha, Bāgpat; Kubhā, Kabul.

(7) Dentals change into corresponding cerebrals :—

t=ṭ, as the affix Pattava, Pṭṭava; Kustana, Khotan; Rohitāśva, Roṭas.

th=ṭh, as Kapisthala, Kṛpisthāla.

ḍ=ṭ, as Tilodaka, Tildā.

dh=ṭh, as Virōdhaka, Virōṭhaka.

n=ṇ, as Mahānadi, Mahāṇai.

CHANGE OF NASALS.

(b) ā=ṇ, as Śrīgagiri, Singhād.

u=(1) ḍ, as Gaṇa-muktesvara, Gaṇa-muktesvara.

(2) t, as Kṛishnapura, Kṛishṭapura.

(3) b, as Trishṇā, Tietā.

n=(1) t, as Maulianāna, Maltān.

(2) ḡ, as Mahānadi, Mahāṇai.

(3) d, as Gonanda, Gonardda.

(4) ṣ, as Nirāñjanā, Nirāñjarā.

m=(1) b or v, as Mañjulā, Bañjulā; Yamunā, Jahunā; Narmadā, Narbudā.

(2) n, as Tamasā, Tonse.

(3) p, as Sumha, Suppa (-devī).

CHANGE OF SEMI-VOWELS.

(c) y=(1) i, as Rishikulyā, Rishikulīa; Subrahmanya, Subrahmanya.

(2) u, as Pāṇḍya, Pāṇḍu.

(3) p, as Pāriyātra, Pāripātra.

(4) bh, as Saraya, Sarabhu.

(5) l, as Yashtivana, Lātthivana.

(6) j,³ as Yayātipura, Jājpur; Yavanaṣṭra, Jaunpur; Yavadvīpa, Java.

r=l,⁴ (see Interchangeables).

³ Yasya-jah (Prākṛita-prakāśa, II. 31). ⁴ Rojāḥ (Pāṇini).

l = (1) n, as Kalinda, Kuminda.

(2) r, (see *Interchangeables*).

(3) ḍ, as Kolagiri, Koḍagiri.

v is changed into its cognate vowels.

(1) u, as Lavanā, Luni; affix vana, un; Kumāravana, Kumāun.

(2) o, as Vaksha, Oxus; Deva, Deo; Valabhi, Ollā; affix vatī, oti.

(3) au, as Yavanapura, Jaunpur; Navadevakula, Naul (Nawal).

(4) b, (see *Interchangeables*).

(5) l, as Mālava, Malla-deśa; Malābār, Mallāra.

ś = (1) ch, as Śrīkāśāli, Chikākoḷe; Trīśrapalli, Trichinopoli; Śitamba, Chidambara.

(2) k, as Syent, Ken.

(3) ksh, as Śīprā, Kshīprā; Śādhaka, Kshudraka, Oxydraka.

(4) kh, as Khāśa, Khakha.

(5) s, as Śīpā, Sīprā; Śākarakshetra, Soron.

sh = (1) k, as Vrishabhānupura, Brikabhānupura (Varshān).

(2) kh, as Naimishāranya, Nimkhāravana; Tushāra, Tukhāra.

(3) s, as Naimishāranya, Nimsār.

o = b, as Sapta Sindhu, Hapta Hindu; Raa, Raaba (in the Zend and in the dialect of Eastern Bengal).

h = (1) bh, as Sunha, Sumbha; Vaihāra-giri, Bābhāra-giri.

(2) gh, as Bālu-bāhni, Bāghin (Bāgh).

(3) dh, as Ahichhatra, Adhichhatra.

III.—OTHER CHANGES OF CONSONANTS.

(a) k = (1) gh, as Kumbhakona, Kumbhaghona.

(2) l, as Kuṭikā, Kuṭilā.

(3) ch, as Kerala, Chera.

g = (1) ch, as Bāgmati, Bāchmati (perhaps through its intermediate form Bākmati).

(2) y, as Uragapura, Uraiyar; Āpagā, Āpayā; Tagara, Tayer (Ter); Śrīgali (Śrīkāli), Śiyālī; Śāgala (Śākala), Śiyalkot (Śialkot).

(3) s, as Uragā, Uraś.

(4) h, as Vogavati, Vaihāyati.

gh = k, as Bṛitraghni, Vatrak; Vyāghrasara, Baksar (Baxar).

j = (1) y, as Vāṇijagrāma, Vāniyāgrāma.

(2) r, as Ujen (= Ujjayini), Uraia.

ṭ = (1) ḍ, as Tāliketa, Talkād; Medapūta, Mowad.

(2) th, as Surāshṭika, Sulathika.

(3) r, as Khetaka, Kaira; Karpāṭa, Kānārā; Ketalaputra, Kerala; Lāta, Lāra.

d = ḍ, as Uḍra, Uḍiya (Orissa).

ṣ = r, as Uḍiya, Orissa; (Khetaka) Khetaka, Kaira; Koṣāṅgalara, Granganore; Kodagu, Coorg.

dh = (1) ṭ, as Rāḥa, Lāta.

(2) d, as Rādha, Rād; Lādha, Lād.

- t=(1) kh, as Stambha-tīrtha, Khāmbhāt (Kambay).
 (2) ch, as Śānti, Sāñchi.
 (3) ṭh, as Pētenika, Potana, Palṭhān.
 (4) ṣ, as Revavanti, Revadānda; Matipura, Māṇwar.
 (5) ṣ, as Vatsya, Vappa; Vitastā, Vitampā.
 th=(1) ṭ, as Prasthala, Pāṭiālā (Pāṭiālā).
 (2) d, as Pārtha, Pārada.
 d=(1) ḍ, as Tilodaka, Tilādū.
 (2) h, as Udakhaṇḍa, Ohind.
 v=m, as Lodhravana, Lodhumna.

CHANGE OF ASPIRATES.

- (b) The following aspirates are changed into h :—⁸
 gh, as Videgha, Videha; Baghelkand, Bahela.
 dh, as Madhupuri, Maholi; Madhumati, Mohwar.
 bh, as Kubha, Kuba; Tirabhukti, Tirhāt.

CHANGE OF COMPOUND LETTERS.

- (c) ekohh=chh, as Kachchha, Kachh; Machchheri, Machheri.
 kt=tt, as Śaktimati, Sotthivati.
 ksh=(1) kh, as Kahiragrāma, Khiragrāma; Lakshnapāvatī, Lakshnauti.
 (2) kkh, as Dekshla, Dekkhla (Dekkan).
 (3) ch, as Baloksha, Beluchistan.
 (4) chch, as the affix Kshetra, Chchitra; Ahikshetra, Ahichchitra.
 (5) chh, as the affix Kshatra, Chhatra; Ahikshetra, Ahichhatra.
 tt=t, as Mēttānda, Matan.
 ta or tay=(1) chchh } as Matayadōda, Machchheri, Machheri.
 (2) chh }
 dy=(1) j, as Vidyānagara, Bijnagar.
 (2) jj, as Udyānaka, Ujjānaka.
 dhy=jjh, as Madhyadōda, Majjhmadēsa.
 st=(1) ṭ, as Svāṣṭu, Swat [see II, (7); I, (9)].
 (2) ṭh, as Śrāvastī, Sāvasthi.
 śm=sv, as Aśmaka, Asvaka.
 sv=as (by assimilation), as Asvaka, Assaka.

THE INTERCHANGEABLES.

- (d) n and l, as Nūājana, Lūājana; (Lavanā=) Lani, Nun-nadi; Kulinda, Kuninda; Potana, Potali; Kuṇḍinapura Kuṇḍilyapura; Lichchhavi, Nichchhavi; Pāṭaliputra, Pātnā.
 n and ṇ, as Mahānadi, Mahāṇā; Suvarṇagrāma, Sonārgāon.
 r and l, as Korkaṣ, Kolkaṣ; Muchalinda, Machirim; Chera, Chela; Nalapura, Narwar; Chola, Chora.
 v and b, as Vardhamāna, Puṇḍrabardhana; Veṭhadwipa, Bethia; Pārvatī, Parba; Vāhika, Balkh.
 ś and s, as Śīprā, Sīprā; Śōrpāraka, Sōrpāraka.

⁸ Kāshyapadīpikā haṭ (Prakṛi-śaṅkṣā, II, 27).

IV.—CHANGE OF VOWELS.

- a=(1) ā, as Arbuda, Ābu ; Yayātipura, Jājpur.
 (2) ī, as Lohā, Robi ; Rantipura, Rintambur.
 (3) u, as Karatoy, Kuratī ; the affix vana, un (by assimilation) : Kuramu, Krumu.
 (4) ai, as Achiravati, Airāvati ; Uragapura, Uralyār.
 (5) o, as Karura, Korura ; Saravatī, Solomatis of the Greeks ; Madhumati Modhwar.
- ā=(1) a, as Tāmralipta, Tamālīp(a).
 (2) i, as Karatoyā, Kuratī.
 (3) u, as Tamālīkā, Tamlok ; Kairā-māli, Kairu.
- i=(1) u, as Trimalla, Tīrumalla ; Tripadī, Tīrupadī ; Kulinda, Kulu ; Tamālīka, Tamlok.
 (2) e, as Prithūdaka, Pehoa ; Pinākiot, Penāe ; Trikalīga, Telīga.
 (3) ai, as Tripura, Traipura.
- u=(1) ā, as Teipura, Tipārā ; Pūrvasthali, Parthalis of the Greeks ; Purālī Pārālī of the Greeks ; Paṇḍarika-kshetra, Pāṇḍapura ; Gehamra, Galmāe.
 (2) ī, as Uḍupa, Uḍipa ; Maṇḍulā, Māṇḍī (Mānjera).
 (3) o, as Savaragāma, Souārgāma ; Śaktimati, Sotthavati ; Chitrakote, Chitrakot ; Udakhapda, Ohind ; Udra, Odra.
 (4) e, as (Paṇḍarikapura=) Pāṇḍapura, Pāṇḍerpar ; Purushapura, Poshāwar.
 (5) au, as Udamvara, Audamvara ; Śūkara-kshetra, Saukara-kshetra.
 (6) v, as Utpallavati, Vypar ; Suvāstu, Svāt (Swat).
- ri=(1) ī, as Rishipattana, Iripattana ; Rishigiri, Isigiri ; Prithūdaka, Pihōā (Pehoa).
 (2) ar, as Bhṛigukachchā, Bhārukachchā.
 (3) ār, as Mrittikāvati, Mārttikāvata.
- e=(1) u, as Eraṇḍi, Uri.
 (2) ai, as Telīgana, Teilaṅga ; Vegavati, Vaigā ; Vona, Waingāṅgā.
 (3) o, as Eraṇḍi, Or.
- ai=(1) ī, as Airāvati, Irāvati ; Sairindhra, Sarhind ; Sairishaka, Sira.
 (2) e, as Vaidālī, Vesālī (Besār).
- o=u, as Dāmodara, Dāmudā ; Gomati, Ganti.
- au=(1) o,* as Sauvira, Sovir ; Paudanya, Potana ; Kauśāmbi, Kosam.
 (2) u, as Kauśiki, Kusi.

V.—DISSEVERANCE OF COMPOUND LETTERS.

Compound letters are frequently dissevered :—

dm=dam, as Padmapura, Padampur ; Pāmpur, d being elided.

tn=tan, as Ratnapur, Retanpur.

bhr=bhar, as Sābhramati, Sābhramati, Sābarmati.

rv=rav, as Pūrvasthali, Puravsthalī, Parthalis by syncope of v and s.

* Aut et (*Prithu-pitarakōśa*, I, 41).

VI.—TRANSPPOSITION OF LETTERS.

Sometimes letters are transposed, as Dehall, Delhi; Bārīqasī, Benares; Tāmra, Tāmor; (Mahārāshṭra —) Māhrīṣṭā, Mārhāṣṭā; Mātānga-līga, Maltaṅga.

VII.—SYNONYMS.

Synonyms are frequently used for names of places, as Hastināpura, Gajāsāh-vyayanagara, Nāgapura; Kumārasvāmī, Kārttikasvāmī, Subrahmanya; Gaṇḍakī, Gallakī; Uragapura, Nāgapura; Goratha Parvata or Godhana-giri, Bāthini-kā-pāhar; Mṛigadāya, Śaraṅganātha (Sārnaṭh); Kusumapura (Kumār), Pushpapura; Mātānga-śrama, Gandha-hastī stūpa; Pradyumanagara, Mārapura.

VIII.—ABBREVIATIONS.

Sometimes names are formed by the clipping of a member of a compound word, as Kārttika-svāmī, Svāmī-tīrtha; Bhīma-rathā, Bhīma; Tuljā-bhavānī, Tuljāpur or Bhavānīnagar; Bālu-bāhīnī, Bāgin; Kṛishṇa-veṅva, Kṛishṇā or Veṅwā; Ahichhatra, Chhatravatī; Dhannahkoṭī Tīrtha, Dhanu-Tīrtha or Koṭī Tīrtha; Rishya-śrīgagiri, Śrīgāri; Tāmra-chuḍa-kroṇa, Karura; Pañchāpārā Tīrtha, Pañcha Tīrtha; Bikrama-śīla-saṅghāśrama, Śīla-saṅgam.

IX.—COMPOUNDING OF LETTERS.

Disconnected letters, especially r, are compounded by the elision of the middle vowel, as Pārālī-grāma (or pura), Pārī-gāon, Palu-gāon; Pārasya, Pārsia (Persia).

The rules of phonetic changes given above cannot but remain tentative so long as they are not confirmed by a fuller induction; but they may be of some help in tracing the history of a word from its ancient form to its present structure through the several mutations or transformations it has undergone in its passage from place to place, climate to climate, or one zone of influence to another. A complete set of established rules considered along with the testimony of authoritative records, traditions, events, and superstitions, is calculated to be the criterion of both past and future identifications of names of places, and the labour devoted to this subject can never be labour spent in vain.

My cordial thanks are due to my nephew, Dr. Narendra Nath Law, M.A., B.L., Ph. D., Premchand Roychand Scholar and author of *Studies in Ancient Hindu Polity, Promotion of Learning in India*, etc., for the help I have received from him.

The system of transliteration followed in this work is the same as that of Sir Monier Monier-Williams' *Sanskrit-English Dictionary* with only this difference that b, v, and w have been used as interchangeables.

The map appended hereto is the same as that used in the first edition. Though the ancient names of places added in this edition have not been shown on the map, yet it may help the reader to make a rough idea of their locations with reference to those that do appear.

NUNDOLAL DEY,

Calcutta, 1922.

ABBREVIATIONS.

Anc. Geo.	..	..	Ancient Geography of India, by Sir Alexander Cunningham.
App.	..	..	Appendix.
Arch. Rep.	..	..	Archaeological Survey Report.
Arch. S. Rep.	..	..	" " "
Arch. Surv. Rep.	..	..	" " "
Asia. Res.	..	..	Asiatic Researches.
Avn. Kalp.	..	..	Kshemendra's Bodhicattvāvadāna-Kalpavṛkṣa.
Avadāna Kalpalatā	..	..	" " "
Ayodh.	..	..	Ayodhya.
Bk.	..	..	Book.
Bom. Br.	..	..	Bombay Branch.
Bomb. Gaz.	..	..	Bombay Gazetteer.
C.	..	..	Canto.
Ch.	..	..	Chapter.
Class. Dic.	..	..	Garrett's Classical Dictionary of India.
Corp. Ins. Ind.	..	..	Corpus Inscriptionum Indicarum.
CR.	..	..	Calcutta Review.
Drav. Comp. Gram.	..	..	Dravidian Comparative Grammar, by Dr. Caldwell.
Ed.	..	..	Edition.
Ep. Ind.	..	..	Epigraphia Indica.
Geo.	..	..	Geography.
HV.	..	..	Hartvamsa.
Hist.	..	..	History.
Ind. Alt.	..	..	Indische Alterthumskunde, by Prof. Lassen.
Ind. Ant.	..	..	Indian Antiquary.
Jāṭ.	..	..	Jātaka.
JASB.	..	..	Journal of the Asiatic Society of Bengal.
JBTS.	..	..	Journal of the Buddhist Text Society.
JRAS.	..	..	Journal of the Royal Asiatic Society.
K.	..	..	Kāṇḍa.
K. Ch.	..	..	Kāvyaśloka Chandra, by Mukundaśm Chakravartii.
Kh.	..	..	Khaṇḍa.
MacK. Col.	..	..	Prof. Wilson's MacKenzie Collection.
MAI.	..	..	Müller's Monumental Antiquities and Inscriptions.
Mahābh.	..	..	Mahābhārata.
Mbh.	..	..	"
Māhāt.	..	..	Māhātmya.
Māhāt. P.	..	..	Māhātmya Purāṇa.
MB.	..	..	Manual of Buddhism, by Spence Hardy.
MB.	..	..	Manual of India Buddhism, by Dr. Kern.
P.	..	..	In connection with the Mahābhārata it means Parva In connection with the name of a Purāṇa, it means Purāṇa.
Prā. Pra.	..	..	Vararuchi's Prākṛita-Prakāśa.
Pt.	..	..	Part.
Q. V.	..	..	Quod Vides.
RWC.	..	..	Roal's Records of Western Countries.
Rām.	..	..	Rāmāyaṇa.
SBL.	..	..	Sacred Books of the East.
S. I. Paleo.	..	..	South Indian Palaeography, by Dr. Barnell.
U. P.	..	..	United Provinces.
V.	..	..	Verses.

Other abbreviations, being easily intelligible, have been omitted in this list.

PART I.

ANCIENT NAMES.

A

Ābhira—The south-eastern portion of Gujarat about the mouth of the Nerbudda was called Ābhira,—the Aberia of the Greeks. McCrindle states that the country of the Ābhiras lay to the east of the Indus where it bifurcates to form the delta (McCrindle's *Ptolemy*, p. 140; *Vishva P.*, ch. 5). The *Brhadāṇḍa Purāṇa* (ch. 6) also says that the Indus flowed through the country of Ābhira. According to the *Mahābhārata* (Sabhā Parva, ch. 31), the Ābhiras lived near the seashore and on the bank of the Saravati, a river near Somnāth in Gujarat. Sir Henry Elliot says that the country on the western coast of India from the Tapti to Devagadh is called Ābhira (Elliot's *Supplemental Glossary*, vol. 1, pp. 2, 3). Mr. W. H. Schoff is of opinion that it is the southern part of Gujarat, which contains Surat (*Periplus of the Erythraean Sea*, pp. 39, 175). According to Lassen, Ābhira is the Ophir of the Bible. The *Tārā Tantra* says that the country of Ābhira extended from Konkana southwards to the western bank of the river Tāpti (see Ward's *History, Literature and Religion of the Hindus*, Vol. 1, p. 559).

Abhisārā—Same as Abhisāri (*Padma Purāṇa*, Ādikhaṇḍa, ch. 6).

Abhisāri—Hazara (country), the Abisares of the Greeks: it forms the north-western district of the Peshawar division. It was conquered by Arjuna (*Mahābhārata*, Sabhā-Parva, ch. 27; *JASB.* (1852) p. 234). But Dr. Stein identifies the kingdom of Abhisārā with the tract of the lower and middle hills between the Vitastā (Jhelum) and Chandrabhāgā (Chenab) including the state of Rājāpurī (Rajauri) in Kāśmīra.

Abimukta—Benares (*Śiva-Purāṇa*, Sanatkumārasmṛitī, ch. 41; *Matsya Purāṇa*, chs. 182-184).

Acosinea—The river Chenab in the Panjab: it is the corruption of Askni of the *Jig-Veda* (x, 75).

Achhoda-Sarovara—Achhōvat in Kāśmīra, described by Bāṇabhaṭṭa in his *Kādambarī* (see also Bilhaṇa's *Vikramāditya-deva-charita*, xviii, 53). It is six miles from Mārttaṇḍa. The Siddhātrama was situated on the bank of this lake (*Bṛhat-Nāradya Purāṇa*, ch. 1).

Achinta—Ajanta, about fifty-five miles to the north-east of Ellora in Central India. In the Achinta monastery resided Ārya Saiga (perhaps Asaṅga), the founder of the Yogāchārya school of the Buddhists (S. C. Das's *Indian Pundits in the Land of Snow*). It is celebrated for its caves and viḥāras, which belong to the fifth and sixth centuries of the Christian era. An inscription there shows that the caves were caused to be excavated by a Sthavira named Achala.

Achiravati—The river Rapti in Oudh, on which the town of Śrāvastī was situated (*Vardha P.*, ch. 214; *Tevijja-sutta* in the *Sacred Books of the East*, Vol. XI). It was also called Ajiravati and its shortened form is Airavati. It is a tributary of the Sarayu.

Ādarsāvalī—The Aravali Mountains (Kunze's *Vicissitudes of Aryan Civilization*, p. 380) see Āryāvartta.

Adhichhatra—Same as Ahichchhatra (*Epigraphia Indica*, II, p. 243 note).

Adhirāja—Same as **Karasha**: the country of Rewa. It was the kingdom of Dantavakra who was killed by Kṛishṇa in Mathura (*Padma P.*, Pātāla, ch. 35). It was conquered by Sahadewa, one of the five Pāṇḍavas (*Mahābhārata*, Sabhā P., ch. 30).

Ādikōṭa—Another name for **Ahichchhatra**.

Agalassia.—See **Āgalaukika**.

Agastya-śrama—1. Twenty-four miles to the south-east of Nasik, now called Agastipurī: it was the hermitage of Rishi Agastya. 2. Akolha, to the east of Nasik, was also the hermitage of Agastya (*Rāmāyaṇa*, *Āraṇyakaśloka*, ch. 11). 3. Kolhapur in the province of Bombay. 4. Sarai-Aghat, forty miles south-west of Itanagar and about a mile to the north-west of Sankisa in the United Provinces (*Führer's Monumental Antiquities and Inscriptions*). 5. Agastya Rishi is still said to reside, as he is believed to be alive, at the Agastya-kūṭa mountain in Tinnevely, from which the river Tāmraparṇī takes its rise (Caldwell's *Dravidian Grammar*, Introduction, p. 118, Bhāsa's *Avimśatka*, Act iv). See **Tāmraparṇī**, **Malaya-giri** and **Kārā**. 6. About twelve miles from Rudra-prayāga in Garwal is a village called Agastyamuni which is said to have been the hermitage of the Rishi. 7. On the Vaidūrya-Parvata or Satpura Hill (*Mahābh.*, Vana, ch. 88). 8. See **Vedāraṇya**. Agastya introduced Aryan civilisation into Southern India. He was the author of the *Agastya-Saṃhitā*, *Agastya-Gīta*, *Sakalādhikāra*, &c. (Rām Raja's *Architecture of the Hindus*; O. C. Ganguly's *South Indian Bronzes*, p. 4).

Aggalava-chetiya—It is about 350 miles to the north of Sākāśya in Sugana somewhere near Khalsi where Buddha passed his sixteenth year. Ālavaka Yakkha resided at this place. (Fa Hien's *Travels*, xvii; *JRAS.*, 1891, pp. 338, 339). See **Ālavi**.

Agnipura—Same as **Māhishmati**: the town was protected by Agni, the god of fire (*Mahābh.*, Ānandana, ch. 25; *Jaimini-Bhārata*, ch. 15).

Agravana—Agra, one of the *raṇas* of Vraja-maṇḍala. It is called Agravana, as the first starting point for a pilgrim on his circumambulation of Vraja,—the holy scene of Kṛishṇa's adventures. According to Vaiṣṇava authorities, it was covered by forests for many centuries, before Rāpa and Sanātana, the celebrated followers of Chaitanya, came here for the purpose of starting on the exploration of Vṛndāvana. Bahlol Lodi founded the new city of Agra and towards the close of the fifteenth century, his son Secunder Lodi removed the seat of government from Delhi to Agra, and fixed his residence on the opposite side of the present city on the bank of the river Jamuna, where also resided Ibrahim Lodi and Baber, the founder of the Mughal dynasty (*OR.*, vol. 79, p. 71,—Keene's *Medieval India*). Baber died in 1530 and was interred at the garden called Charbagh which was afterwards called Rambagh by Akbar's courtiers; his remains were subsequently removed to Kabul. The fort built by Akbar contains one of the most beautiful palaces in India, especially that portion of it called the Saman-Buraj (Jasmine Tower) which was constructed by Shah Jahan.

Ahichchhatra—Ramanagar, twenty miles west of Bareilly in Rohilkhand. The name of Ahichchhatra is at present confined to the great fortress in the lands of Alampur Kot and Nasratganj. It was the capital of North Pañchāla or Rohilkhand (Dr. Führer, *MA I.*, and Cunningham, *Anc. Geo.*, p. 359). It was also called Chhatravatī (*Mahābhārata*, Ādi-parva, ch. 168). It is Adichhatra of the inscriptions (*Epigraphia Indica*, vol. II, p. 432,

note by Dr. Führer). It is also called Ahikshetra (*Mahābhārata*, Vana P., ch. 252). In Jaina works, Ahichhatra is said to be the principal town of the country called Jaṅgala which therefore was another name for North Pañchāla (see Weber's *Indische Studien*, xvi, p. 338).

Ahichhatra—Same as Ahichohhatra.

Ahikshetra—Same as Ahichohhatra.

Ahobala-Nṛisipha—A celebrated place of pilgrimage at a short distance to the east of Cuddapah in Sirvel Taluk in the district of Karmul in the province of Madras: the image of Nṛisipha is in the cavern of a hill called Gadurādri. It was visited by Śaṅkarācāryya and Chaitanya. Three temples stand on the hill—one at the foot, one halfway up, and one at the top; they are considered to be very sacred (*Śaṅkara-vijaya*; *Chaitanya-charitāmṛta*, Madhya, ch. 9; *Epigraphia Indica*, I, 368; III, 240).

Ahravati—1. The river Ravi. 2. The Bapṭi and Irawaḍi also are contractions of this name. The Bapṭi is a river in Oudh, on the south bank of which Sahet-mahet (ancient Śrīvasti) is situated. It is a contraction of Ashiravati (see Ashiravati).

Ajamati—The river Ajaya in Bengal; the Amystis of Megasthenes. It falls into the Ganges near Katwa. It is mentioned by Arrian. The *Odessa Tantra* mentions it as Ajaya. The great poet Jayadeva was born on the bank of the Ajaya near Kenduli in the district of Birbhum in Bengal.

Ajiravati—Same as Ashiravati (*Judānā-Kalpanā*, ch. 76).

Ajitavati—The little Gandak river on the north of Kusinagara (Kasā) where Buddha died. The river is also called Hiraṇyavati.

Ākarāvanti—Malwa, Ākara being East Malwa and Avantī West Malwa (*Bombay Gazetteer*, vol. I, Pt. I, p. 33 note; see *Jwl. As.*, vii, 259; *Bom.*, Kish. ch. 41). It is mentioned as Ākaravepāvantika in the *Bṛhatkathā*, ch. xiv.

Akhaṇḍa—Dildār-nagar, twelve miles south of Ghasipur.

Akshalinagara—See Anumakundapura.

Ālaka—Same as Āmaka.

Alakṣnanda—A tributary of the Ganges,—the united stream of the Vishṅgaṅgā (called Dhavala-Gaṅgā or Dhauli) and Saravati-Gaṅgā; it is also called Bishengaṅgā above its confluence. The river has been traced by Captain Raper (*Asia. Res.*, xi) a little way beyond Badrinath, having for its source a waterfall called Vasu-dhārā (*Skanda P.*, Vishṅu kh., III, 6). Śrinagar, the capital of Gadhwal, is situated on the bank of this river.

Ālambhika—See Ālavi.

Ālasanda—Alexandria, see Alexandria and Hupian. It is said to be the capital of Yona country (*JASB.*, 1833, p. 166).

Ālavi—Airona, an ancient Buddhist town, the A-ls of Fa Hian who travelled in India from A.D. 399 to 413, twenty-seven miles north-east of Itwah. Ālavi has been identified by General Cunningham and Dr. Hoernle with Newal or Nawal—the Navaderakula of

Huen Tsiang, 19 miles south-east of Kanouj (*Arch. S. Rep.*, I, 293; XI, 49; *Udāgādaśo*, app., p. 53). It was situated on the Gangea. According to Dr. Kern it was situated between Kośala and Magadha; it contained a monastery called Aggalava-chetiya (*MIB.*, p. 37 n.). It is the Ālāhki of the Jains, from which Mahāvīra made his missionary peregrinations (Rhya Davids' *Vinaya Texts*, *Chullavagga*, *Vāṅgisa* or *Nigrodha Kappa Sutta*, Pt. vi, ch. 17; *Sutta Nipāṭa*, *Alavaka Sutta* in the *Sacred Books of the East*, vol. X). It is the Ālambhika of the *Kalpasūtra* (Stevenson's *Kalpasūtra*, p. 91). Buddha passed his sixteenth *vasa* (*Varsha*) at this place. For the places where Buddha passed his *vasas* in different years after attaining Buddhahood, see *JASE.*, 1838, p. 720.

Alexandria—1. Uchok, a town built by Alexander the Great near the confluence of the five rivers of the Panjab. 2. Hupian (see **Hupian**). 3. An island in the Indus, where, in a village called Kalat, Menander, the Greek king, was born (*SBE.*, XXXV, p. 127—the *Questions of King Milinda*). It was 200 *yojanas* from Sākala. 4. According to some authorities, Alexandria ad Caucum of the Greeks is Beghrām, 25 miles north of Kabul, which contains the extensive ruins of an ancient town; and according to others it is Bamian (*Gazetteer of the Countries adjacent to India under Beghrām*).

Alt-madra—The district of Mardān (Hoti-Mardān) or in other words, the Yuafsal country to the north-east of Peshawar, containing many Buddhist and Green-Bactrian remains (*Brahmāṇḍa P.*, ch. 49).

Amalakagrāma—See **Amalitālā**.

Amalitālā—On the north bank of the river Tāmraparvī in Tinnevely, visited by Chaitanya. It is mentioned in the *Brahmāṇḍa Purāṇa*. It appears to be the same as Amalakagrāma of the *Nṛsiṅha Purāṇa*, which has been highly extolled in Chapter 60; it is also called Sahya-Amalakagrāma, being situated on the Western Ghats.

Amarakautaka—It is a part of the Mikul (Mekala) hills in Gondwana in the territory of Nagpur, in which the river Nerbuda and Sone have got their source (*Padma Purāṇa*, Svargakhyaṇḍa (Ādi), ch. 6; Wilson's *Meghadūta* or the *Cloud Messenger*); hence the Nerbuda is called, in the *Amarakosa*, the daughter of the Mekala mountain. It is the Amarakūṭa of Kālidāsa's *Meghadūta* (I, 17). Its sanctity is described in the *Skanda Purāṇa* (Revā Khapṇa, ch. 21). The first fall of the Nerbuda from the Amarakautaka mountain is called Kapiladhārā in the *Skanda Purāṇa*. Kapila is said to be an affluent of the Nerbuda (ch. 21). The *Viṣṇu-saṁhitā* (ch. 75) recommends Amarakautaka and a few other places as being very efficacious for the performance of the Śrādh ceremony.

Amaranātha—A celebrated shrine of Śiva in a grotto in the Bhairavaghāṭi range of the Himalaya, about sixty miles from Islamabad, the ancient capital of Kāśmīra. The cave is situated at a considerable altitude on the west side of a snowy peak, 17,307 feet in height, locally called by the name of Kailāsa. A little stream known as Amargāṅgā, a tributary of the Indus, flows by the left side of the cave over a white soil with which the pilgrims besmear their body to cleanse away their sins, though no doubt it serves to keep off cold. The path to the cave lies along the side of the Amargāṅgā stream. The cave is naturally arched, 50 feet in breadth at the base and 25 feet in height. The *Līṅga* or phallic image is about 20 or 25 feet from the entrance and is at the inner extremity of the

cave. The grotto is rightly said to be "full of wonderful congelations" (Bernier's *Travels*, p. 418 note), and according to Dr. Stein, the *Linga* which is an embodiment of Śiva Amareśvara is "a large block of transparent ice formed by the freezing of the water which oozes from the rock" (Dr. Stein's *Rajatarānginī*, vol. II, p. 409), which is evidently a dolomite rock. There is something very wonderful and curious about the formation of the *Linga*. The pedestal of the *Linga* is 7 or 8 feet in diameter and 2 feet in height. The *Linga*, which is 3 feet in height, rises from the centre of the pedestal with the figure of a serpent entwining it. The peculiarity of the entire formation is that it has got some connection with the moon, as it is gradually formed from day to day commencing after the day of the New Moon till it attains its full height on the day of the Full Moon: the process of forming and dissolving goes on every day, and on the day of the New Moon no sign of the image exists at all. On both sides of the *Linga* there are two columns of ice formation which are called *Devis*. Every year in the month of Śrīdeśa, the pilgrims start from Mārtāyja (Mārtan or Bhavan) for Amarnāth escorted by the officers of the Mahārāja of Kāśmīra (*JASB.*, 1866, p. 219). On the last day of the visit, one or two or sometimes four pigeons are said to appear, gyrating and fluttering over the temple, to the amazed gaze of the pilgrims who regard them as Hara and Pārvatī.

Amarāvati—1. Nagarkhara, about two miles to the west of Jallalabad: a village close to it is still called Nagarkhara,—the Nakle of Fa Hien. 2. The Amarāvati stūpa is about 18 miles to the west of Bezvada and south of Dharmakōja, on the south or right bank of the Krishna river about sixty miles from its mouth in the Krishna district, Madras Presidency. The Amarāvati Chaitya is the Pūrvastalla Saṅghārāma of Hsien Tsiang (Dr. Burgess' *Buddhist Stūpas of Amarāvati*, p. 101). Amarāvati is the Diamond Sūtra (*Dīpaśāstra*) of the *Daladā Pāṇia*: it was situated in the kingdom of the Nāga Rāja (see Turnour's translation in *JASB.*, vi., p. 856). The Amarāvati tope was built about A.D. 370 or 380, by the Andhras or the Andhra-bhūṭiya kings who were Buddhists (Sewall's *Sketch of the Dynasties of Southern India*, p. 1; for its description see *JRAS.*, III, 132).

Amareśvara—On the opposite side of Omkārnāth, on the southern bank of the river Nerbuda (*Śiva Purāṇa*, Pt. 1, ch. 33; *Skanda Purāṇa*-Revākhaṇḍa), thirty-two miles north-west of Khandwa and eleven miles east of Martola Railway station (Caine's *Picturesque India*, p. 397). In the *Bṛhat-Śiva P.* (Pt. II, chs. 3 and 4) Amareśvara is placed in Omkāra or Omkāra-kṣetra. The twelve great *Līngas* of Mahādeva are:—Somanātha in Saurāṣṭra, Mallikārjuna in Śrīśaila, Mahā-kāla in Ujjayinī, Omkāra in Amareśvara, Kedāra in the Himalayas, Bhīmaśankara in Pāṇini, Viśveśvara in Benares, Tryambaka in Gomati (near Nasik), Vaidyanātha in Chitābhūmi, Nāgeśa in Dvārakā, Rāmeśvara in Setubandha, and Ghuṛineśa in Sivalaya (*Śiva Purāṇa*, Pt. 1, ch. 38).

Ambalattikā—1. A park half way between Rājagṛha and Nālandā (*Dīgha Nikāya: Brahmajāla Sutta*). 2. A park situated in the village of Khānumata in Magadha (*Kāpādana Sutta*).

Ambaligrāma—Arañ, a village on the opposite side of Allahabad, across the Yamunā (*Chaitanya-charitāmṛta*, Pt. II; *Journal of the Buddhist Text Society*, vol. V, p. 65).

Ambara—The country of Jaipur, so called from its ancient capital of that name now called Āmer, which is said to have been founded by Ambarīsha, son of Māndhātā (*Arch. S. Rep.*, Vol. 2), and hence Āmer is a corruption of Ambarīshanagara. During the reign

of Akbar, Man Singh made the Dilaram garden on the bank of the Tal Kautara Lake at the foot of the Amer palace or fort. Within the latter is the temple of the goddess called Jasareśwari Kālī taken away by Man Singh from Jessore after subjugating Pratāpāditya.

Ambasanda—This village was evidently situated on the present site of Giriya. See *Indradila-Guha* and *Giriya* (*MB.*, p. 298).

Ambashtha—The country of the tribe of Ambutai of Ptolemy: they lived on the northern part of Sindh at the time of Alexander and also on the lower Akosines (McCrindle's *Invasion of India by Alexander the Great*, p. 155).

Ami—Eleven miles east of Chhapra containing the temple of Bhavāni, which is one of the 52 *Pīṭhas*, where a fragment from the body of Sati is said to have fallen. According to the *Tantra-Chāndāma* vi, the *Pīṭhas* where the dismembered limbs of Sati are said to have fallen, are 52. According to the *Śivacharitra*, they are 51; according to the *Devī-Bhāgavata* there are altogether 108 *Pīṭhas* (Pt. vii, ch. 30). The *Uṇa-Pīṭhas* or minor *Pīṭhas* are 26 (*Kālikā-Purāṇa*, chs. 18, 50, 61).

Amrakūṭa-Parvata—It has been identified with Amarakantaka (*Meghadūta* and Mahā-mahopādhyāya Haraprasād Śāstri's *Meghadūta-Vyākhyā*, p. 3).

Anahila-Pattana—Virawal-Pattana or Pattana, called also Anihlīwār in Northern Baroda in Gujarat, founded in Samvat 803 or A.D. 746, after the destruction of Valabhi by Banarāja or Vamārāja. The town was called Aqahilapattana after the name of a cowherd who pointed out the site (Merutuṅga Āchāryya's *Prabandhachintāmaṇi*, ch. 1; Merutuṅga's *Theravall*, ed. by Dr. Bhau Daji). Hemachandra, the celebrated Jaina grammarian and lexicographer, flourished in the Court of Kumārāpāla, king of Anahilapattana (A.D. 1142-1173), and was his spiritual guide: he died at the age of 84 in A. D. 1172, in which year Kumārāpāla became a convert to Jainism (Bhau Daji's *Brief Notes on Hemachandra*), but according to other authorities, the conversion took place in A.D. 1159 (Tawney's *Intro.*, *Prabandhachintāmaṇi*, p. iii). After the overthrow of Valabhi in the eighth century Anahilapattana became the chief city of Gujarat or Western India till the fifteenth century. For the kings of Anahilapattana, see R. C. Ghosh's *Literary Remains of Dr. Bhau Daji*, pp. 138 to 140; *JRAS.*, XIII, p. 168. It was also called Anahilapura.

Anamala—Same as Anoma.

Anandapura—Vadnagar in northern Gujarat, seventy miles south-east of Sidhpur (St. Martin, as cited in McCrindle's *Ptolemy*), but there is still a place called Anandpur, fifty miles north-west of Valabhi. It was anciently called Anantapura (see the two copper-plate inscriptions of Ālīnā of A.D. 649 and 651). It was visited by Hsuen Tsiang (Burgess' *Antiquities of Kathiawad-Kachh*, p. 84). Anandapura or Vadnagar is also called Nagara which is the original home of the Nāgara Brāhmaṇas of Gujarat. Kumārāpāla surrounded it with a rampart (Dr. Bühler, *Ep. Indica*, vol. 1, p. 295). Bhadrabāhu Svāmī, the author of the *Kalpasūtra*, composed in A.D. 411, flourished at the court of Dhruvasena II, king of Gujarat, whose capital was at this place (see Dr. Stevenson's *Kalpasūtra: Preface*).

Ananta-Nāga—Islamabad, the ancient capital of Kāśmīra on the right bank of the Jhelum.

Ananta-Padmanābha—Anantapur, in Trivandrum, the capital of Travancore, containing the celebrated temple of Padmanābha, which was visited by Chaitanya and Nityānanda (*Chaitanya-Bhāgavata*). It is also called Padmanābhapur (Prof. H. H. Wilson's *Mackenzie Collection*, p. 129). See **Ananta-sayana**.

Ananta-sayana—Padmanābhapur, in Travancore, containing the celebrated temple of Vishnu sleeping on the serpent (*Padma P.*, Ulāsa, ch. 74; Prof. H. H. Wilson's *Mackenzie Collection*, p. 129). See **Ananta-Padmanābha**.

Anarita—1. Gujarat and part of Malwa: its capital was Kusāsthali or modern Dwārka (*Bhāgavata P.*, ch. X., p. 67). 2. Northern Gujarat: its capital was Anarttāpara (*Skanda P.*, Nāgara Kh., ch. 65), afterwards called Anandapura, the modern Vadnagar (*Bom. Gaz.*, vol. I., Pt. 1, p. 6, note 2).

Anarttāpara—Same as **Anandapura**. See **Anartita**.

Anavātāpta—Same as **Anotatta**.

Andha—The river Andhikā or Chāndan,—the Andomatis of Arrian: see **Chandrāvati** (*Devī-Bhāgavata*, Bk. 8, ch. 11).

Andhanada—The river Brahmaputra (*Bhāgavata P.*, ch. 5, ślk. 9).

Andhra—1. The country between the Godāvari and the Kṛishṇā including the district of Kistna. Its capital was Dhanakataka or Amarāvati at the mouth of the Kṛishṇā. Veṅgi, five miles to the north of Elūr, was according to Hsuen Tsiang, its ancient capital (*Garuda Purāṇa*, ch. 55). 2. Telingana, south of Hyderabad. According to the *Anavaghaḍhāna* (Act vii, 103), the Sapta Godāvari passes through the country of Andhra, and its principal deity is the Mahādeva Bhīmekvara. The Pallava kings of Veṅgi were overthrown by the Chalukya kings of Kalyānapura, and succeeded by the Chola kings who, in their turn, were conquered by the Jaina kings of Dharaṣṭraka. The Andhra dynasty was also called Sātavāhana or Sātakarṇa dynasty: their ancient capital was at Sri Kākūm now deluged by the Kṛishṇā.

Anga—The country about Bhagalpur including Monghyr. It was one of the sixteen political divisions of India (*Aṅguttara L.*, 4; *Vinaya Texts*, ii, 146; *Govinda Sūtra* in *Dīgha-nikāya*, xix, 36). Its capital was Champā or Champāpurī. The western limit of its northern boundary at one time was the junction of the Ganges and the Sarajā. It was the kingdom of Romapāda of the *Rāmāyṇa* and Karṇa of the *Mahābhārata*. It is said in the *Rāmāyṇa* that Madana, the god of love, was burnt to ashes by Mahādeva at this place, and hence the country is called Aṅga, Madana being thenceforth called Anāṅga (*Bālakhāṇḍa*, Canto 23, vs. 13, 14). See **Kāma-ārama**. According to Sir George Birdwood, Aṅga included also the districts of Birbhūm and Murshidabad. According to some authorities, it also included the Santal Parganas. It was annexed to Magadha by Bimbisāra in the sixth century B.C. (Spence Hardy's *Manual of Buddhism*, p. 166). His son Kunika or Ajātasatru became its viceroy, his head-quarters being at Champā. Mahāna, the maternal grandfather of Kumāradevī, wife of king Govindachandra of Kanauj (1114-1154), was king Rāmapāla's viceroy in Aṅga (*Journal of the Asiatic Society of Bengal*, 1908), the country having come under the sway of Gopāla, the founder of the Pāla dynasty, in the eighth century A.D. The celebrated places of antiquity and interest in the province of ancient Aṅga are:—Rishyakāṣṭha-ārama at Rishikund, four

miles to the south-west of Bariarpur, one of the stations of the East India Railway; the Karpagad or the fort of Karpa, four miles from Bhagalpur; Champā or Champāpurī, the ancient capital of Aṅga and the birth-place of Vāsupuṣya, the twelfth Tirthaṅkara of the Jainas; Jahnu-Śrāma at Sultanganj; Modāgiri or Monghyr; the Buddhist caves at Pātharghātā (ancient Śilā-saṅgama or Vikramāśilā-saṅghārāma) in the Kahalgāon sub-division, referred to by Hiuen Tsiang and by Choea Kavi in the *Choea-pośchāsikā*; and the Mandara Hill at Bansi, thirty-two miles to the south of Bhagalpur (see Champāpurī and Sumha). The name of Aṅga first appears in the *Atharva-saṃhitā* (Kāṇḍa V, Anuvāka 14). For the history of Aṅga, see my "Notes on Ancient Aṅga or the District of Bhagalpur" in *JASB.*, 1914, p. 317.

Aṅgalaukika—The country of the Aṅgalaukikas, who were most probably the Agalassians of Alexander's historians (see McCrindle's *Invasion of India*, p. 285) and neighbours of the Sivas, was situated below the junction of the Hydaspes and Acesines (*Brahmaṇḍa P.*, 140).

Añjana-Giri—The Suleiman range in the Panjab (*Varāha P.*, ch. 80).

Anomā—The river Anmi, in the district of Gorakhpur (Cunningham's *Ancient Geography of India*, p. 423). It was crossed by Buddha after he left his father's palace at a place now called Chandāuli on the eastern bank of the river, whence Chhandaka returned with Buddha's horse Kanthaka to Kapilāvastu (Aśvaghoṣa's *Buddha-Charita*, Bk. V). But Carleyle identifies the river Anomā with the Kudawa Nadi in the Buxi district of Oudh (*Arch. S. Rep.*, vol. XXII, p. 224, and Fahrer's *M.A.*). Carleyle identifies the *stūpa* of Chhandaka's return with the Mahā-thās Dīh, four miles to the north-east of Tameswar or Manaya, and the Cut-Hair Stūpa with the Siresarao mound on the east bank of the Anomā river in the Gorakhpur district (*Arch. S. Rep.*, XXII, pp. 11, 15).

Anotatia—It is generally supposed that Anotatia or Anavatapta lake is the same as Rāwan-brud or Langa. But Spence Hardy considers it to be an imaginary lake (*Beal's Legend and Theories of the Buddhists*, p. 120).

Antaragiri—The Rājmaḥal hills in the district of Santal Pargana in the province of Bengal (*Matsya P.*, ch. 113, v. 44; Pargiter's *Mārkhaṇḍeya P.*, p. 325, note).

Antaraveda—The Doab between the Ganges and the Yamunā (*Hemakosha*; *Bhaviṣya Purāṇa*, Pt. III, ch. 2; *Ep. Ind.*, p. 197).

Anumakunḍapattana—Same as Anumakunḍapura.

Anumakunḍapura—Warrangal, the ancient capital of Telingana (Rudradeva inscription in *JASB.*, 1838, p. 903, but see Prof. Wilson's *Mackenzie Collection*, p. 76). It was the capital of Rājā Rudradeva identified with Chuzang or Choragaṅgā. The town was also called Anumakunḍapattana (*JASB.*, 1838, p. 901). The Kākatiyas reigned here from A.D. 1110 to 1323. According to General Cunningham, Warrangal is the Korunkola of Ptolemy's *Geography*. Another name of Warrangal, according to the same authority, is Akshalinagara, which in the opinion of Mr. Cousens is the same as Yeksilanagara (*List of the Antiquarian Remains in the Nizām's Territories*). See *Bonākāṭaka*.

Anūpadesa—South Malwa. The country on the Nerbuda about Nimar. Same as Hathaya, Mahisha and Māhishaka (*Śiva Purāṇa*, Dharma-saṃhitā, ch. 56; *Harivaṃśa*, chs. 5, 33, 112, 114). Its capital was Māhishmatī (*Raghuvamśa*, canto VI, v. 43).

Anurādhapura—The ancient capital of Ceylon. The branch of the celebrated Bo-tree (Pipal-tree) of Buddha-Gayā was brought and planted here by Mahinda and his sister Saṅghamittā, who were sent by their father Aśoka to introduce Buddhism into Ceylon. The tree still exists in the Mahāvihāra. The left canine tooth of Buddha which was removed from Dantapura (Puri) in the fourth century to Anurādhapura, existed in a building erected on one of the angles of Thuparamaya (Thupārāma) Dagoba (a corruption of Dhātagarbha), which was built by Devānāmpiyatissa about 250 B.C., as a relic shrine of either the right jaw-bone or the right collar-bone of Buddha. See Dantapura. The town contains also the "Loya Maha Paya" or Great Brazen Monastery and the "Ruanwelli" Dagoba described in the *Mahāvamsa*. The latter was built by the king Dutthagāmini in the second century of the Christian era. The Isibhumanganā was the site of Mahinda's funeral pile, and in the Ghaṇṭākara-vihāra the *Attha-kathā* (the commentary of the *Tripitaka*) was translated from Singhalese into Pāli by Buddhaghosha (A.D. 410—432), a Brahmin who came from a village named Ghosha in the neighbourhood of Buddha-Gayā, during the reign of Mahānāma or Mahāmuni (Gray's *Buddhaghosapatti*): he was converted to Buddhism by Revata (Turnour's *Mahāvamsa*, ch. 37).

Aornos—Ranigat, sixteen miles north-west of Ohind in the Peshawar district of the Punjab (Cunningham's *Ancient Geography of India*, p. 58), but according to Captain James Abbot, Shah Kol on Mount Mahaban, situated on the western bank of the Indus, about 70 miles to the north-east of Peshawar: modern researches have proved the correctness of Abbot's identification (Smith's *Early History of India*, p. 58). It is perhaps a corruption of Varapa of Pāṇini: there is still a town called Barana (q.v.) on the western bank of the Indus opposite to Attock (*Ind. Ant.*, I, 22).

Apaga—Afghanistan (*Brahmāṇḍa P.*, ch. 49).

Āpayā—1. The Ayuk-nadi to the west of the Ravi in the Punjab. 2. A river in Kurukshetra (*Vāmana P.*, ch. 36, *Padma P.*, Svarga; ch. 12). See, however, Oghavati. It still bears its ancient name. It is evidently the Āpayā of the *Rig-Veda* (III, 23, 4) frequently mentioned with the Sarasvatī and the Dvishadvatī.

Apāpapurī—Same as Pāpā [*Siddhanta-padma*—s.v. Tirthakara; Prof. Wilson's *Hindu Religion* (Life of Mahāvira)]. See Pāpā.

Aparanandā—Same as Alakānandā: s.v. Nandā (*Mahābh.*, Vana, ch. 109; *Brahmāṇḍa P.*, ch. 43).

Aparānta—Same as Aparāntaka.

Aparāntakā—Koṅkan and Malabar (*Mārkandeya Purāṇa*, ch. 58): it is the Ariake of Ptolemy, according to whom it extended southward from the Nerbuda. In the *Raghuvamśa* (IV, v, 53) Aparānta is said to be on the south of the Muralā. According to the *Periplus of the Erythraean Sea*, Ariake extended southwards from the gulf of Cambay to the north of Ābhira. Ptolemy's Ariake is the contraction of Aparāntaka, but that of the *Periplus* is the contraction of Ārāpyaka. According to Sir R. G. Bhandarkar, Aparānta was the northern Koṅkan, the capital of which was Surpāraka (modern Supara) near Bassorin. Aśoka sent here a Buddhist missionary named Yona-Dhammarakkhita in 245 B.C. According to Bhagvanlal Indraji, the western seaboard of India was called Aparāntika or Aparāntaka (*Ind. Ant.*, vol. VII, pp. 259, 263). Bhaṭṭa Svāmi in his commentary on Kautilya's *Arthashastra* (Koshādhyaksha, Bk. ii) identifies it with Koṅkana.

See also *Brāhma Purāṇa* (ch. 27, vol. 58) which includes Surpāraka in Aparānta-dēśa. According to Kālidāsa, it was situated between the Sakya (Western Ghats) and the sea (*Raghuvamśa*). It extended from the river Mahi to Goa (*Bomb. Gaz.*, vol. I, Pt. I, p. 36, note 8).

Apara-Videha—Rangpur and Dinajpur (*Lalita-vistara*, Dr. R. L. Mitra's trans., p. 52, note).

Āpayā—Same as **Āpagā** (q.v.).

Āpānstravana—It has been identified with the ruins near Dkauna in the Bahraich district in Oudh (Führer's *MAI.*). It was visited by Hsuen Tsang.

Āraba—Arabia. See **Banāya**.

Āramanagara—Arrah in the district of Shahabad. Dr. Hous, however, supposes that the ancient name of Arrah was Arāḍa; and Arāḍa Kālāma, the teacher of Buddha, was a native of this place (*JASB.*, vol. LXIX, p. 77), but see *Arāḍa*, *S. Rep.*, vol. III, p. 70.

Aranya—1. The nine sacred Aranyas or forests are:—Saindhava, Dandakāranya, Naimisha, Kuruśāngala, Upalāvrita (Ujjalāranya?), Aranya, Jambumārga, Pushkara, and Himālaya (*Devi Purāṇa*, ch. 74). 2. See **Āranyaka**. 3. Same as **Bana**.

Aranyakā—A kingdom situated on the south of Ujjain and Vidarbha (*Mahābhārata* Sahā, ch. 31). It is called Aranya in the *Devi Purāṇa*, ch. 46. It is the Ariaka of the *Periplus*. According to Da Cunha, Ariaka (Arya-kshetra) comprised a great part of Aurangabad and southern Kōlkana. Its capital was Tagara, modern Daulatabad (Da Cunha's *History of Choul and Bassein*, p. 127).

Aratya—The Punjab, which is watered by the five rivers (*Mahābhārata*, Droṇa Parva, chs. 40—45; *Kurva P.*, ch. 45; Kauṭilya's *Arthśāstra*, Pt. II, ch. 30). It was celebrated for its fine breed of horses. Its Sanskritized form is Arāṣṭra.

Aravālo—The Wular or Volur lake in Kāśmīra (Turnour's *Mahāvamśa*, p. 72). The Nāga king of Aravālo was converted to Buddhism by Majjhantika (Madhyantika), the missionary, who was sent by Aśoka to Kāśmīra and Gāndhāra. It is the largest lake in the valley of Kāśmīra, and produces water-nuts (*saggs*) in abundance, supporting considerable portion of the population, the nuts being the roots of the plant *Nepa blepinosa* (Thomson's *Gazetteer*).

Arbuda—Mount Abu in the Aravali range in the Sirohi State of Rajputana. It was the hermitage of Rishi Vasiṣṭha (*Mbh.*, Vana, ch. 82; *Padma P.*, Svarga, ch. II). The Rishi is said to have created out of his fire-pit in the mountain a hero named Paramāra to oppose Viśvāmitra while he was carrying away his celebrated cow Kāma-dhenu. Paramāra became the progenitor of the Paramāra clan of Rajputs (*Ep. Ind.*, vol. I, p. 224). Mount Abu contains the celebrated shrine of Ambā Bhavāni. It contains the celebrated Jaina temples dedicated to Rishabhā Deva and Neminātha: it is one of the five sacred hills of the Jains, which are Śatruñjaya, Samet Sikhar, Arbuda, Gīrnar, Chandragiri (*Ind. Ant.*, II, 354). For the names of the twenty-four Tirthankaras, see *Śrāvastī*.

Arddhagangā—The river Kāveri (*Hemakośha*; *Harivamśa*, I, ch. 27).

Ariana—That portion of Central Asia (mentioned by Strabo) which was the original abode of the Aryan race and which is called Airyan-vejo (Ārya-vija) in the *Āvesta*. From its description as a very cold country and its situation on the north of India as it appears from the *Vedas*, it is considered to have been situated to the west of Belurtagh and Mustagh (or Snowy Mountain) and near the source of the Amu and Syhun, including the Pamir. Sections of the Aryan race migrated to the west and settled themselves in Europe at different periods. Those that remained behind migrated subsequently to the south and settled themselves in Iran and the Punjab. Differences of opinion about agricultural and religious reforms, especially the introduction of the worship of Indra as a principal god to the lowering of Varuna, who always held the highest position in the hierarchy of the gods even from the time when they all resided in Central Asia, split up the early Aryan settlers of the Punjab into two parties, and led to the dissension which brought about a permanent separation between them. The party which opposed this innovation migrated to the north-west, and after residing for some time at Balkh and other places, finally settled themselves in Iran: they were the followers of Zarathustra and were called Zoroastrians, the ancestors of the modern Parsis. The other party, the ancestors of the Hindus, gradually spread their dominion from the Punjab and the bank of the Sarasvatī to the east and south by their conquest of the aboriginal races (Max Müller's *Science of Language*).

Arishthapura—The Sanskritized form of Arittthapura, the capital of the country of Śivi (q.v.). It has not yet been identified: perhaps it is the same as Aristobethra of Ptolemy on the north of the Punjab.

Aristhala—Same as **Kusanthala**: see **Pāṇiprastha**.

Arjikiya—The river Bias (Vipāśā) [*Īg-Veda*].

Arjuni—The river Bāhūdā or Dhabalā (*Hemakosha*).

Arkakshetra—Same as **Padmakshetra**: **Konārka**, or Black Pagoda, 19 miles north-west of Puri in Orissa, containing the temple of the Sun called **Kopāditya**. It is also called **Sārya-kshetra** (*Brahma Purāṇa*, ch. 27). See **Konārka**.

Aruna—One of the Seven Kosas (*Mahābhārata*, Vana, ch. 34). See **Mahākauṇika**.

Arunā—A branch of the Sarasvatī in Kurukshetra (*Mahābhārata*, Salya, ch. 44): it has been identified by General Cunningham with the Mārkaṇḍa. Its junction with the Sarasvatī three miles to the north-east of Pehoa (**Prithūdaka**) is called the **Aruna-saṅgama** (*Arch. S. Rep.*, vol. XIV, p. 102).

Arunāchala—1. Same as **Arunagiri**. See **Chidambaram**: it contains the *tej* or fire image of Mahādeva. 2. A mountain on the west of the Kailās range (*Brahmāṇḍa P.*, ch. 51).

Arunagiri—Tiruvannamalai or Trinomali in the South Arcot district in the province of Madras (*Ep. Ind.*, Vol. III, p. 240). It is called **Arunāchala** in the *Skanda P.* (**Arunā**, *Māhāt.*, Uttara, ch. 4). It contains the temples of **Arunāchaleśvara** and **Arddha-nārīśvara Mahādeva** (Wilson's *Mackenzie Collection*, p. 191).

Arunoda—Garwal, the country through which the **Alakānandā** flows (*Skanda P.*, **Avantī Kh.**, **Chaturśītiliṅga**, ch. 42). Its capital is **Śrinagar**.

Āryaka—Arīka of Ptolemy who wrote his *Geography* about A.D. 150 (*Bṛhat Saṃhitā*, ch. 14). See *Aparāntaka* and *Āraṇyaka*.

Āryapura—Abhol, the western capital of the Chālukyas in the seventh and eighth centuries A.D., in the Badami Taluka of the Bijapur district. It is the Ayyāhole of the old inscriptions (*Arch. S. Rep.*, 1907-8, p. 180).

Āryāvarta—The northern part of India which lies between the Himalayas and the Vindhya range (*Manu-Saṃhitā*, ch. 2, v. 22). At the time of Patañjali, Āryāvarta was bounded on the north by the Himalayas, on the south by the Pāriyātraka, on the west by Ādarśāvali (Vindhya according to the *Vāsiṣṭha Saṃhitā*, I, 8), and on the east by Kālakavana (Rajmahal hills). See *Kālakavana*. According to Rājasekhara, the river Nerhuda was the boundary between Āryāvarta and Dakṣiṇāpatha (*Bhāratamāyana*, Act VI; Apté's *Rājasekhara: his Life and Writings*, p. 21).

Āśāpalli—Ahmedabad; same as *Fesabāl* or *Āsawāl* (Alberuni's *India*, p. 102).

Aser—Asirgarh, eleven miles north of Burhanpur in the Central Provinces (*Pṛthivīrāj Rāso*). Aser is a contraction of *Āsvatthāmā-giri* (*Arch. S. Rep.*, vol. IX).

Aṣṭāvakra-Ārāma—Rābhagrāma (now called Ralla), about four miles from Hardwar, near which flows the Aṣṭāvakra-nadi, a small river, perhaps the ancient *Samaṅgā*. The hermitage of Rishi Aṣṭāvakra is also pointed out at Paurl near Śrinagar in Garwal, the mountain near which is called Aṣṭāvakra-parvata.

Aṣṭapāda—See *Kallāṇa*.

Aṣṭa-Vināyaka—The eight Vināyaka (Ganapati) temples are situated at Ranjangaon at the junction of the Bhīmā and Mōtha-nāla, Mārgaon, Theur, Lonāri and Ojhar in the Poona district, at Pālī in the Pant Sachiv's territory, at Madh in the Thana district and at Siddhatek in the Ahmednagar district in the Bombay Presidency (*Antiquarian Remains in the Bombay Presidency*, vol. 3). See *Vināyaka-tīrthas*.

Aṣṭigrāma—Rāval in the district of Mathurā, where Rādhikā was born at the house of her maternal grandfather Surbhānu and passed the first year of her infancy before her father Brīshabhānu who dwelt at this place removed to Barbhāga (*Ādi Purāṇa*, ch. 12, and Growse's "Country of Braja" in *JASB.*, 1871 and 1874, p. 352). See *Barbhāga*.

Asi—A river in Benares. See *Bārānasi* (*Mahābhārata*, Bhishma, ch. 9).

Asikni—The river Chenab (Chandrabhāgā) (*Rig-Veda*, x, 75).

Asīadurga—Janagar (Tod's *Rājasthān*).

Asmaka—According to the *Brahmaṇḍa Purāṇa* (Pūrva, ch. 45) Asmaka is one of the countries of Southern India (Dākṣiṇātya), but the *Kāma Purāṇa* mentions it in connection with the countries of the Punjab; the *Bṛhat-Saṃhitā* (ch. 14) also places it in the north-west of India. Auxomis which has been identified by Saint Martin with Sermi (McCrindle's *Ptolemy*) lying a little to the east of the Sarasvati and at a distance of about 25 miles from the sea, was considered to be the ancient Asmaka. According to Prof. Rhys Davids, Asmaka was the Assaka of the Buddhist period, and was situated immediately to the north-west of Avanti. The Assakas had a settlement on the banks of the Godāvari at the time of Buddha, and their capital was Potana (*Govinda Sūtra* in *Dīgha-*

Nikāya, xix, 36). It appears, however, from the "History of Bāwari" in Spence Hardy's *Manual of Buddhism, Suttanipāṭa*, and *Pārāyanavagga* (*SBE.*, X, 188) that Asaka (Āsmaka) was situated between the Godāvarī and Māhissatī (Māhishmatī) on the Nerbuda. It was also called Alaka or Mūlaka and its capital was Pratishthāna (Paudanya (q.v.) of the *Mahābhārata*) on the north bank of the Godāvarī (see Pratishthāna) called Potali and Potana by the Buddhists (*Jātakas*, Cam. Ed., vol. III, p. 2). It became a part of the Mahārāshtra country at the time of Aśoka. The *Dakṣiṇāmūrti* written in the sixth century A.D., by Damṣin, describes it as a dependant kingdom of Vidarbha. It is also mentioned in the *Harshacharita*. It should be remarked that in the *Purāṇas*, Mūlaka is said to be the son of a king of Āsmaka. Bhaṭṭa Swāmi, the commentator of Kautilya's *Arthśāstra*, identifies Āsmaka with Mahārāshtra. It is the Āśvaka of the *Mahābhārata* (Bhishma P., ch. 9).

Asmanvati—The river Oms. It is mentioned in the *Rig-Veda*, x, 53, 8.

Asaka—See **Āsmaka** (*Dīpa-Nikāya*, xix, 36).

"Astacampā"—Same as **Hastakavapra**, but see **Stambhapura**.

Astakapra—Same as "Astacampā."

Āvaka—See **Āsmaka**.

Āva-kachohha—Cutch (*Rudradaman Inscription*).

Āva-tīrtha—1. The confluence of the Ganges and the Kālmadi (in the district of Kanouj) (*Māh.*, Anuśāsana, ch. 4; *Vaṇa P.*, ch. 114; and *Vāmana P.*, ch. 83). 2. The Āva-kṛāntā mountain in Kāmakhyā near Gauhati in Assam (*Yoginī Tantra*, Uttara Kh., ch. 3).

Āṣṭhāsa—On the eastern part of Lāhnapur in the district of Birbhūm in Bengal. It is one of the Pithas (*Kubjikā Tantra*, ch. 7; *Padma P.*, Śrīṣṭi Kh., ch. 11). Sati's lips are said to have fallen at this place and the name of the goddess is Phullārā. It is seven miles from the Amodpur Station of the E. I. Railway.

Ātreī—The river Ātrai which flows through the district of Dinajpur (*Kāmakhyā Tantra*, ch. VII); it is a branch of the Tistā.

Āṇḍumvara—1. Cutch; its ancient capital was Kopeśvara or Kachohhośvara (*Mahābhārata* Sabha P., ch. 52, and Cunningham's *Arch. S. Rep.*, v, p. 155); the country of the Odombarae of Ptolemy. 2. The district of Nurgur (or rather Gurudāspur) which was anciently called Dahmeri or Dehnibeeri, the capital of which is Pathankot (Pratishthāna) on the Ravi in the Punjab, was also called Uḍumvara (*Bṛhat-Saṃhitā*, ch. 14, and *Arch. S. Rep.*, vol. xiv, p. 116; Rapson's *Ancient India*, p. 155). There was another Uḍumbara to the east of Kanouj (*Chullavagga*, pt. xii, chs. 1 and 2).

Āupaga—Same as **Kamboja** (*Māhābhārata P.*, ch. 57).

Āvagāpa—Afghanistan (*Bṛhat-Saṃhitā*, ch. 16). See **Kamboja**.

Avanti—1. Ujīn (*Pāṇini*, iv, 176; *Skanda P.*, Avanti Khanda, ch. 40); it was the capital of Mālava (*Brahma P.*, ch. 43). 2. The country of which Ujīn was the capital (*Anargharāghava*, Act vii, 109). It was the kingdom of Vikramāditya (see Ujjayini). In the *Goṇḍa Sūtra* (*Dīpa-Nikāya*, xix, 36), its capital is said to be Māhishmatī. It is the ancient name of Malwa (*Kaṭhāsarit-sūtra*, ch. xix). Avanti has been called Mālava since the seventh or eighth century A.D. (Rhys Davids' *Buddhist India*, p. 28).

Avāntika-Kshetra—Avani, a sacred place in the district of Kolar in Mysore, where Rāmachandra is said to have halted on his way from Laṅkā to Ayodhyā.

Avanti-Nadi—The Siga. Ujin stands on this river.

Ayodhana—Pāṭ; Pattana, five miles west of the Ravi and eight miles from Mamoke Ghat in the Montgomery district of the Punjab (Rennell's *Memoir of a Map of Hindoostan* (1785), p. 62; Thornton's *Gazetteer of the Countries adjacent to India*, JASB., vi, 190). It was formerly a renowned city referred to by the historians of Alexander the Great. The town is built on a hillock 40 or 50 feet above the surrounding plain. Its old walls and bastions are now crumbling into ruins. It is celebrated for the tomb of the Mahomedan Saint Farīd-ud-dīn Shaheb Shakar Ganj.

Ayodhyā—Oudh, the kingdom of Rāma. At the time of the Rāmāyana (I, chs. 49, 50), the southern boundary of Kośala was the river Syandikā or Sai between the Gumti and the Ganges. During the Buddhist period, Ayodhyā was divided into Uttara (Northern) Kośala and Dakṣiṇa (Southern) Kośala. The river Sarayū divided the two provinces. The capital of the former was Śrāvastī on the Rapti, and that of the latter was Ayodhyā on the Sarayū. At the time of Buddha, the kingdom of Kośala under Prasenajit's father Mahākōśala extended from the Himalayas to the Ganges and from the Rāmgangā to the Gandak. The ancient capital of the kingdom was also called Ayodhyā, the birth-place of Rāmachandra. At a place in the town called Janmasthāna he was born; at Chirodaka, called also Chirasāgara, Daśaratha performed the sacrifice for obtaining a son with the help of Rishyasriṅga Rishi; at a place called Tretā-ki-Thākur, Rāmachandra performed the horse-sacrifice by setting up the image of Sītā; at Ratnamadāpa, he held his council (*Muktikopaniṣad*, ch. 1); at Swargadwāram in Fyzabad, his body was burned. At Lakṣmaṇa-kupḍa, Lakṣmaṇa disappeared in the river Sarayū. Daśaratha accidentally killed Saravaṇa, the blind Rishi's son, at Majhaurā in the district of Fyzabad. Ādinātha, a Jain Tirthaṅkara, was born at Ayodhyā (Führer's *MAI*). Cunningham has identified the Sugrīva Parvata with the Kālākārāma or Pūrvārāma monastery of the *Maṇā-rupā*, the Maṇi Parvata with Aśoka's Stūpa mentioned by Hīnen Tsiang, the Kubera Parvata with the Stūpa containing the hair and nails of Buddha (*Arch. S. Rep.*, vol. i). The Maṇi Parvata is said to be a fragment of the Gandhamādana mountain which Hanumāna carried on his head on his way to Laṅkā. The sacred places at Ayodhyā were restored by Vikramāditya (evidently a Gupta king), who was an adherent of the Brahmanical faith, in the second century A.D., or according to some, in the fifth century A.D., as the sacred places at Brindāban were restored by Rupa and Sanātana in the sixteenth century A.D. Ayodhyā is the Sāketa of the Buddhists and Sagada of Ptolemy (see *Sāketa*).

Ayudha—The country lying between the Vitastā (Jhelum) and the Sindhu (Indus). Same as *Yaudheya*.

B

Bachmati—The river Bāgmati in Nepal. Eight out of fourteen great Tirthas of Nepal have been formed by the junction of the Bāgmati with other rivers. The names of the eight Tirthas are :—Panya, Śānta, Śaṅkara, Rāja, Chintāmaṇi, Pramodā, Śatalakṣhaṇa, and Jayā. The source and exit of the Bāgmati are two other Tirthas. Same as Bhāgvatī.

Badari—The O-cha-li of Hsien Tsiang. It has been identified by Cunningham (*Anc. Geo.*, p. 494) with Edar in the province of Gujarāt; it was, according to him, Sauvira of the Pamranic period. According to the *Bṛhat-syotishāraṇa*, Edar is a corruption of Iva-durga. It is situated on a river called Hiranyanadī. The name of Badari is mentioned in the Dhavala inscription at Vasantagad near Mount Abu (*JASS.*, 1841, p. 821).

Badari—See Badarikaśrama.

Badarikaśrama—Badrināth in Garwal, United Provinces. It is a peak of the main Himalayan range, about a month's journey to the north of Hardwar and 55 miles north-east of Śrinagara. The temple of Nara-Nārāyaṇa is built on the west bank near the source of the Bishengaiṅg (Alakānanda), equidistant from two mountains called Nara and Nārāyaṇa, over the site of a hot-spring called Tapanakuṇḍa, the existence of which, no doubt, led to the original selection of this spot: it is situated on the Gandhamādana mountain (*Asiatic Researches*, vol. XI, article x; *Mahābhārata*, Śānti, ch. 335). The temple is said to have been built by Śaṅkarācārya in the eighth century A.D. It was also called Badari and Bihāla Badari (*Mahābhārata*, Vana, ch. 144). For a description of the place, see *Asiatic Researches*, vol. XI, article x.

Badavā—Same as Jvālāmukhi (see *Mahābhārata*, Vana, ch. 82).

Baggumodā—Same as Bhāgvatī.

Bāgmati—A sacred river of the Buddhists in Nepal. The river is also called Bāchmati as it was created by the Buddha Krakucchanda by word of mouth when he visited Nepāla with people from Gauda-deśa. Its junctions with the rivers Marādālikā, Mani-rohini, Rājamañjarī, Ratnāvallī, Chārūmati, Prabhāvatī and Trivenī, form the Tirthas called Śānta, Śaṅkara, Rājamañjarī, Pramodā, Śulakṣhaṇa, Jayā and Gokarna respectively (*Sayambhā Purāṇa*, ch. v; *Varāha P.*, ch. 215. See also Wright's *Hist. of Nepal*, p. 90).

Bahela—Baghelkhand in Central India. It has been placed with Kārusha (Rewa) as Vindhyaṃulā (*Vāmana P.*, ch. 13). Rewa is also called Baghelkhand (Thornton's *Gazetteer*).

Bāhika—The country between the Bias and the Sutlej, north of Kekaya. It is another name for Vāhika (see *Mbh.*, Sabhā, ch. 27, where Vāhika is evidently used for Vāhika); it was conquered by Arjuna. According to the *Mahābhārata* (*Karna P.*, ch. 44), the Vāhikas lived generally between the Sutlej and the Indus, but specially on the west of the rivers Rāvi and Āpagā (Ayuk Nadi), and their capital was Śākala. They were a non-Aryan race and perhaps came from Balkh, the capital of Bactria. According to Pāṇini and Patañjali, Vāhika was another name for the Panjab (IV, 2, 117; V, 3, 114; *Ind. Ant.* I, 122). See *Takka-deśa*. Bāhi and Hika were names of two Asuras of the Bias river after whom the country was called Vāhika. (*Mbh.*, Karna P., ch. 45 and *Arch. S. Rep.*, vol. V). They lived by robbery. According to the *Rāmāyaṇa* (Ayodhyā K., ch. 78), Vāhika was situated between Ayodhyā and Kekaya.

Bahudā—The river Dhabalā now called Dhumela or Bura-Rapti, a feeder of the Rapti in Oudh. The severed arm of Rishi Likhita was restored by bathing in this river; hence the river is called Bahudā (*Mahābhārata*, Śānti, ch. 22; *Harivamśa*, ch. 12). But in the *Śiva Purāṇa* (Pt. VI., ch. 60), it is said that Gauri, the grandmother of Māndhātā, was turned into the river Bahudā by the curse of her husband Prasopajit. It has been identified by Mr. Pargiter with the Rāngāgā which joins the Ganges near Kanauj (see his *Mārkaṇḍeya P.*, ch. 57). See *Ikshumatī*. But this identification does not appear to be correct, as it is a river of Eastern India (*Mahābhārata*, Vana, ch. 87).

Bahulā—A Sakti Pīṭha near Kātwa in Bengal (*Tantrachudāmanī*).

Baiṣṇarāja-Sarovara—Same as *Manasa-sarovara* (*Harivamśa*, ch. 23).

Baidīya—See *Bīdīdā* (Brahma P., ch. 27).

Baidūrya-Parvata—1. The island of Māndhātā in the Narbada, which contains the celebrated temple of Omkāranāth, was anciently called Baidūrya-Parvata (*Skanda P.*, Revā-Kh.). 2. It has been identified by Yule (*Marco-Polo*) with the northern section of the Western Ghats. The Parvata or mountain is situated in Gujarāt near the source of the river Visvāmītrā which flows by the side of Baroda (*Varāhamihira's Brīhat-Saṃhitā*, ch. 14; *Mahābhārata*, Vana, chs. 89, 120). 3. The Satpura range; the mountain contained Baidūrya or Beeyl (cat's eye) mines (*Māhā. Vana*, chs. 61, 121).

Baidyanātha—1. See *Chitābhūmi*. It is a place of pilgrimage (*Padma P.*, Uttara Kh., ch. 59). 2. In the district of Kangra in the Panjab. Same as *Kiragrāma* (*Mateya P.*, ch. 122). [Temples of Baidyanātha are:—In Deogadh in the Sonthal Pergania in Bengal (*Brīhad-Dharma P.*, pt. I., ch. 14). See *Chitābhūmi*. For the establishment of the god and the name of Baiṣṇāth (Baidyanātha), see Mr. Bradley-Birt's *Story of an Indian Upland*, ch. xi. 2. In Dabhoi, Gujarat (*Ep. Ind.*, vol. I, p. 21). 3. In Kiragrāma on the east of the Kangra district, 30 miles east of Kot Kangra on the Binnar river (ancient Kandukā-binduka) in the Panjab (*Ep. Ind.*, vol. I, p. 97).]

Baidyuta-Parvata—A part of the Kailāsa range at the foot of which the Mānasa-sarovara lake is situated. It is evidently the Gurla range on the south of lake Mānasa-sarovara; the Sarajā is said to rise from this mountain (*Brahmāṇḍa P.*, ch. 51). A Mānasa-sarovara is situated in the Kailāsa mountain (*Rāmāyaṇa*, Bāla-k., ch. 24); Baidyuta mountain is a part of the Kailāsa range.

Baiḥyansi—Same as *Begavānī* (*Devā-Bhāgavata*, VIII, ch. 11; *Mack. Col.*, pp. 142, 211).

Baijayanṭi—Banavāsi in North Kanara, the capital of the Kadambas. Same as *Krāntachapera*. It is mentioned as Vijayanṭa in the *Rāmāyaṇa* (Ayodhyā K., ch. 9). It has also been identified with Bijayadurg by Sir R. G. Blandford (*Early History of the Dekkan*, p. 33).

Baikāṇṭha—A place of pilgrimage about 22 miles to the east of Tinnevely visited by Chaitanya (*Chaitanya-charitāmṛta*). It is situated on the river Tāmraparṇi in Tinnevely. It is also called Śrīvaikāṇṭham.

Bairantya-Nagara—Where Bhāsa places the scene of his drama *Arvindraja*. It was the capital of a king named Kuntī-Bhoja (*Ibid.*, Act VI). It is mentioned in the *Harsha-charita* (ch. vi) as the capital of Rantideva. See *Kuntī-Bhoja* and *Rantipura*.

Bairāta-Pattana—The capital of the old kingdom of Govisana, visited by Hiuen Tsiang in the seventh century. It has been identified with Dhikuli in the district of Kumaun (Führer's *MAI.*, p. 49).

Baisālī—Besāl in the district of Muzaffarpur (Tirhut), eighteen miles north of Hājipur, on the left bank of the Gandak (General Cunningham's *Anc. Geo.*, p. 443, and *Rāmāyaṇa*, *Ādikāṇḍa*, ch. 47). The *Rāmāyaṇa* places Biśālā on the northern bank of the Ganges and the *Aśv. Kalp.* (ch. 39) on the river Balgumati. The Pergana Besārā, which is evidently a corruption of Biśālā, is situated within the sub-division of Hājipur. Baisālī was the name of the country as well as of the capital of the Vrijja (Vajjis) or Licchavis who flourished at the time of Buddha. The southern portion of the district of Muzaffarpur constituted the ancient country of Vaisālī. The small kingdom of Vaisālī was bounded on the north by Videha and on the south by Magadha (Pargiter's *Ancient Countries in Eastern India*). It appears from the *Lalitavistara* that the people of Vaisālī and the Vajjis had a republican form of government (see also *Mahā-parinibbāna Sutta*). Buddha lived in the Mahāvana (Great Forest) monastery called Kutāgārasālā or Kutāgāra hall, rendered as "Gabled Pavilion" by Rhys Davids (*Chullavagga*, ch. v, sec. 13, and ch. x, sec. 1; *SBE.*, vol. XI), which was situated on the *Marikaya-kroda* or monkey-tank near the present village of Bakura, about two miles north of Besāl, and near it was the tower called Kutāgāra (double-storied) built over half the body of Ananda. About a mile to the south of Besāl was the Mango-garden presented to Buddha by the courtesan Amradarikā called also Ambapālī. Chāpāja was about a mile to the north-west of Besāl, where Buddha hinted to Ananda that he could live in the world as long as Ananda liked, but the latter did not ask him to live. The town of Baisālī, which was the capital of Bidela at the time of Buddha and Mahāvira, consisted of three districts: Baisālī or Besāl proper, Kundapura or Kundagāma (the birth-place of Mahāvira, the twenty-fourth or last Tirthakara of the Jains), and Bāniyagāma, occupying respectively the south-eastern, north-eastern, and western portions of the city (Dr. Hoernle's *Uttaragandasa*, p. 4 n.; *Āśādhāgga Sātra*, and *Kalpa Sātra* in *SBE.*, vol. XXII, p. 227 f.). The second Buddhist Synod was held at the Bālulārāma vihāra in 443 B.C., but according to Max Müller in 377 B.C., in the reign of Kāśāśoka, king of Magadha, under the presidency of Revata who was one of the disciples of Ananda (Turnour's *Mahāvastu*, ch. iv). Baisālī, however, has been identified by Dr. Hoey with Chirāṇḍ, seven miles to the east of Chapra on the Ganges (see Chirāṇḍ in Pt. II). At Beluva (modern Belwa, north-east of Chirāṇḍ), Buddha was seized with serious illness (*Mahā-parinibbāna Sutta*, ch. ii). Chāpāja (*Mahā-parinibbāna Sutta*, ch. ii) has been identified by Dr. Hoey with Telpā (or Talpā, a tower) to the east of the town of Chapra, which was built for the Mother of the Thousand Sons. Titariā, west of Sevan, has been identified by him with the forest, the fire of which was extinguished by the Titar or partridge. The name of Setaṇasālā has been connected with the seven (*sapta*) princes who were prepared to fight with the Mallas for the relics of Buddha. Bhāta-pokhar (Bhakta-Pushkara) is shown to be the place where Droṇa divided the relics among the seven princes. The country to the east of the river Daba near Sevan was the country of the Mallas. The river Shi-lai-na-fa-ti (Savarnavatī) of Hiuen Tsiang has been identified with the river Sondi. Dr. Hoey identifies Besāl with the town of the Monster Fish, *Vasāḥkya* (really porpoise) [*JASB.*,

vol. LXIX—"Identification of Kusinara, Vaisali and other Places" and my article on "Chirand in the district of Saran" in *JASB.*, vol. LXXII. The places where Buddha resided while in Vaisali are Udena-Mandira, Gautama-Mandira, Saptambaka-Mandira, Bahuputraka-Mandira, Saranda-Mandira, and Chapala-Mandira (*Mahā-parinibbāna Sutta*, ch. 2; Spence Hardy's *MB.*, p. 343). For the names of other places in Baisali where Buddha resided, see *Divyavadāna* (Cowell's ed., chs. xi, xii).

Baisikya—Same as *Basyā* (*Brahma P.*, ch. 27).

Baitarani—1. The river Baitarani in Orissa: it is mentioned in the *Mahābhārata* as being situated in Kaliṅga (*Vana Parva*, ch. 113). Jāipur stands on this river. 2. The river Dantura which rises near Nasik and is on the north of Bassein. This sacred river was brought down to the earth by Parashurama (*Padma P.*, Tuṅgarī Māhātmya; *Matsya P.*, ch. 113; Da Cunha's *History of Chaul and Bassein*, pp. 117, 122). 3. A river in Kurukshetra (*Mbh.*, *Vana*, ch. 83). 4. A river in Garwal on the road between Kedāra and Badrinātha, on which the temple of Gopeshvara Mahādeva is situated.

Bākātaka—A province between the Bay of Bengal and the Śrī-saila hills, south of Hyderabad in the Deccan. The Kallakia Yavanas reigned in this province and Vindhyaśakti was the founder of this dynasty (*Vishnu P.*, IV., ch. 24; Dr. Bhanu Daji's *Brief Survey of Indian Chronology*). See, however, **Kūkila**.

Bakreavara—Bakranāth, one of the Śakti Pīthas in the district of Birbhum in Bengal. It derives its name from Bhairava Bakranāth, the name of the goddess being Mahishamardīni. There are seven springs of hot and cold water (*Tantra-chudāmaṇi*).

Bakreavari—The river Bākā which flows through the district of Bardwan in Bengal.

Bakshu—The river Oxus (*Matsya P.*, ch. 101; cf. *Chakshu* in *Brahmaṇḍa P.*, ch. 31; see *Sahasrakalpavṛṇa* s.v. Nadi) Wuksh, the archetype of Oxus, is at a short distance from the river (Ibn Hunkul's *Account of Khorasan* in *JASB.*, XXII, p. 176).

Balabhi—Wala or Wallay, a seaport on the western shore of the gulf of Cambay, in Kathiawad, Gujarat, 18 miles north-west of Bhavnagar (*Dakṣamāra-charita*, ch. vi; *JRAS.*, vol. XIII (1852), p. 146; and Cunningham's *Asc. Geo.*, p. 316). It is called Vanilapura by the inhabitants. It became the capital of Saurashtra or Gujarat. It contained 84 Jaina temples (*JRAS.*, XIII, 159), and afterwards became the seat of Buddhist learning in Western India in the seventh century A.D., as Nālandā in Eastern India (Itsing's *Record of the Buddhist Religion* by Takakusu, p. 177). The Valabhi dynasty from Bhartarka to Śīlāditya VII reigned from cir. A.D. 465 to 766. For the names of kings of the Valabhi dynasty, see Dr. Bhanu Daji's *Literary Remains*, p. 113; *JASB.*, 1838, p. 966 and Kielhorn, "List of Inscri. of N. India," *Ep. Ind.*, Vol. VIII, App. Bhartṛihari, the celebrated author of *Bhāgī-Kāvya*, flourished in the court of Śrīdharasena I, king of Valabhi, in the seventh century. Bhadrabāhu, the author of the *Kalpasūtra*, flourished in the court of Dhruva Sena II (see Dr. Stevenson's *Kalpasūtra: Preface*). See **Anandapura**.

Bāhika—1. The country between the Bias and the Sutlej, north of Kekaya (*Pāṇḍyapa*, Ayodhyā, ch. 78). The *Trikāṣṭha-śeṣa* mentions that Vāhika and Trigarta were the names of the same country (see *Trigarta*). The *Mahābhārata* (Karna Parva, ch. 44) says that the Vāhikas lived on the west of the Ravi and Āpaga rivers, i.e., in the district of Jhang (see *Bāhika*). The Madras, whose capital was Śākala (Sangala of the Greeks) were also called Vāhikas. Bāhika is the corrupted form of this name. The inscription on the Delhi Iron Pillar mentions the Vāhikas of Sindhu (*JASB.*, 1888, p. 630). See *Bāhika*. 2. Balkh—the Bactriana of the Greeks—situated in Turkestan [*Bṛhat sahitā*, ch. 18 and *JASB.*, (1838) p. 630]. About 230 B.C., Theodotus or Diodotus, as he was called, the governor of Bactria, revolted against the Seleucid sovereign Antiochus Theos and declared himself king. The Greco-Bactrian dominion was overthrown entirely about 126 B.C. by the Yue-chi, a tribe of the Tartars (see *Śakadvipa*). Balkh was the capital of Bactria comprising modern Kabul, Khurasan, and Bukhara (James Prinsep's *Indian Antiquities*, vol. I). The palaces of Bactria were celebrated for their magnificence. Zoroaster lived at Bactria in the reign of Vitasa or Vistaspa, a king of the Bactrian dynasty of Kāvya, between the sixth and tenth centuries B.C. According to Mr. Kunte, Zoroaster (Zoraster) is a corruption of Zavat Trastri or "Praisor of Trastri," Trastri being the designer and architect of the gods (Kunte's *Vicissitudes of Aryan Civilization in India*, p. 55). From the *Brahma Purāṇa* (chs. 89 and 132), Trastā and Vīrakarmā (the architect of the gods) appear to be identical, as well as their daughters Ushā and Saṃjāś, the wife of the god. A few heaps of earth are pointed to as the site of ancient Bactria. It is called Umul-Bilād or the mother of cities and also Kabbet-ul-Islām (i.e. dome of Islam). It contained a celebrated fire-temple. For the history of the Bactrian kings, and the Greco-Bactrian alphabet, see *JASB.*, IX (1840), pp. 440, 627, 733; for Bactrian coins, see *JASB.*, X, (1842), p. 130.

Ballalapurī—The capital of Ādisūra and Ballāla Sena, kings of Bengal, now called Rāmpāla or Ballālabādi, about four miles to the west of Munshiganj at Bikramapura (*g.v.*) in the district of Dacca. The Sena Rājās, according to General Cunningham (*Arch. S. Rep.*), retired to this place after the occupation of Gaur by the Mahomedans (*Arch. S. Rep.*, vol. III, p. 163). The remains of Ballāla Sena's fort still exist at this place. It is said to have been founded by Rājā Rāma Pāla of the Pāla dynasty, and a large tank in front of the fort still bears his name. He was the son of Vīrabhāpāla III and father of Madana-pāla. The five Brahmaṇas, who came to Bengal from Kanaṇj at the request of Ādisūra, are said to have vivified a dead post by the side of the gateway of the fort into a Gajāria tree, which still exists, by placing upon it the flowers with which they had intended to bless the king. It should be here observed that Ādisūra Jayanta or Ādisūra, who ascended the throne of Gour in A.D. 732, caused the five Brahmaṇas to be brought from Kanaṇj for performing a Putreshti sacrifice, and he gave them five villages to live in, namely, Pañchakoṭi, Harikoti, Kāmekoṭi, Kaṅkagrāma and Baṭagrāma, now perhaps collectively called Pañchasāra, about a mile from Rāmpāla. Ballāla's father Vijayasena conquered Bengal and ascended the throne of Gaur in A.D. 1072. Ballāla Sena, who ascended the throne in A.D. 1110, is said to have been the last king of this

place. His queens and other members of his family died on the funeral pyre (the spot is still pointed out in the fort.) by the accidental flying of a pair of pigeons carrying the news of his defeat at the moment of his victory over the Yavana chief Bāyādumba of Manipur, the Bābā Ādam of local tradition, who had invaded the town of Bikramapura or, as it was called, Ballālapuri, at the instigation of Dharma Gīri, the mahanta of the celebrated Mahādeva called Ugramādhava of Mahāsthāna, whom the king had insulted and banished from his kingdom (Ānanda Bhattacha's *Ballāla-Charita*, chs. 26 and 27). Bāyādumba or Bābā Ādam's tomb is half a mile to the north of Ballāla-bādī. Vikramapura was the birth-place of Dīpāsakara Śrī Jñāna, the great reformer of Lamaism in Tibet, where he went in A.D. 1038, and was known by the name Atiśa. Rāmpāta was also the capital of the Chandra and Varma lines of kings.

Bālmiki-Ārama—Bithur, fourteen miles from Cawnpur, which was the hermitage of Bīshi Vāhalki, the author of the *Rāmāyaṇa*. Sītā, the wife of Rāmachandra, lived at the hermitage during her exile, where she gave birth to the twin sons, Lava and Kuśa. The temple erected in honour of Vālmiki at the hermitage is situated on the bank of the Ganges (*Rāmāyaṇa*, Uttara, ch. 68). Sītā is said to have been landed by Lakshmana, while conveying her to the hermitage, at the Satī-ghāt in Cawnpur. A large heavy metallic spear or arrow-head of a greenish colour is shown in a neighbouring temple close to the Brahmanavastā-ghāt at Bithur, also situated on the bank of the Ganges, as the identical arrow with which Lava wounded his father, Rāmachandra, in a fight for the *Atumadha* horse; this arrow-head is said to have been discovered a few years ago in the bed of the river Ganges in front of the hermitage.

Baloksha—Beluchistan. The name occurs only in the 87th chapter of the *Avadāna-Kalpavṛkṣa*. From the names of other places and that of Mūlinda, perhaps the Greek king Menander, mentioned in that chapter, Baloksha appears to be the country of the "Belokshias" or Beluchis. It is called Balokshi in the *Bodhisattvavādāna-Kalpasūtra* (Dr. R. Mitra's *Sans. Buddh. Literature of Nepal*, p. 60). Beluchistan was formerly a Hindu kingdom and its capital Kelat or Kalat (which means fort) was originally the abode of a Hindu ruler named Sewānal, after whom the fort there was called Kalat-i-Sewa, now known by the name of Kalat-wa-Neecharah. One of the most ancient places in Beluchistan is the island called Śata-dvīpa (popularly known as Suāga-dvīpa) or the island of Sata or Astola (Astula or Kālī), the Aschala of Ptolemy and Satalishefalo of Hsuen Tsang (Astuleśvara), just opposite the port of Pasānce (Pāshāni, which is evidently the Pāshān of *Bodhisattvavādāna-Kalpasūtra*). According to tradition, it was once inhabited, but the inhabitants were expelled by the presiding goddess Kālī in her wrath at an incest that was committed there. Śata-dvīpa is the Karoline of Nearchus, which is a corruption of Kālyana, or the abode of Kālī. There is still a Hindu temple at Kalat, which is dedicated to Kālī or Durgā, and which is believed to have been in existence long before the time of Sewa. Another place of Hindu antiquity in Beluchistan is the temple of Hīgūlāj (see Hīgūlā). Mustang also contains a temple of Mahādeva (*JASB.*, 1843, p. 473—"Brief History of Kalat" by Major Robert Leech).

Balubhini—The river Bāgin in Bundelkhand, a tributary of the Jamunā [*Skanda P.*, Āvāntya Kh. (Revā Kh., ch. 4)].

Bālukesvara—The Malabar Hill near Bombay, where Parāsurāma established a Liṅga called Vālukeśvara Mahādeva [*Skanda P.*, Sahya Kh., Pt. 2, ch. I; *Ind. Ant.*, III (1874), p. 248].

Bāmanasthali—Banthali near Junāgaḍ.

Bamri—Same as Bāvera. See *Babylon*.

Bansa—Same as Baisya : [*Jātaka*, VI, 120].

Bapsadhara—The river Bapsādhārā in Ganjam, on which Keliṅgapatam is situated (Pargiter's *Māhātmya*, P., ch. 57, p. 305; *Imperial Gazetteer of India*, s.v. *Ganjam* and *Vapsādhārā*).

Bapsagulma—A sacred reservoir (kuṇḍa) on the tableland of Amarakantaka, which is situated on the east (at a distance of about four miles and a half) of the source or first fall of the Narbada (*Mahābhārata*, Vana, ch. 85).

Bana—1. The twelve Vanas of Mithurā-maṇḍala or Braja-maṇḍala are Madhuvana, Tālavana, Kuṇḍavana, Vṛndāvana, Khandāvana, Kāmyāvana, Bahulāvana on the western side of the Jamunā; Mahāvana, Vilva-vana, Lohā-vana, Bhāṇḍīna-vana, and Bhadravana on the eastern side of the Jamunā (Lachhna Das's *Chaitanya-maṅgala*, III, p. 192; Crooke's *Madhura*, p. 54). The *Vārha P.* (ch. 159) has Viśvayathāna instead of Tālavana, Kuṇḍa-vana instead of Kāmyāvana, and Bahulāvana instead of Bahulāvana. 2. Same as *Aranya* (*Śabdātālpadruma*). 3. The seven Vanas of Kurukshetra are—Kāmyāka, Aditi, Vyāsa, Phalaki, Śūrya, Madhu, and Sita (*Vāmana P.*, ch. 34). 4. For the Himalayan vanas or forests as Nandana, Chaitanyātha, etc., see *Matanga P.*, ch. 120.

Bānapura—1. Mahābalipura or Mahābalesvara or the Seven Pagodas, on the Coromandel coast, Chingleput district, 30 miles south of Madras. It was the metropolis of the ancient kings of the race of Pandion. Its rocks are carved out into porticoes, temples and bas-reliefs, some of them being very beautifully executed. The ruins are connected with the Purāṇic story of Bali and Vāmana. The monolithic "Rathas" were constructed by the Pallavas of Conjeveram, who flourished in the fifth century A.D. For descriptions of the temples and remains at Mahābalipura, see *JASR.*, 1853, p. 656. 2. Same as *Sōṇḍipura*.

Banavāsi—1. North Kanara was called by this name during the Buddhist period (*Huei tsang*, ch. 94). According to Dr. Bühler, it was situated between the Ghats, the Tuṅga-bhadra and the Baradā (*Introduction to the Vīkramāditya-Charita*, p. 24, note). 2. Same as *Krauñchapura* in North Kanara. A town called Banavāsi (Banavāsi) on the left bank of the Varadā river, a tributary of the Tuṅgabhadra in North Kanara mentioned by Ptolemy (McCrindle's *Ptolemy*, p. 176) still exists (*Lists of the Antiquarian Remains in the Bombay Presidency*, vol. VIII, p. 188). Vanavāsi was the capital of the Kadamba dynasty (founded by Mayūravarmā) up to the sixth century when it was overthrown by the Chalukyas. Aśoka sent here a Buddhist missionary named Rakkhita in 245 B.C. Same as *Jayanti* and *Vallayanti*. In the *Vanavāsi-Mahātmya* of the *Skanda Purāṇa*, Vanavāsi is said to have been the abode of the two Daityas, Madhu and Kaiabha, who were killed here by Viṣṇu. The temple of Madhukēśvara Mahādeva at this place was built by the elder brother Madhu (Da Cunha's *History of Coast and Bassin*).

Bahayu—Arabia (T. N. Tarakavāchaspati's *Śabdastomamāhātmya*; *Rāmāyaṇa*, Ādi, ch. vi).

It was celebrated for its breed of horses (*Arthashastra* of Kautilya, Bk. II, *Āśvādhyaksha*). But the ancient name of Arabia as mentioned in the Behistun inscription (*JRAS.*, vol. XV) was Arbaya. It appears from Ragout's *Assyria* that the ancient name of Armenia was Van before it was called Urartu by the Assyrians. But Armenia was never celebrated for its horses. The identification of Vanāyu with Arabia appears to be conjectural (see Griffith's *Rāmāyaṇa*, Vol. I, p. 42 note). Āraha (Arabia) has been mentioned by Varāhamihira who lived in the sixth century A.D. (*Bṛhat-saṃhitā*, XIV, 17). The *Padma P.* (*Svarga*, Ādi, ch. iii) mentions the Vānāvāsa (people of Vanāyu) among the tribes of the north-western frontier of India.

Baṅga—Bengal. "In Hindu geography," says Dr. Francis Buchanan, "Baṅga, from which Bengal is a corruption, is applied to only the eastern portion of the delta of the Ganges as Upabaṅga is to the centre of this territory, and Aṅga to its western limits" (Beveridge's *Buchanan Records* in the *Calcutta Review*, 1894, p. 2). According to Dr. Bhanu Daji, Baṅga was the country between the Brahmaputra and the Padma (*Literary Remains of Dr. Bhanu Daji*). It was a country separated from Pundra, Samatā and Tāmralipta at the time of the *Mahābhārata* (*Saṁhita P.*, ch. 29). Bengal was divided into five provinces: Pundra or North Bengal; Samatā or East Bengal; Karna-suvāra or West Bengal; Tāmralipta or South Bengal; Kāmarupa or Assam (Hinen Talang). According to General Cunningham, the province of Bengal was divided into four separate districts after the Christian era. This division is attributed to Ballāla Sena: Barendra and Baṅga to the north of the Ganges, and Rādhā and Bāgā to the south of the river (but see *JASB.*, 1879, p. 211); the first two were separated by the Brahmaputra and the other two by the Jalangi branch of the Ganges. Barendra, between the Mahānandā and Karatoya corresponds to Pundra, Baṅga to East Bengal, Rādhā (to the west of the Bhāgrathi) to Karna-suvāra and Bāgā (Samatā of Hinen Talang and Bhāṭī of the *Albarnama*) to South Bengal (*Arch. S. Rep.*, vol. XV, p. 145, and see also Gopāla Bhaṭṭa's *Ballāla-charitam*, *Pārva-khaṇḍa*, vs. 6, 7). Mr. Pargiter is of opinion that Baṅga must have comprised the modern districts of Murshidabad, Nadia, Jessore, parts of Rājshahi, Pabna and Faridpur ("Ancient Countries in Eastern India" in *JASB.*, 1897, p. 85). At the time of Adishūra, according to Devivara Ghataka, Bengal was divided into Rādhā, Baṅga, Barendra and Gauda. At the time of Keśava Sena, Baṅga was included in Paundravardhana (see *Edilpur Inscription*: *JASB.*, 1838, p. 45). The name of Baṅga first occurs in the *Āitareya Brāhmaṇa* of the *Ṛig-Veda*. According to Sir George Birdwood, Baṅga originally included the districts of Burdwan and Nadia. Baṅga was called Bāṅgā even in the thirteenth century (Wright's *Marco Polo*). For further particulars, see **Bengal** in Part II of this work. Dr. Rājendralāla Mitra (*Indo-Aryans*, vol. II, ch. 13) gives lists of the Pāla and Sena kings [see also *Ep. Ind.*, vol. I, p. 305] (*Deopārī* Inscriptions regarding the Senas); *Ibid.*, vol. II, p. 160 (Bādal Pillar Inscription); *Ibid.*, p. 347 (Vaidyadeva Inscription at Benares); *JASB.*, 1838, p. 40 (Edilpur Inscription of Keśava Sena from Bakarganj). According to the copperplate inscription of Lakshmana Sena found in Sirajganj in the district of Pabna, it appears that the Sena kings were Kshatriyas who came from Karpāta. For the ancient trade and commerce of Bengal, see Mr. W. H. Schoff's *Periplus*; Bernier's *Travels*, p. 408; Tavernier's *Travels*, Bk. III; Dr. N. Law's article, *Modern Review*, 1918. See **Saptagrama** and **Karnasuvarna**.

Bānijagrāma—Same as **Bāniyagāma**.

Bāniyagāma—**Vaiśālī** or (**Beśāl**) in the district of Muzaffarpur (Tirhut); in fact, **Bāniyagāma** was a portion of the ancient town of **Vaiśālī** (Dr. Hoernle's *Urdueogadasho*). See **Kuṇḍagāma**.

Baṇḍī—Same as **Karura**, the capital of Chera or Kerala, the Southern Konkani or the Malabar Coast (Caldwell's *Drav. Comp. Gram.*, 3rd ed., p. 96).

Baṇḍulā—The river Manjorā, a tributary of the Godāvari. Both these rivers rise from the Sahya-pāda mountain or Western Ghats (*Matya P.*, ch. 113). **Baṇḍulā** is mentioned as **Maṇḍulā** in the *Mahābhārata*. **Bhīṣma P.**, ch. 9.

Baṅkshu—Same as **Ghṛakshu** (*Bhāgavata P.*, v. 17).

Bārā—Same as **Barana** (*Av. Kalp.*, 99).

Barādā—1. The river Wardha in the Central Provinces (*Mālavilāgṇimītra*, Act V: *Agni P.*, ch. 109; *Mbh. Vana*, ch. 85; *Padma P.*, *Ādi*, ch. 39). 2. A tributary of the **Tuṅgabhadra**, on which the town of **Vanavāsī**, the abode of the two **Dāityas** **Madhu** and **Kaijabha**, is situated. See **Vanavāsī** and **Vedavati**.

Barāha-kshetra—1. **Barāmōla** in **Kāśmīra** on the right bank of the **Jhelum**, where **Vishṇu** is said to have incarnated as **Varāha** (boar). There is a temple of **Ādi-Varāha** (see **Bākara-kshetra**). 2. Another place of the same name exists at **Nāthpur** on the **Kuṣī** in the district of **Purnea** below the **Trivenī**; see **Manā-Kausika** (*JASB.*, XVII, 638). It is the **Kokāmukha** of the **Varāha Purāṇa** sacred to **Varāha**, one of the incarnations of **Vishṇu** (*Varāha P.*, ch. 140). See **Kokāmukha**.

Barāha-Parvata—A hill near **Barāmōla** in **Kāśmīra** [*Vishṇu-Saṃhitā*, ch. 85; *Institutes of Vishṇu*, *SBE.*, vol. VII, p. 256, note].

Barana—1. **Bulandshahr** near **Delhi** in the **Punjab** (Growse, *JASB.*, 1883). This town is said to have been founded by **Janamejaya**, son of **Parikshit** and great-grandson of **Arjuna** (*Bulandshahr* by Growse, in the *Calcutta Review*, 1883, p. 342). At **Ahar**, 21 miles north-east of **Bulandshahr**, he performed the snake-sacrifice (*JASB.*, 1883, p. 274). A **Jaina** inscription also shows that it was called **Uchchanagara** (Dr. Bühler, *Ep. Ind.*, vol. I, p. 375). 2. Same as **Aornes** (*Ind. Ant.*, I, 22).

Baranā—Same as **Baruṇā** (*Kāma P.*, I, ch. 31).

Baruṇā—Same as **Paruṇā**.

Bārāṇasī—**Benares** situated at the junction of the rivers **Barāṇā** and **Asī**, from which the name of the town has been derived (*Vāmana P.*, ch. III). It was formerly situated at the confluence of the **Ganges** and the **Gumti** (*Mbh.*, *Anuśāsana*, ch. 30). It was the capital of **Kāśī** (*Rāmāyaṇa*, *Uttara*, ch. 48). At the time of **Buddha**, the kingdom of **Kāśī** formed a part of the kingdom of **Kośala** (see **Kāśī**). According to **James Prinsep**, **Benares** or **Kāśī** was founded by **Kāśīa** or **Kāśīrāja**, a descendant of the **Pururavas**, king of **Pratiśthāna** (see **Pratiśthāna**). **Kāśīrāja**'s grandson was **Dhanvantari**; **Dhanvantari**'s grandson was **Dīvodāsa**, in whose

reign Buddhism superseded Śiva-worship at Benares, though it appears that the Buddhist religion was again superseded by Saivism after a short period. In 1027, Benares became part of Gauda, then governed by Mahipāla, and Buddhism was again introduced in his reign or in the reign of his successors Sthirapāla and Vasantapāla. Benares was wrested from the Pāla kings by Chandra Deva (1072—1096) and annexed to the kingdom of Kanauj. Towards the close of the twelfth century, Benares was conquered by Muhammad Ghuri who defeated Jaya Chand of Kanauj (James Prinsep's *Benares Illustrated, Introduction*, p. 8; *Vāya P.*, Uttara, ch. 30). In the seventh century, it was visited by the celebrated Chinese traveller Hsuen Tsang. He has thus described the city and its presiding god Viśveśvara, one of the twelve Great Liṅgas of Mahādeva: "In the capital there are twenty Deva temples, the towers and halls of which are of sculptured stone and carved wood. The foliage of trees combines to shade (the sites), whilst pure streams of water encircle them. The statue of Deva Mahēśvara, made of *tsou-shih* (brass), is somewhat less than 100 feet high. Its appearance is grave and majestic, and appears as though really living." The *Padma P.* (Uttara, ch. 67) mentions the names of Viśveśvara, Bindumādhava, Maṣīkarṣikā, and Jñānavāpi in Kāśī (Benares). The present Viśveśvara, which is a mere Liṅga, dates its existence since the original image of the god, described by Hsuen Tsang, was destroyed by the iconoclast Aurangzeb and thrown into the Jñānavāpi, a well situated behind the present temple. There can be no doubt that Benares was again converted into a Buddhist city by the Pāla Rājās of Bengal, and Śiva-worship was not restored till its annexation in the eleventh century by the kings of Kanauj, who were staunch believers in the Pauranic creed. The shrines of Ādi-Viśveśvara, Veṅṇimādhava, and the Bakarya-kuṇḍa were built on the sites of Buddhist temples with materials taken from those temples. The temple of Ādi-Keśava is one of the oldest temples in Benares: it is mentioned in the *Prabodha-Chandrodaya Nāṭaka* (Act IV) written by Kṛṣṇa Mīra in the eleventh century A.D. The names of Mahādeva Tilabhāṅgeśvara and Dādāśvamedheśvara are also mentioned in the *Śiva Purāṇa* (Pt. 1, ch. 39). The Maṣīkarṣikā is the most sacred of all cremation ghats in India, and it is associated with the closing scenes of the life of Rājā Hariścandra of Ayodhyā, who became a slave to a Chāṇḍāla for paying off his promised debt (Kāśmeśvara's *Chāṇḍa-kaṇḍikā*, *Mārkaṇḍeya P.*, ch. viii). The old fort of Benares which was used by the Pāla Rājās of Bengal and the Rathore kings of Kanauj, was situated above the Rāj-ghāt at the confluence of the Barṇā and the Ganges (Bholanath Chunder's *Travels of a Hindu*, vol. I). Benares is one of the Pīṭhas where Sati's left hand is said to have fallen, and is now represented by the goddess Annapūrṇā, but the *Tantrachūḍāmaṇi* mentions the name of the goddess as Viśālākṣī. There were two Brahmanical Universities in ancient India, one at Benares and the other at Takṣaśilā (Taxila) in the Punjab. For the observatory at Benares and the names of the instruments with sketches, see Hooker's *Himalayan Journals*, Vol. I, p. 67. Benares is said to be the birth-place of Kaśyapa Buddha, but Fa Hian says that he was born at Too-wei, which has been identified by General Cunningham with Tadwa or Tandwa (Legge's *Fa Hian*, ch. xxi; *Arch.*

S. Rep., XI), nine miles to the west of Śrāvastī. Kāśyapa died at Gurnpāda hill (see *Gurnpāda-giri*). But according to the *Aṅgikathā* of Buddhaghosha, Kāśyapa (Kassapa) was born at Benares and died at Mrigadava or modern Sarnāth (*JASB.*, 1838, p. 796.) In the *Yuzāñjaya-Jātaka* (*Jātakas* IV, 75), the ancient names of Benares are said to have been Surandhana, Sudarsana, Brahnavarddhana, Pushpavati, and Ramya.

Bārānaś-Katakā—Katak in Orissa, at the confluence of the Mahānadi and the Kājuri, founded in A.D. 989 by Nripa Keśari, who reigned between A.D. 941 and 953. He removed his seat of government to the new capital. According to tradition, his capital had been Chandwar which he abandoned, and constructed the fort at Katak called Badabāṭi. The remains of the fort with the ditch around it still exist. For a description of the fort (Badabāṭi), see Lieut. Kistoe's "Journal of a Trip to Cuttack" in *JASB.*, 1838, p. 203. The former capitals of the Keśari kings were Bhuvanesvara and Jāipur (Hunter's *Orissa* and Dr. R. L. Mitra's *Antiquities of Orissa*, vol. II, p. 164). Fleet's identification of Vinhapura and Yayātinagara of the inscriptions with Katak appears to be very doubtful. The strong embankment of the Kājuri is said to have been constructed by Markaṭ Keśari in A.D. 1006. The town contains a beautiful image of Kṛṣṇa known by the name of Sāṅghī-Gopāla (*Chaitanya-charitāmṛta*, II, 5).

Bārānavata—Baranava, nineteen miles to the north-west of Mīrat where an attempt was made by Duryodhana to burn the Pāṇjavas (Föhrer's *MAI.*, and *Mbh.*, *Ādi*, ch. 148). It was one of the five villages demanded by Kṛṣṇa from Duryodhana on behalf of Yudhishthira (*Mbh.*, *Udyoga*, ch. 82).

Barddhamāna—1. From the *Kathā-saritsaṅgapa* (obs. 24, 25), Barddhamāna appears to have been situated between Allahabad and Benares, and north of the Vindhya hills. It is mentioned in the *Mārkaṇḍeya Purāṇa* and *Velāḍa-pañcaviṃśati*. 2. Barddhamāna was called Asthikagrāma because a Yakṣa named Śālapāṇi had collected there an enormous heap of bones of those killed by him. Mahāvīra, the last Jaina Tīrthāṅkara, passed the first rainy season at Barddhamāna after attaining Kevalinship (Jacobi's *Kalpasūtra*, *SBE.*, vol. XXII, p. 261). From a copper-plate inscription found at Banakhara, 25 miles from Shah-Jahanpur, it appears that Barddhamāna is referred to as Barddhamāna-koṭi (see also *Mārkaṇḍeya P.*, ch. 58), where Harshavarddhana had his camp in A.D. 638. Barddhamāna-koṭi is the present Bardhankoti in Dinājpur. Hence Barddhamāna is the same as Bardhankoti. Barddhamāna is mentioned as a separate country from Baṅga (*Devī P.*, ch. 46). 3. Barddhamāna (Vadhamāna) is mentioned in Spence Hardy's *Manual of Buddhism*, p. 480, as being situated near Danta. 4. The Lalitpur inscription in *JASB.*, 1883, p. 67, speaks of another town of Barddhamāna in Malwa. 5. Another Barddhamāna or Barddhamānapur was situated in Kābiāwād: it is the present Vāṭvāna, where Merutunga, the celebrated Jaina scholar, composed his *Prabandha-chintāmaṇi* in A.D. 1423: he was also the author of *Mahāpuruṣa-charita*, *Shaddarśana-avichāra*, &c. (Merutunga's *Theravāsi* by Dr. Bhau Daji; *Prabandha-chintāmaṇi*, Tawney's Trans., p. 134, and his *Preface*, p. vii.)

Barendra—Barenda (*Devī P.*, ch. 29), in the district of Maldah in Bengal, comprising the Thānās of Gomastapur, Nawabganj, Gajol, and Maldā : it formed a part of the ancient kingdom of Puṇḍra. It was bounded by the Ganges, the Mahāmandā, Kāmrup, and the Karatoyā. Its principal town was Mahāsthāna, seven miles north of Bogra, which was also called Barendra (*JASB.*, 1875, p. 183). See **Puṇḍra-vardhana**.

Barnu—Bannu in the Punjab : it is the Falanu of Hiuen Tsiang and Pohra of Fa Hian. It is mentioned by Pāṇini (Cunningham's *Acc. Geo.*, p. 84 ; *Ind. Ant.*, I, p. 22).

Barshāna—Barshan, near Bharatpur, on the border of the Chhāta Parganā in the district of Mathurā, where Rādhikā was removed by her parents Brīshabhānu and Kīrat from Rāval, her birth-place. Rādhikā's love for Kṛishṇa an incarnation of Nārāyaṇa has been fully described in the Purāṇas. See **Āshvagrāma**. Barshān is perhaps a corruption of *Brīshabhānupura*. Barshān, however, was also called Barashān, a hill on the slope of which Brīshabhānupura was situated.

Barsha Parvata—The six Barsha Parvatas are Nēla, Nishadhia, Sveta, Hemakūṭa, Himavān, and Śrīgavān (*Vardha P.*, ch. 76).

Baritaghni—Same as **Brītaghni** and **Beiravati 2**.

Barupā—The river Barpā in Benares (*Mahādēhato*, Bhishma, ch. 9).

Baruṇa-tirtha—Same as **Salilarāja-tirtha** (*Mbh.*, Vana, 82).

Barusha—The Po-lo-sha of Hiuen Tsiang. It has been identified with Shahbazgarhi in the Yusufzai country, forty miles north-east of Peshawar. A rock edict of Aśoka exists at this place.

Basantaka-kshetra—Same as **Bindubāsini** (*Brīshabhārma P.*, I, 9, 14).

Basati—The country of the Basatis or Basatie, a Tibeto-Burman tribe, living about the modern Gangtok near the eastern border of Tibet (*Mbh.*, Sabhā, ch. 51 : Mr. W. H. Schoff's *Periplus*, p. 279). McCrindle, on the authority of Hemachandra's *Abhidhāna*, places it between the Indus and the Jhelum (*Invasion of India*, p. 155 note.) It comprised the district of Rawal Pindl.

Bāsika—Same as **Babya** (*Mataya P.*, ch. 113).

Baśishtha-āśrama—1. The hermitage of Rishi Vasishtha was situated at Mount Abu (see **Arbuda**). 2. At a place one mile to the north of the Ayodhyā station of the Oudh and Robilkhand Railway. 3. On the Sandhyāchala mountain near Kāmarupa in Assam (*Kālikā Purāṇa*, ch. 51).

Bāśishthī—1. The river Gomī (*Hemakoshā*). 2. A river in the Ratnagiri district, Bombay Presidency (*Bomb. Gaz.*, X, pp. 6—8 ; *Mbh.*, Vana, ch. 84).

Bastrāpātha-kshetra—See **Girīnagara**.

Basudhārā-tirtha—The place where the Alakānandā (q.v.) has got its source, about four miles north of Badrināth, near the village Manāl.

Baṅgā—Bassein in the province of Bombay. Baṅgā is mentioned in one of the Kanheri inscriptions. It was included in Barālātā (Barār), one of the seven divisions of Parāsurama-kshetra. The principal place of pilgrimage in it is the Bimala or Nirmala Tirtha mentioned in the *Standa Parāya*. The Bimalesvara Mahādeva was destroyed by the Portuguese (Da Cunha's *Hist. of Chaul and Bassein*). It was the kingdom of the Śilāhāras, from whom it passed into the hands of the Yādavas in the thirteenth century (*JRAS.*, vol. II, p. 380).

Bāṭadhāna—A country mentioned in the *Mahābhārata* (Sabhā, ch. 32) as situated in Northern India: it was conquered by Nakula, one of the Pāṇḍavas. It has been supposed to have been the same as Vekhadvīpa of the Buddhist period (see Vekhadvīpa): see *JASB.*, 1902, p. 161. But this identification does not appear to be correct, as in the *Mahābhārata* (Bhishma P., ch. 9; Sabhā P., ch. 120), in the *Mārkaṇḍeya Purāṇa*, ch. 57 and in other Purāṇas, Bāṭadhāna has been named between Bālīka and Ābhira, and placed on the west of Indraprastha or Delhi; so it appears to be a country in the Punjab. Hence it may be identified with Blatnair. Bāṭadhāna has, however, been identified with the country on the east side of the Sutlej, southwards from Ferozepur (Pargiter's *Mārkaṇḍeya P.*, p. 312, note).

Batapadrapura—Baroda, the capital of the Gaikwar, where Kumarpāla fled from Cambay (Bhagavanlal Indraji's *Early History of Gujarat*, p. 183).

Bātāpi—See Bātāpipura.

Bātāpipura—Badami near the Malprabha river, a branch of the Krishnā, in the Kaladgi district, now called the Bijapur district, in the province of Bombay, three miles from the Badami station of the Madras and Southern Mahratta Railway. It was the capital of Pulakeśi I, king of Mahārāshtra (Mo-ho-ka-cha of Hsuen Tsing) in the middle of the sixth century A.D.; he was the grandson of Jaya Simha, the founder of the Chalukya dynasty. He performed the Aśvamedha sacrifice. It was Pulakeśi II, the grandson of Pulakeśi I, who defeated Harshavardhana or Śilāditya II of Kanauj. There are three caves of Brahmanical excavation, one of which bears the date A.D. 579, and one Jaina cave temple, A.D. 659, at Badami. One of the caves contains a figure composed of a bull and an elephant in such a way that when the body of one is hid, the other is seen (Burgess's *Belgam and Kaladgi Districts*, p. 16). Bātāpi is said to have been destroyed by the Pallava king Narasiṃhavarman I (*Ep. Ind.*, vol. III, p. 277). The name of Bātāpipura was evidently derived from Bātāpi, the brother of Ilvala (of the city of Manimati—see *Ind. Ant.*, XXV, p. 162, note); Bātāpi was killed by Rishi Agastya on his way to the south (*Mbh.*, Vana, ch. 96). See Ilvalapura.

Batesa—Same as Batesvaranatha (*Agni P.*, ch. 109).

Batesvaranātha—Same as Śilāsaṅgama. The temple of Batesvaranātha is situated four miles to the north of Keshalgōn (Colgong) on the Pātharghāt Hill called also Kasdi Hill. The *Uttara-Purāṇa* describes the rock excavations and temple of Batesvaranātha

at this place (Franklin's *Palibothra*). The rock excavations and ruins at Pātharghāt are the remains of the Buddhist monastery named Bikramaśīla Saṅghārāma (see *Bikramaśīla Vihāra*).

Batsya—A country to the west of Allahabad. It was the kingdom of Rājā Udayana; its capital was Kauśāmbī (see **Kauśāmbī**). At the time of the *Rāmāyaṇa* (I, 52), its northern boundary was the Ganges.

Batsyapattana—Kauśāmbī, the capital of Batsya-deśa, the kingdom of Batsya Rājā Parantapa and Udayana (*Kathāsarit-sāgara*). See **Kauśāmbī**.

Bedagarbhapuri—Buxar, in the district of Shahabad in the province of Bengal (*Brahmāṇḍa P.*, Pūrva Kh., chs. 1—3 called *Vedagarbha-māhāt.*; and *Skanda P.*, Sūta-saṃhitā, IV, Yajña Kh., 24). The word Buxar, however, seems to be the contraction of Vyāghrasara, a tank attached to the temple of Gaurī-śāṅkara situated in the middle of the town. Same as *Vīśvāmītra-śrāma*, *Siddhāśrāma*, *Vyāghrasara* and *Vyāghrapura*.

Bedā-parvata—A hill in Tirukkalkkunram in the Madras Presidency, on which is situated the sacred place called Pakshi-tīrtha. See **Pakshi-tīrtha** (*Devī P.*, ch. 39; *Ind. Ant.*, X, 198).

Bedāranya—A forest in Tanjore, five miles north of Point Calimere: it was the hermitage of Rishi Agastya (*Devī-Bhāgavata*, VII, 38; Gangoly's *South Indian Bronzes*, p. 16).

Bedasmitī—It is the same as **Bedairutī**, (*Mbh.*, Bhishma, ch. 9).

Bedairutī—1. The river Baṭṭa in Oudh between the rivers Tons and Gomti (*Rāmāyaṇa*, Ayodhyā, ch. 49). 2. The river Besūā in Malwa. The name of Bedairutī does not appear in many of the *Purāṇas*, only the river Bedasmitī being mentioned.

Bedāvati—1. The river Hagari, a tributary of the Tungabhadra in the district of Bellary and Mysore (*Skanda P.*, Sahyādri kh.; *Ind. Ant.*, vol. XXX (1902)). But see *Varāha P.*, ch. 85. The river Baradā or Bardā, southern tributary of the Kṛishṇā, the Baradā of the *Agni Purāṇa*, CIX, 22 (Pargiter's *Mārkaṇḍeya P.*, p. 303). See **Baradā**.

Bedisa-giri—Same as *Bessanagara* (*Oldenberg's Dipavansa*) and Bidā or Bhīṣa, 26 miles north-east of Bhopal in the Gwalior State.

Begā—Same as **Begavati** (*Padma P.*, Śrīṣṭī, ch. 11).

Begavati—1. The river Baiga or Bygi in the district of Madura (*Śiva P.*, Bk. II, ch. 10; *Padma P.*, Uttara, ch. 84; *Mackenzie Collection*, pp. 142, 211). The town of Madura is situated on the bank of this river. 2. Kāñchīpura or Conjeveram stands on the northern bank of a river called Begavati.

Behat—The river Jhelum in the Punjab.

Beltura—Bersī, Yerulā, Elura, or Ellara in the Nizam's Dominion (*Ind. Ant.*, XXII, p. 193; *Bṛhat-saṃhitā*, XIV, 14).

Benā—The river Wain-Gangā in the Central Provinces (*Padma P.*, Ādi kh., ch. 3). Same as **Benva**. It is a tributary of the Godāvarī [*Mbh.*, Vana, ch. 85; *Padma P.*, Svarga (Ādi), ch. 19].

Benākataka—Warangal, the capital of Teliṅga or Andhra. (*Literary Remains of Dr. Bhau Daji*, p. 107).

Beṅgi—The capital of Andhra, situated north-west of the Elur lake between the Godāvari and the Kṛishṇā in the Kistna district. It is now called Begi or Palda-Begi (Sewall's *Sketch of the Dynasties of Southern India*, p. 99). Viṣṇuyvardhana, brother of Pulakeśi II, founded here a branch of the Chalukya dynasty in the seventh century A.D. (see *Andhra*). Its name is mentioned in the *Vikramādikāśaśarita*, VI p. 26 (see Bühler's note in the *Introduction* to this work as p. 35). From the capital, the country was also called Beṅgi-deśa, which according to Sir W. Elliot, comprised the districts between the Kṛishṇā and the Godāvari (*JRAS.*, vol. IV). It is now called the Northern Circars (Dr. Wilson's *Indian Castles*, vol. II, p. 88). Its original boundaries were, on the west the Eastern Ghats, on the north the Godāvari and on the south the Kṛishṇā (*Bomb. Gaz.*, vol. I, Pt. II, p. 290).

Beṇi—1. A branch of the Kṛishṇā (*Padma P.*, Uttara, ch. 74), same as Beṇvā. 2. The Kṛishṇā itself.

Beṇi-gaṅgā—The river Wain-Gaṅgā : see *Beṇvā* [*Bṛhat-Siva P.*, Uttara, ch. 20].

Beṅkata-giri—The Tirumalai mountain near Tripati or Tirupati in the north Arcot district, about seventy-two miles to the north-west of Madras, where Rāmānuja, the founder of the Sri sect of the Vaiṣṇavas, established the worship of Viṣṇu called Veṅkaṭasvāmī or Bālāji Bāvanātha in the place of Śiva in the twelfth century of the Christian era; same as Tripati. See *Śrīraṅgam*. The *Padma Parāṇa* (Uttara kh., ch. 90) mentions the name of Rāmānuja and the Veṅkaṭa hill. See *Tripati*. Beṅkaṭdri is also called Seshādri (*Np. Ind.*, vol. III, p. 240; *Skanda P.*, Viṣṇu kh., chs. 16, 35). For the list of kings of Veṅkaṭagiri, see *JASB.*, (1838) p. 516.

Beṇugrāma—Same as *Sugandhāvartī*.

Beṇuvana-vihāra—The monastery was built by king Bimbisāra in the bamboo-grove situated on the north-western side of Rājgir and presented to Buddha where he resided when he visited the town after attaining Buddhahood. It has been stated in the *Mahāvagga* (I, 22, 17) that Veṇuvana, which was the pleasure-garden of king Seniya (Śrenika) Bimbisāra was not too far from the town of Rājagṛha nor too near it (see *Girivrajaपुरa*). It was situated outside the town at a short distance from the northern gate at the foot of the Baibhāra hill (Beal's *Fo-Kwa-Ki*, ch. xxx; *Asv. Kelp.*, ch. 39).

Beṇvā—1. The Beṇi, a branch of the Kṛishṇā, which rises in the Western Ghats. Same as *Beṇi*. 2. The Kṛishṇā. 3. The river Wain-Gaṅgā, a tributary of the Godāvari, which rises in the Vindhyaṭpāda range (*Mārkaṇḍeya P.*, ch. 57). Same as *Beṇi*. It is called *Beṇi Gaṅgā* (*Bṛhat-Siva P.*, Uttara, ch. 20).

Beṇya—Same as *Beṇa* : the river Wain-Gaṅgā.

Bessanagara—Bessnagar, close to Sanchi in the kingdom of Bhupal, at the junction of the Besali or Bes river with the Betva, about three miles from Bhilsa. It is also

called Chetiya, Chetiyansagara, or Chetyagiri (Chaityagiri) in the *Mahāvastu*. It was the ancient capital of Daśārṇa. Aśoka married Devī, the daughter of the chieftain of this place, on his way to Ujjayini, of which place, while a prince, he was nominated governor. By Devī, he had twin sons, Ujjeniya and Mahinda and a daughter Saṅghāmitta. The two last named were sent by their father to introduce Buddhism into Ceylon with a branch of the Bodhi-tree of Buddha-Gayā. Aśoka was the grandson of Chandragupta of Pāṭaliputra, and reigned from 273 to 232 B.C. A column was discovered at Besnagar, which from the inscription appears to have been set up by Heliodorus of Taxila who was a devotee of Viṣṇu, as *Garuḍa-dhara*, in the reign of Antialcidas, a Bactrian king who reigned about 150 B.C. See *Chetyagiri*.

Bethadipa—It has not been correctly identified, but it seems to be the modern Bethia to the east of Gorakhpur and south of Nepal. The Brahmins of Bethadipa obtained an eighth part of the relics of Buddha's body after his death (*Mahāparinibbāna Sutta*, ch. vi). See *Kuśinagara*. It seems that the extensive ruins consisting of three rows of earthen barrows or huge conical mounds of earth, about a mile to the north-east of Lauriya Navandga (Lauriya Nandangad) and 15 miles to the north-west of Bethia in the district of Champaran, are the remains of the stūpa which had been built over the relics of Buddha by the Brahmins of Bethadipa. At a slight distance from these ruins stands the lion pillar of Aśoka containing his edicts. Dīpa in Bethadipa is evidently a corruption of *Dhāpa*, which again is a corruption of *Dāgaba* or *Dhātugarbha* or Stūpa containing Buddha's relics [cf. *Mahasthana*, the ancient name of which (Sītā-dhapa or Sītā-dhātugarbha) was changed into Sītā-dīpa]. The change of *Dīpa* into *Dia* is an easy step. Hence it is very probable that from Betha-dia comes Bethia.

Betravati—1. The river Betra in the kingdom of Bhupal, an affluent of the Jamunā (*Maghadā*, Pt. I, 25), on which stands Bhilsa or the ancient Vidisha. 2. The river Vatrak, a branch of the Sāharnasi in Gujarat (*Padma P.*, Uṣara, ch. 53, on which Kaira (ancient Khetaka) is situated [*JASB.* (1838) p. 908]. Same as *Britraghni* and *Bartraghni*.

Bhaddiya—It is also called Bhadiya and Bhadiyanagara in the Pāli books. It may be identified with Bhadaria, eight miles to the south of Bhagalpore [see my "Notes on Ancient Aṅga" in *JASB.*, X, (1914), p. 337]. Mahāvīra, the last of the Jaina Tīrthāṅkaras, visited this place and spent here two Pajjusanas (rainy-season retirement). It was the birth-place of Viśākhā, the famous female disciple of Buddha (see *Śrāvastī*). She was the daughter of Dhanañjaya and grand-daughter of Meydaka, both of whom were treasurers to the king of Aṅga. Buddha visited Bhaddiya (*Mahāvagga*, V, 8, 3), when Viśākhā was seven years old and resided in the Jāṭiyāvana for three months and converted Bhaddaji, son of a rich merchant [*Mahāvagga*, V, 8; *Mahā-Pavāda-Jātaka* (No. 264) in the *Jātakas* (Cam. Ed.), vol. II, p. 229]. Viśākhā's father removed to a place called Sāketa, 21 miles to the south of Śrāvastī, where she was married to Pūrṇavarādhana or Purnavaridhana, son of Migāra, the treasurer of Prasenajit, king of Śrāvastī. She caused Migāra, who was a follower of Nigrantha-Nāthaputta, to adopt the Buddhist faith, and hence she was called Migāramātā (*Mahāvagga*, VIII, 51; Spence Hardy's *Manual of Buddhism*, 2nd ed., p. 226). It appears that at the time of Buddha, the kingdom of Aṅga had been annexed to the Magadha kingdom by Bimbisāra, as Bhaddiya is said to have been situated in that kingdom (*Mahāvagga*, VI, 34; Spence Hardy's *Manual of Buddhism*, p. 166).

Bhadrā—It is evidently the Yarkand river on which the town of Yarkand is situated; it is also called Zarafshan (*Vishṇu P.*, Bk. II, ch. 2). It is one of the four rivers into which the Ganges is said to have divided itself (*Bhāgavata P.*, V, 17).

Bhadrakarma—1. Karpapura or Karnāli, on the south bank of the Nerbadā. It contains one of the celebrated shrines of Mahādeva (*Mahā-Śiva-Purāṇa*, Pt. 1, ch. 15, and *Mahā-bhārata*, Vana P., ch. 84). See *Brāṇḍī*. 2. A sacred āraḍa (lake or reservoir) in Trinetraśvara or modern Than in Kathiawad (*q.v.*) (*Kārma P.*, I, 34; *Skanda P.*, Prabhāsa Kh., Arbuda, ch. 8).

Bhadrāvati—Bhājāla, ten miles north of Warora in the district of Chanda, Central Provinces. Bhandak, in the same district and 18 miles north-west of Chanda town, is also traditionally the ancient Bhadrāvati. It was the capital of Yuvanāśva of the *Jaimini-Bhārata*. Cunningham has identified Bhadrāvati with Bhīla (*Bhīla Topes*, p. 364; *JASB.*, 1847, p. 745). Buarī, an old place near Pind Dadan Khan in the district of Jhelum in the Punjab also claims the honour of being the ancient Bhadrāvati: it contains many ruins, (*JASB.*, XIX, p. 637). The *Padma Purāṇa* (Uttara, ch. 30) places Bhadrāvati on the banks of the Sarasvatī. In the *Jaimini-Bhārata*, ch. 6, Bhadrāvati is said to be 20 Yojana distant from Hastināpura. Ptolemy's Bardaothis has been identified with Bhadrāvati: he places it to the east of the Vindhya range (McCrindle's *Ptolemy*, p. 162), and it has been considered to be identical with Bhārhat (*Arch. S. Rep.*, XXI, p. 92).

Bhadrika—Same as Bhaddiya (*Kaṭyāsāstra*, ch. vi). Mahāvīra spent here two Pajjusanas.

Bhāganagara—Hyderabad in the Deccan.

Bhāgaprastha—Bagpat, thirty miles to the west of Mirat, one of the five *Prasthas* or villages said to have been demanded by Yudhishtira from Duryodhana (see *Pāṇiprastha*). It is situated on the bank of the Jamuna in the district of Mirat.

Bhāgrathi—Same as Ganga (*Harivaṃśa*, I, ch. 15).

Bhāgvati—The river Bāgmātī in Nepal: Bāggumātī of the Buddhists (*Chullavagga*, Pt. XI, ch. I).

Bhaktapura—Bhātgāon, the former capital of Nepal. It was also called Bhagatapattana. Narendra Deva, king of this place, is said to have brought Avalokiteśvara or Sipa-nātha-Lokeśvara (*Padmapāṇi*) from Putalākā-parvata in Assam to the city of Lalitapattan in Nepal to ward off the bad effect of a drought of twelve years. The celebrated Bhad-aksharī (six-lettered) Mantra "Om Mani padme hum" so commonly used in Tibet is an invocation of Padmapāṇi: it means "The mystic triform Deity is in him of the Jewel and the Lotus," i.e. in Padmapāṇi who bears in either hand a Jewel and a Lotus, the lotus being a favourite type of creative power with the Buddhists.

Bhālānasaḥ—Bolan (pass). It is mentioned in the *Rigveda* (Macdonell and Keith: *Vedic Index of Names and Subjects*, vol. II, p. 99).

Bhālāṣṭa—A country situated by the side of Suktimāna mountain: it was conquered by Bhīma (*Mbh.*, Sabhā, ch. 30). It is also mentioned in the *Kalki-Purāṇa* as being conquered by Kalki. Bhālāṣṭa is a perhaps corruption of Bhar-rāshṭra. The name does not appear in the other *Purāṇas*.

Bharadvāja-ārama—In Prayāga or Allahabad, the hermitage of Rishi Bharadvāja was situated (*Rāmāyaṇa*, Ayodhya K., ch. 54). The image of the Rishi is worshipped in a temple built on the site of his hermitage at Colonsganj. The hermitage was visited by Rāmacandra on his way to the Daṇḍakāraṇya.

Bharahut—In the Central Provinces, 120 miles to the south-west of Allahabad and nine miles to the south-east of the Sutra railway station, celebrated for its *stūpa* said to belong to 250 B.C.

Bhāratavarsha—India, India (Intu of Hiuen Tsiang, who travelled in India from 629 to 645 A.D.), is a corruption of *Siadha* (q.v.) or *Sapta Sindhu* (Hafta Hendu of the *Vendidad*, I, 73). It was named after a king called Bharata (*Linga P.*, Pūrva Bhāga, ch. 47; *Brahma P.*, ch. 13), and before Bharata, it was called *Himāhva-varsha* (*Brahmāṇḍa P.*, Pūrva, ch. 33, śloka 55) and *Haimavata-varsha* (*Linga P.*, Pt. I, ch. 49). In the Pauranic period, Bhāratavarsha was bounded on the north by the Himalayas, on the south by the ocean, on the east by the country of the Kīrātās and on the west by the country of the Yavanas (*Viśṣṇu P.*, II, ch. 3; *Mārkaṇḍeya P.*, ch. 57). Bhāratavarsha represents a political conception of India, being under one king, whereas Jambudvīpa represents a geographical conception.

Bhārgava—Western Assam, the country of the Bhara or Bhora (*Brahmāṇḍa P.*, ch. 49).

Bhārgavi—A small river near Puri in Orissa was called Daṇḍabhāgā from the fact that Nityānanda broke at Kamalapura on the bank of this river the Daṇḍa or ascetic stick of Chaitanya and threw the broken pieces into the stream (*Chaitanya-charitāmṛta*, II). It was also called Bhāgi.

Bhartṛi-sthāna—Same as *Svami-tīrtha* (*Pañcama P.*, Svarga, ch. 19).

Bharu—The name of a kingdom of which Bharukacchobha was a seaport; see *Bharukacchobha*.

Bharukacchobha—Barocch, the Barygaza of the Greeks (*Vinaya*, III, 38). Bali Rājā attended by his priest Sukrāchārya performed a sacrifice at this place, when he was deprived of his kingdom by Viṣṇu in the shape of a dwarf, Vāmana, (*Matsya P.*, ch. 114). Sarva-varmā Achārya, the author of the *Kātantra* or *Kalāpa Vyākaraṇa* and contemporary of Rājā Śātarāhita of Patañjali was a resident of Bharukacchobha (*Kathā-sarit-Sāgara*, Pt. I, ch. 6). The Jaina temple of Śakunikāviṭhāra was constructed by Āmraḥṭa in the reign of Kumārapala, king of Pattana, in the 12th century. Bharukacchobha was also called Bhṛigupura (Tawney; *Prabandha-khātā*, p. 136). In the *Suppāraka Jātaka* (*Jātaka*, Cam. ed., iv, p. 86), Bharukacchobha is said to be a seaport town in the kingdom of Bharu.

Bhāsa—Perhaps it is the Bhānāth hill, a spur of the Brahmayoni hill in Gaya; see *Gaya* [*Anugītā*, (SBE.) vol. VIII, p. 346].

Bhāskara-kṣetra—Prayāga, see *Prayāga* (Raghunandana's *Prayāgāchitta-tattva*, Gaṅgā-Māhātmya).

Bhautika-Liṅgas—For the five Bhautika or elementary images of Mahādeva, see *Chidambaram*.

Bhavaninagara—Same as *Tuljābhavanī*.

Bhimā—Same as *Vidarbha* (*Devī P.*, ch. 46).

Bhimanagara—Kangra.

Bhimapura—1. Vidarbhanagara or Kuṇḍinapura, the capital of Vidarbha (see *Kundinapura*). 2. Same as *Dakini* (*Bṛhat-Siva P.*, Uttara Kh., ch. 3).

Bhimarathā—Same as *Bhimarathi* (*Mārkaṇḍeya P.*, ch. 57).

Bhīmarathi—The river Bhīmā which joins the Kṛishṇā (*Garuḍa P.*, I, 55).

Bhīmāsthāna—Takht-i-Bhai, 28 miles to the north-east of Peshawar and eight miles to the north-west of Mardan, containing the Yoni-tirtha and the celebrated temple of Bhīmā Devi described by Hsien Tsiang; the temple was situated on an isolated mountain at the end of the range of hills which separates the Yusufzai from the Luncoan valley. It was visited by Yūdhiṣṭhira as a place of pilgrimage, and it is also mentioned in the *Padma P.*, Svarga-Kh., ch. 11; *Mahābhārata*, Vana P., ch. 82.

Bhogavardhana-matha—Same as Govardhana-matha.

Bhoja—See Bhojapura (*Padma P.*, Svarga, ch. 3).

Bhojakata-pura—The second capital of Vidarbha, founded by Rukmi, the brother of Rukmiṣṭhī who was the consort of Kṛishṇa. It was near the Nerbada (*Harivaṅśa*, ch. 117). Bhojakatapura, or in its contracted form Bhojapura, may be identified with Bhojapura, which is six miles to the south-east of Bilha (Vidisa) in the kingdom of Bhopal containing many Buddhist topes called Pipaliya Bijoli Topes. Ancient Vidarbha, according to General Cunningham, included the whole kingdom of Bhopal on the north of the Nerbada (*Bilha Topes*, p. 363). The Bhojas ruled over Vidarbha and are mentioned in one of Akoka's Edicts (see Dr. Bhandarkar's *Hist. of the Dekhan*, III). In the Chammak Copperplate inscription of Pravarasena II of the Vākātaka dynasty, Bhojakata is described as a kingdom which coincides with Berar or ancient Vidarbha, and Chammak, i.e., the village Chammāka of the inscription, four miles south-west of Ellichpur in the Amraoti district, is mentioned as being situated in the Bhojakata kingdom (*Corp. Ins. Ind.*, III, 236; *JRAS.*, 1914, p. 321). For further particulars, see Bhojapur (1) in Part II of this work.

Bhojapala—Bhopal in Central India, which is a contraction of Bhojapala or Bhoja's Dam which was constructed during the reign of Rājā Bhoja of Dhar to hold up the city lakes (Knowles-Foster's *Veiled Princess*; *Ind. Ant.*, XVII, 348).

Bhojapura—1. Mathurā was the capital of the Bhojas (*Bhāgavata*, Pt. 1, ch. 10). 2. Near Dumraon in the district of Shāhābād in Bengal (see Bhojapur in Pt. II of this work). 3. Same as Bhojakatapura. It contains the temple of Bhojēśvara Mahādeva and a Jaina temple (*JASB.*, 1839, p. 814). The temple of Bhojēśvara was built in the 11th century A.D. For further particulars regarding the temple and dam, see *JASB.*, 1847, p. 740; *Ind. Ant.*, XXVII, 348. Bhoja is mentioned in the *Brahmāṇḍa-Purāṇa* as a country in the Vindhya range. It is the Stagabaza (or Tafaka-Bhoja or tank of Bhoja) of Ptolemy. 4. On the right bank of the Ganges, 30 or 35 miles from Kānyakubja or Kanauj (*Ep. Ind.*, Vol. I, p. 189).

Bhoja—See Bhotānga.

Bhotānga—Bhotan. Bhoja according to Lassen is the modern Tibet (*Ep. Ind.* Vol. I, p. 124). According to the *Tārā Tantra*, Bhoja extends from Kāśmīr to the west of Kāmarūpa and to the south of Mānasa-sarovara.

Bhotānia—Same as Bhotānga (*JRAS.*, 1863, p. 71).

Bhriḡu-āsrāma—1. Balia in the United Provinces, said to have been the capital of Rājā Bali. Bāwan, six miles west of Hardoi in Oudh, also claims the honour of being the capital of Bali Rājā, who was deprived of his kingdom by Viṣṇu in his

Vāmana-avatāra. Bhrigu Rishi once performed asceticism at Balia: there is a temple dedicated to the Rishi, which is frequented by pilgrims. Balia was once situated on the confluence of the Ganges and the Saraju; it was called Bāgrāsa, being a corruption of Bhrigu-śrama. Bhrigu Rishi "is said to have held Dadri or Dardara on the banks of the Ganges, where he performed his ceremonies on the spot called Bhrigu-śrama or Bhadrason (Bagerassan, Rennell)"—Martin's *Eastern India*, II, p. 340. It was also called Dadri-kashetra. Hence the fair there held every year is called Dādri-melā. See *Dharmāraṇya* 2. 2. Baroach was also the hermitage of this Rishi.

Bhrigu-kachchha—Same as **Bharukachchha**, which is a corruption of Bhrigukashetra, as it was the residence of Bhrigu Rishi. (*Bhāgavata* P., Pt. 2, ch. viii; *Skanda* P., Revā Kh., ch. 182).

Bhrigukashetra—Same as **Bharukachchha**.

Bhrigupatana—A celebrated place of pilgrimage near Kedārnāth in Garwal.

Bhrigupura—Same as **Bharukachchha** (Tawney; *Prabandhachintāmaṇī*, p. 136). It contains a temple of the twentieth Jaina Tirthaṅkara Śuvasīta.

Bhrigu-tirtha—Bherighāt, containing the temple of Chaṇaḥaṭ Yoginī, 12 miles to the west of Jabbalpur, on the Nerbada between the Marble Rocks: it is a famous place of pilgrimage (*Padma* P., *Svarga*-Kh., ch. 9; *Matsya* P., ch. 192).

Bhrigu-tūga—1. A mountain in Nepal on the eastern bank of the Gaṅgāk, which was the hermitage of Bhrigu (*Vaṛḍha* P., ch. 146). 2. According to Nilakaṇṭha, the celebrated commentator of the *Mahābhārata*, it is the Tūlganātha mountain (see his commentary on v. 2, ch. 216, *Ādi Parva*, *Mahābhārata*) which is one of the Pañcha-Kedāras (see *Pañcha-Kedāra*).

Bhujaganagara—Same as **Uragapura** (*Pañcavadāna*, v. 10).

Bhūjeresbthika—Bhūjres, once an important place of a Pargana in the sub-division of Arambāg in the district of Hooghly in Bengal (*Prabodhachandrodaya Nāṭaka*; my "Notes on the District of Hooghly" in *JASB.*, 1916, p. 599).

Bukhāra—Bukhara it was conquered by Lālīāditya, king of Kāśmīr, who ascended the throne in 697 A.D., and reigned for about 37 years (*Rājatarangīṇī*, Bk. IV). The Khanat of Bukhara is bounded on the east by the Khanat of Khokand called Fergana by the ancients and also by the mountain of Badakshan, on the south by the Oxus, on the west and north by the Great Desert (Vambery's *Travels in Central Asia*). It was called Sogdiana.

Bibhāṇśaka-śrama—Same as *Rishyaśringa-śrama*.

Biehti—Biṭha, ten miles south-west of Allahabad, the name being found by Sir John Marshall in a seal-dig at the place; in a sealing, it is called Vichhigrāma, *JRAS.*, 1911, p. 127). See **Biṭabhaya-pattana**.

Bidarbha—Berar, Khandesh, part of the Nizam's territory and part of the Central Provinces, the kingdom of Bhishmaka whose daughter Rukmīṇī was married to Kṛishṇa. Its principal towns were Kuṇḍinagara and Bhojakatapura. Kuṇḍinagara (Bidarbhanagara), its capital, was evidently Bidar. Bhojakatapura was Bhojapura, six miles south-east of Bhilsa in the kingdom of Bhopal. The Bhojas of the *Parāyas* lived in Vidarbha. In ancient times, the country of Vidarbha included the kingdom of Bhopal and Bhilsa to the north of the Nerbada (Cunningham's *Bhilsa Topes*, p. 363). See **Bhojakatapura** and **Kuṇḍinapura**.

Bidarbhānadi—The Pain Gaṅgā.

Bidarbhānagara—Same as Kuṇḍinapura.

Bidaspes—The river Jhelum in the Punjab.

Bidegha—Same as Bideha (*Śatapatha-Brāhmaṇa* I, 4, 1, 14).

Bideha—Tichut, the kingdom of Rājā Janaka, whose daughter Sītā was married to Rāmachandra. Mithilā was the name of both Videha and its capital. Janakpur in the district of Darbhanga was the capital of Rājā Janaka. Benares afterwards became the capital of Bideha (Sir Monier Monier-Williams' *Modern India*, p. 131). About a mile to the north of Sītāmārhi, there is a tank which is pointed out as the place where the new-born Sītā was found by Janaka while he was ploughing the land. Panaurā, three miles south-west of Sītāmārhi, also claims the honour of being the birth-place of Sītā. About six miles from Janakpur is a place called Dhenokā, (now overgrown with jungle) where Rāmachandra is said to have broken the bow of Hara. Sītā is said to have been married at Sītāmārhi. Bideha was bounded on the east by the river Kauśiki (Kusi), on the west by the river Gaṇḍaka, on the north by the Himalaya, and on the south by the Ganges. It was the country of the Vajjis at the time of Buddha (see Baitali).

Bidāśa—1. Bhilsa, in Malwa in the kingdom of Bhopal, on the river Betwa or Vetravati, about 26 miles to the north-east of Bhopal. By partitioning his kingdom, Rāmachandra gave Bidāśa to Śatrughna's son Śatrughnāti (*Rāmāyaṇa*, Uttara, ch. 121). It was the capital of ancient Daśārṇa mentioned in the *Meghadūta* (Pt. I, v, 25) of Kālidāsa. It is called Baidāśa-deśa in the *Devī-Purāṇa* (ch. 76) and the *Rāmāyaṇa*. Agnimitra, the son of Pushyamitra or Pushpamitra, the first king of the Śuṅga dynasty, who reigned in Nagadha in the second and third quarters of the second century B.C., was the viceroy of his father at Bidāśa or Bhilsa (Kālidāsa's *Mālavikāgnimitra*, Act V). Agnimitra, however, has been described as the king, and his father as his general. The topes, known by the name of Bhilsa Topes, consist of five distinct groups, all situated on low sandy hills, viz., (1) Sanchi topes, five and a half miles south-west of Bhilsa; (2) Sonāri topes, six miles to the south-west of Sanchi; (3) Satdhāra topes, three miles from Sonāri; (4) Bhojpur topes, six miles to the south south-east of Bhilsa, and Andher, nine miles to the east south-east of Bhilsa. They belong to a period ranging from 250 B.C. to 78 A.D. (Cunningham's *Bhilsa Topes*, p. 7). 2. The river Bidāśa has been identified with the river Bes or Besali which falls into the Betwa at Besnagar or Bhilsa (Wilson's *Vishnu P.*, Vol. II, 150).

Bidyānagara—1. Bijayanagar on the river Tungabhadra, 36 miles north-west of Bellari, formerly the metropolis of the Brahmanical kingdom of Bijayanagar called also Kārṇāṭa. It is locally called Hampi. It was founded by Saṅgama of the Yādava dynasty about 1320 A.D. According to the *Mackenzie Manuscripts* (see *JASS.*, 1838, p. 174) it is said to have been founded by Narasiṅha Rayer, father of Krishṇa Rayer. Bukka and Harihara were the third and fourth kings from Saṅgama. For the genealogy of the Yādava dynasty, see *Ep. Ind.*, vol. III, pp. 21, 22, 114 and 223. It contains the celebrated temple of Viṣṇu (Meadows Taylor's *Architecture in Dharwar and Mysore*, p. 65) and also of Virōpāksha

Mahādeva. The power of the Bijayanagara kingdom was destroyed at the battle of Talikot on the bank of the Krishna in 1365. Śāyanaśāhārya, the celebrated commentator of the Vedas and brother of Mādhvaśāhārya, was the minister of Saṅgamarāja II, the son of Kumārāja, brother of Bukka Rai, king of Bijayanagara (*Ep. Ind.*, vol. III, p. 23).
 2. Bijayanagara (*see* Padmāvatī) at the confluence of the Sindhu and the Pārś in Malwa.
 3. Rājamahendri on the Godāvari (*Journal of the Buddhist Text Society*, vol. V). At this place, Chaitanya met Rāmananda Rāya, who governed this place under Rāja Pratāparudra Deva of Orissa (*Chaitanya-chariṭmṛta*, Madhyama, ch. 8).

Bijayanagara—Vizianagram in the Madras Presidency, visited by Chaitanya (*Chaitanya-Bhāgavata*, Anta-kh., ch. III).

Bijayapura—It is said to be situated on the Ganges and was the capital of Lakshmana Sena (*Pāṇadāta*, v. 36). Hence Bijayapura was identical with Lakshnavati or Gauda which was also situated on the Ganges (*see* Lakshmanāvatī and Gaur in Pt. II). It was perhaps called Bijayapura from Ballāla's father Vijaya Sena who conquered Bengal. *See* Ballālapuri. But Vijayapura has been identified with Bijayanagara on the Ganges near Godāgari, in Varendra or Barisal, in the district of Malda in the Rajshahi Division of Bengal. The Senas, after subverting the Pāla kingdom, are believed to have made Bijayanagara their capital and subsequently removed to Lakshmanāvatī, which was afterwards called Gaud (*JRAB.*, 1914, p. 101).

Bijavada—Bervada on the river Krishna. It was the capital of the Eastern Chālukyas.

Bikramapura—Same as Ballālapuri. It was situated in Baṅga in the kingdom of Paṇḍra-vardhana (*Kātipur Copperplate Inscription of Kṛṣṇa Sena*; Ananda Bhattacharya's *Ballāla-chariṭam*, Uttara Kh., ch. 1).

Bikramasila-vihāra—The name of this celebrated monastery is found in many Buddhist works. General Cunningham suggests the identification of Bikramasila with Sīla, three miles from Bargaon (ancient Nālandā) in the sub-division Bihar of the district of Patna (*Arch. S. Rep.*, vol. VIII, p. 83) and six miles to the north of Rājgir. The river Pañcāna flowed by its side before. It has a very large mound of earth which is being very gradually encroached upon by the cultivators and which is perhaps the remains of a monastery. But it appears from Buddhist works that Bikramasila-vihāra was founded by king Dharmapāla in the middle of the eighth century A.D., on the top of a hill on the right bank of the Ganges in Bihar; it was a celebrated seat of Buddhist learning; hence Cunningham's identification does not seem to be correct. Its identification with the Jahngira hill at Sultanganj in the district of Bhagalpur by Dr. Satiachandra Vidyābhūṣaṇa [*Bhārat* (Vaiśākha) 1315] does not also appear to be correct, as there are no remains of Buddhism on that hill; it is essentially a Hindu place of worship and the place is too small for such a celebrated Buddhist monastery. But the Bikramasila-vihāra may be safely identified with Pātharghāṭā, four miles to the north of Kāhalgaon (Coalgong) and 24 miles to the east of Champā near Bhagalpur in the province of Bihar (*see my "Notes on Ancient Aṅga or the District of Bhagalpur," in JASS.*, X, 1914, p. 342). It is the Sīla-saṅgama of *Ghorapañcāśikā* by Chora Kavi (Franklin's *Site of Ancient Palibothra*), which is evidently a corruption of Bikramasila saṅghārāma. The place abounds with Buddhist remains, excavations and rock-cut-caves of the Buddhist period. The statues of Buddha, Maitreya, and Avalokiteśvara, some of which were removed to the

"Hill House" of Colgong by Mr. Barnes and which may still be found there, were beautifully sculptured and can bear comparison with the beautiful sculptures of the Nālanda monastery. As the monastery was founded in the eighth century it has not been mentioned by Hiuen Tsiang, who visited Champā in the seventh century, though he refers to the excavations which had evidently been done by the Hindus. Śrībaddha Jñānapāda was the head of the monastery at the time of Dharmapāla. It had six gates, and the six gate-keepers were Paṇḍits of India, and no one could enter the monastery without defeating these Paṇḍits in argument. Bikramasīlā was destroyed by Bakhtiyar Khilji in 1203 (see Kern: *Manual of Indian Buddhism*, p. 133). The Hindu Universities of Mithilā and Nadiā were established after its destruction. See *Durvasā-aśrama* (see my "Bikramasīlā Monastery" in *JASB.*, 1909, p. 1). On the top of the hill is the temple of Bateśvaranātha Mahādeva which is celebrated in this part of the country, established perhaps after the destruction of the monastery.

Sina—1. The river Kriṣṇā, the Tynna of Ptolemy. 2. Almorah in Kumaun. It is also called Benrā.

Bināsana-tīrtha—The spot in the great sandy desert in the district of Sirhind (Patiala) where the river Sarasvatī loses itself after taking a westerly course from Thaneswar. See *Sarasvatī*.

Bināsalī—The river Banas in Gujērā on which Dīsa is situated (*Bṛihadjyotiśhārara*).

Bināyaka-kṣetra—Three or four miles from Dhammaṣṭal above the Bhuvaneśvar railway station on the top of a mountain in Orissa.

Bināyaka-tīrthas—There are eight places sacred to Vināyaka or Gaṇeś: 1. Moreśvara, six miles from Jajuri, a station of the South Marhatta Railway. 2. Bellāla, forty-six miles by boat from Bombay; it contains the temple of Vināyaka named Marṇa. 3. Lenādri, fifty miles from the Telgaon station of the G. I. P. Railway. 4. Sidhatek, on the river Bhīmā, ten miles from the Dīlās station of the G. I. P. Railway. 5. Ojhar containing the temple of Vināyaka Bighneśvara. 6. Sthēvara called also Theura. 7. Rāñjanagrāma. 8. Mahāda. The last three are on the G. I. P. Railway. See *Aṣṭa-vināyaka*.

Bindhyāchala—1. The Vindhya range. The celebrated temple of Vindubāsinī (*Devī-Bhāgavata*, VII, 30) is situated on a part of the hills near Mirzapur. It is one of the stations of the E. I. Railway. The temple of the eight-armed Yogamāyā, which is one of the 52 Pīthas, where the toe of Śaṭī's left foot is said to have fallen, is at a short distance from the temple of Vindubāsinī (see *Siva P.*, IV, Pt. I, ch. 21). Yogamāyā, after warning Kāṃsa, king of Mathurā, of the birth of his destroyer, came back to the hills, and took her abode at the site of the temple of Vindubāsinī (*Skanda P.*, Revā Kh. ch. 55). It was, and is still a celebrated place of pilgrimage mentioned in the *Kathā-sarīt-sāgara* (I, ch. 2). The town of Bindhyāchala was included within the circuit of the ancient city of Pampāpura (*Führer's M. A. I.*). The fight between Durgā and the two brothers Sumbha and Niśumbha took place at Vindhyāchala (*Vāmana P.*, ch. 55). See *Chandrapura*. The goddess Vindubāsinī was widely worshipped in the seventh century, and her shrine was considered as one of the most sacred places of pilgrimage (*Kathā-sarīt-sāgara*, chs. 52, 54). 2. Another Bindhyāchala has been identified by Mr. Perciter with the hills and plateau of South Mysore (*Rāmāyāna*, Kishk, ch. 48; *JRAS.*, 1894, p. 261).

Bindhya-pāda Parvata—The Satpura range from which rise the Tāptī and other rivers (*Vardha P.*, ch. 85). It lies between the Nerbada and the Tāptī. It is the Mount Sardonys of Ptolemy containing mines of cornelian, Sardonian being a species of cornelian (McCindlie's *Ptolemy*). On a spur of the Satpura range is a colossal rock-cut Jaina image of the Digambara sect called Bawangaj, about 73 feet in height on the Nerbada in the district of Burhan, about 100 miles from Indore (*JASB.*, XVII, p. 218). See *Bravara-Belgola*.

Bindhyāṭavī—Portions of Khandesh and Aurangabad, which lie on the south of the western extremity of the Vindhya range, including Nasik.

Bindubāsinī—The celebrated place of pilgrimage in the district of Mirzapur in the U. P. See *Vindhyaśāla* (*Vāmana P.*, ch. 45).

Bindu-sara—1. A sacred pool situated on the Rudra-Himālaya, two miles south of Gaṅgotri, where Bhagīratha is said to have performed asceticism for bringing down the goddess Gaṅgā from heaven (*Rāmāyaṇa*, I, 43, and *Matsya P.*, ch. 121). In the *Brahmaṇḍa-Purāṇa* (ch. 51), this tank is said to be situated at the foot of the Gaṇḍa Parvata on the north of the Kailāsa range, which is called Maināka-Parvata in the *Mahābhārata* (Sabhā, ch. 3). 2. In Sisur (Siddhapura in Gujarat) north-west of Ahmedabad; it was the hermitage of Kardama Rishi and birth-place of Kapila (*Bhāgavata P.*, Skandha III). See *Siddhapura*. 3. A sacred tank called Binduśagara and also Gosigara at Bhuvaneśvara in Orissa (*Padma P.*). Mahādeva caused the water of this tank to rise from Pātāla by means of his Tridāla (trident) in order to quench the thirst of Bhagavati when she was fatigued with her fight with the two demons of Bhuvaneśvara, named Kīrti and Bāsa (*Bhuvaneśvara-Mahātmya*).

Biṅgara—Ahmednagar, seventy-one miles from Poona, which was founded by Ahmed Nizam Shah in 1494.

Biṅṭapura—Katak in Orissa (*Ep. Ind.*, vol. III, pp. 323—359; *JASB.*, 1905, p. 1).

Bipasa—The Bias, the Hypasis of the Greeks. The origin of the name of this river is related in the *Mahābhārata* (Ādi, ch. 179). Rishi Vaiśishṭha, being weary of life on account of the death of his sons killed by Viśvāmitra, tied his hands and feet with chords, and threw himself into the river, which afraid of killing a Brāhmaṇa, burst the bonds (*pāśa*) and came to the shore. The hot springs and village of Vaiśishṭha Muni are situated opposite to Monali (*JASB.*, vol. XVII, p. 209).

Birajā-kṣhetra—A country which stretches for ten miles around Jāipur on the bank of the river Baitarāṇī in Orissa (*Mahābhārata*, Vana P., ch. 85; *Brahma P.*, ch. 42). It is also called Gadā-kṣhetra, sacred to the Śāktas (*Kapila-saṃhitā*).

Birāṭa—The country of Jaipur. The town of Birāṭa or Bairāṭ, 105 miles to the south of Delhi and 40 miles to the north of Jaipur (Cunningham, *Arch. S. Rep.*, II, p. 244) was the ancient capital of Jaipur or Matsyadeśa. It was the capital of Virāṭa Rājā, king of the Matsya-deśa, where the five Pāṇḍavas lived in secrecy for one year. It is a mistake to identify Birāṭa with Dinaipur whereat Kāntanagara, Virāṭa's Uttara-gogriha (northern cowshed) is shown, the Dakṣhiṇa-gogriha (southern cowshed) being shown at Midnapur. This identification is not countenanced by the *Mahābhārata*, which relates that Yudhisṭhira selected a kingdom in the neighbourhood of Hastināpura as his place of concealment, from which he could watch the movements of his enemy Duryodhana. (*Mbh.*, Virāṭa, ch. 1, and Sabhā, ch. 30). See *Matsyadeśa*. The Paṇḍu hill at Bairāṭ, which has a cave called Bhimaguphā, contains an inscription of Aśoka (*Corpus Inscriptionum Indicarum*, vol. I, p. 22).

Śiśakhā—Oudh was called by this name during the Buddhist period. *Viśakhā* was the capital of Fa Hian's Sha-chi or Śāletu. Dr. Hony, however, identifies it with Pasha (Pi-so-kia of Hsien Tsiang) in the district of Gonda in Oudh, near the junction of the Sarajū and the Gogra (*JASB.*, vol. LXIX, p. 74). It has been identified by Dr. Burgess with Lucknow (*Cave Temples of India*, p. 44).

Śiśakhā-pattana—Vizagapatnam in the Madras Presidency.

Śiśāla—1. Beśāḍ, in the district of Mozaffarpur in the Bihar Province, the *Baiśālī* of the Buddhist period (see *Baiśālī*). At the time of the *Rāmāyaṇa* (Ādi, ch. 45), the town was situated on the northern bank of the Ganges and not on the Gaṇḍak; at the time of Kshemendra in the 11th century, it was on the river Balgumati (*Avan. Kalp.*, ch. 39). 2. Ujīn, the capital of Avanti (*Meghadūta* I, 31; *Hemakośha*; *Skanda P.*, Revā kh., ch. 47). 3. An affluent of the Gaṇḍak in *Baiśālī* (*Mbh.*, Vana, ch. 84).

Śiśāla-bādārī—See *Bādārīkārama*.

Śiśāla-śhatra—Same as *Śiśāla*. *Hajipur* was included in the kingdom of *Baiśāla*. *Rāma-chandra*, *Lakṣmaṇa* and *Viśvāmitra*, on their way to *Mithilā*, are said to have halted at *Hajipur* for one night on the site of the present temple called *Rāmaśaṅḡa*, which contains the image of *Rāmachandra* and the impression of his feet. *Haji Shamsuddin*, king of Bengal, established his capital at *Hajipur* in the middle of the 14th century, and from him the name of *Hajipur* has been derived. It still contains a stone mosque said to have been built by him close to the *Sonepur-Ghāt*. The celebrated *Rājā Todar Mal* lived at *Hajipur* when he made the settlement of Bengal and Bihar and is said to have resided in the fort (*Killa*), the ruins of which still exist and contain the Nepalese temple. *Sonepur*, situated at the confluence of the Gaṇḍak and the Ganges, was also included in *Śiśāla-śhatra*. It was at *Sonepur* (*Gajendramokṣa-tirtha*) that *Vishnu* is said to have released the elephant from the clutches of the alligator, the fight between whom has been described in the *Varāha-Purāṇa* (ch. 144). They fought for five thousand years all along the place from a lake called *Kāśkḍā-Tālā*, five miles to the north-west of *Sonepur*, to the junction of the Gaṇḍak and the Ganges. *Vishnu*, after releasing the elephant, established the *Mahādeva Hariharanātha* and worshipped him. *Rāmachandra*, on his way to *Janakapur*, is said to have stopped for three nights on the site of the temple at *Sonepur*; hence in his honour, a celebrated fair is held there every year.

Śiśālyā—A branch of the *Nerbada* (*Kṛma P.*, ch. 39).

Śiśhṇu-gayā—*Lenar* in *Berar*, not far from *Mekhar*; it is a celebrated place of religious resort.

Śiśhṇugriha—*Tamluk*. Same as *Tamralipti* (*Hema-kośha*).

Śiśvāmitrā—The river *Śiśvāmitrā* in *Gujarāt* on which *Baroda* is situated (*Mahābhārata*, *Bhishma*, ch. 9).

Śiśvāmitra-āsrama—*Buxar*, in the district of *Shahabad* in *Bihar*. It was the hermitage of *Rishi Viśvāmitra*, where *Rāmachandra* is said to have killed the *Rākṣasi Tāḍakā*. The *Charitra-vana* at *Buxar* is said to have been the hermitage of the *Rishi* (*Rāmāyaṇa*, *Balakāṇḍa*, ch. 26), and the western side of *Buxar* near the river *Thora* was the ancient *Siddhāsrama*, the reputed birth-place of *Vāmana Deva* (see *Siddhāsrama*). The hermitage of *Rishi Viśvāmitra* is also pointed out as *Devakuṇḍa*, 25 miles north-west of *Gayā*. Same as *Bedagarbhapurī*. The hermitage of the *Rishi* was also situated on the western bank of the *Sarasvatī* opposite to *Sthānu-tirtha* in *Kurukṣetra* (*Mbh.*, *Śalya*, ch. 43). It was also situated on the river *Kauśiki*, modern *Kusi*.

Bitabhaya-pattana—Bithā, eleven miles south-west of Allahabad on the right bank of the Jamuna (*Vīra-charitra* of the Jains quoted by General Cunningham in *Arch. S. Rep.*, vol. 3). But from seals found by Sir John Marshall at Bhiṣā, the ancient name of the place appears to be Vichhi and Vichhi-grāma, and not Bitabhaya-pattana (*JRAS.*, 1911, p. 127).

Bitastā—Same as **Bitastā**.

Bitastā—The river Jhelum, the Hydaspes of the Greeks (*Bhagata* X, 75), and Bitampā of the Buddhists ("Questions of King Milinda," *SBE.*, p. xxlv).

Bodha—The country round Indraprastha (*q.v.*) which contained the celebrated Tirtha called Nigambodha, perhaps briefly called Bodha (*Mbh.*, Bhishma, ch. 9; *Padma P.*, Uttara, ch. 66).

Botor—Baltistan, or little Tibet, a small state north of Kāśmīr to distinguish it from Middle Tibet or Ladakh and Great Tibet or Southern Tartary.

Brahma—A country in Eastern India, perhaps Burma (*Rāmāyaṇa*, Kiśkindhā, ch. 40).

Brahmagiri—1. A mountain in the Nasik district, Bombay, near Tryambaka, in which the Godāvarī has its source (*Padma P.*, Uttara, ch. 62). 2. A mountain in Coorg, in which the Kāverī has its source (*see* Kaverī).

Brahmakūṇḍa—The *Kūṇḍa* from which the river Brahmaputra issues: it is a place of pilgrimage (*see* Lohitya).

Brahmanada—The river Brahmaputra (*Bṛhat-Dharma-Purāṇa*, Madhya kh., ch. 10).

Brahmanala—Maṇikarṇikā in Benares.

Brahmani—The river Bāhni in Orissa (*Mbh.*, Bhishma, ch. 9; *Padma P.*, Svarga, ch. 3).

Brahmapura—Garwal and Kumaon (*Bṛhat-Saṃhitā*, ch. 14).

Brahmaputra—Same as **Lohitya**. *See* *Brahma P.*, ch. 64.

Brahmarshi—The country between Brahāvarita and the river Jamunā: it comprised Kurukshetra, Mathura, Panchāla and Śurasena (*Manu-Saṃhitā*, ch. 2, v. 10).

Brahmasara—1. Same as Rātsarada (*Mbh.*, Anuśāsana, 25). 2. In Gaya (*Agni P.*, ch. 115). *see* Dharmarāyaṇa. 3. Same as Brahmatirtha (*Padma P.*, Śrībhī, ch. 19).

Brahma-tirtha—Pushkara lake, near Ajmir in Rajputana (*Kṛma P.*, Pt. II, 37).

Brahāvarita—1. The country between the rivers Sarasvatī and Drishadvatī, where the Aryans first settled themselves. From this place they occupied the countries known as Brahmarshi-deśa (*Manu-Saṃhitā*, ch. 2). It was afterwards called Kurukshetra. It has been identified generally with Sirhind (Rapson's *Ancient India*, p. 51). Its capital was Karavirapura on the river Drishadvatī according to the *Kālikā-Purāṇa*, chs. 48, 49, and Barchishmatī according to the *Bhāgavata*, III, 22. 2. A landing ghāt on the Ganges at Bithur in the district of Cawnpur, called the Brahāvarita-tirtha, which is one of the celebrated places of pilgrimage.

Braja—Purāṇa Gokul, or Mahāvana, a village in the neighbourhood of Mathurā across the Jamuna, where Kṛishṇa was reared by Nanda during his infancy (*Bhāgavata P.*, X., ch. 3). The name of Braja was extended to Brindāvana and the neighbouring villages, the scene of Kṛishṇa's early life and love. At Mahāvana is shown the lying-in room in which Mahāmāyā was born and Kṛishṇa substituted for her. This room and Nanda's house are situated on two high mounds of earth. Nanda's house contains a large colonnaded hall in

which are shown the cradle of Kṛishṇa and the spots where Putanā was killed and where Siva appeared to see the infant god. At a short distance from the house of Nanda are the mortar which was overturned by the infant Kṛishṇa, and the place which contained the twin Arjuna trees broken by Kṛishṇa. Gokul or new Gokul was founded by Ballabhā-chāryya in imitation of Mahāvana or Purāṇa (old) Gokul and contains also the same famous spots that are shown in Mahāvana. The shrine of Syām Lalā at new Gokula is believed to mark the spot where Yaśodā, the wife of Nanda, gave birth to Māyā or Yoga-nidrā, substituted by Vāsudeva for the infant Kṛishṇa. Nanda's palace at Gokul (new Gokul) was converted into a mosque at the time of Aurangzeb. Outside the town is Putnām-khar, where Kṛishṇa is said to have killed Putanā. Growse identifies Mahāvana with Klisoboras of the Greeks and supposes that the modern Braja was the ancient Anūpa-deśa (Growse's *Mathura*); Ashlgrāma was the birth-place of Rādhikā (*Adi P.*, ch. 12). See *Gokula* and *Braja-maṇḍala*.

Braja-maṇḍala—It comprises an area of 84 kos containing many villages and towns and sacred spots associated with the adventures of Kṛishṇa and Rādhikā. The 12 Vanas and 24 Upa-Vanas are specially visited by pilgrims in their perambulation commencing from Mathurā in the month of Bhādra. At the village of Maholī is Madhuvana, the stronghold of the Daitya named Madhu; at Tarsī is Tālavana where Balarāma defeated the demon Dhenuka; at Rādhākūṇḍa are two sacred pools called Syāmakūṇḍa and Rādhākūṇḍa, where Kṛishṇa expiated his sin after he had slain the bull Arishṇa; at the town of Gobardhan, which contains the celebrated hill of that name on the bank of the tank called Mānas Gaṅgā, is the ancient temple of Hari Devā; at Pattho, the people of Braja came to take shelter from the storms of Indra under the hill uplifted by Kṛishṇa (see *Govardhana*); at Ganḍhōlī, the marriage knot was tied which confirmed the union of Rādhā and Kṛishṇa; at Kambana, the demon Aghāsura was killed by Kṛishṇa; at Barshāna, Rādhikā was brought up by her parents Vṛishabhānu and Kīrat; at Rithora was the home of Chandra-vālī, Rādhikā's faithful attendant; at Nandagḍon was the abode of Nanda and Yaśodā; at Pāsarovara, Kṛishṇa drove his cattle morning and evening to water; at Charan Pāhād, Indra did homage to Kṛishṇa; at Chirghāt on the Jamuna, Kṛishṇa stole the bathers' clothes; at Vaka-vana, Vakāsura was slain by Kṛishṇa; at Bhāttrond, some Brāhmanas' wives supplied Kṛishṇa and his companions with food (rice) notwithstanding that their husbands had refused to do so; at Bhāṅgīra-vana, Balarāma vanquished the demon Pralamba; at Raval, Rādhikā was born and passed the first years of infancy before her parents went to live at Barshāna; at Brāhmāṇḍa Ghāt beyond the village of Hathora, Kṛishṇa showed Yaśodā the universe within his mouth; at Mahāvana, Kṛishṇa passed his infancy and killed Putanā; at Mathurā, he killed Kamsa and rested at Bīrānta Ghāt (*Bhāgavata P.*, and Growse's "Country of Braj" in *JASB.*, 1871). See *Braja*.

Briddha-kasī—A celebrated place of pilgrimage now called Padubeli-Gopuram in the presidency of Madras. It was visited by Chaitanya, who defeated here the Buddhists in controversy (Śyāmlāl Goawāli's *Gaura-sundara*).

Brikasthala—At a short distance to the south of Hastināpura (*Mbh.*, Udyoga, ch. 88).

Brikshakhaṇḍa—See *Chitabhōmī*.

Brindavana—Brindāban in the district of Mathurā, where Kṛishṇa showed to the world examples of transcendental love through the Gopīs. The original image of Govindājī was removed to Jaipur and that of Madanamohana to Karaulī in anticipation

of the raid of Aurangzeb. The splendid and magnificent pyramidal old temple of Govindaji with its elegant carvings and sculptures was built by Man Singh in the thirty-fourth year of Akbar's reign (Grower's *Mathurā and Brāhmaṇavarta P.*, ch. 17 and *Bhāgavata P.*, X, ch. 12). The Nidhuvana and Nikūṭjavana, the celebrated bowers of love, Pulina, the place of the rāsamāṇḍala, the Bastraharaṇa-ghāt, the Kāliya-daha-ghāt,—all situated in Brindāvana were the scenes of Kṛṣṇa's love and adventures. Brindāvana appears to have attained celebrity at the time of Kālidāsa (*Raghuvamśa*, VI, 50). Brindāvana was visited by the poet Bilhana who composed his *Bikramāṇḍaka-āṣṛita* about A.D. 1085 (see canto XVIII, v. 57). The cenotaph of Haridāsa is situated in his hermitage, whence Akber in his visit to Brindāvana took away his disciple, the celebrated musician Tānasena to his court. The predominance of the Buddhist religion for several centuries served to efface all traces of the sacred localities of Brindāvana, but were again restored by the explorations of Rāpa and Sanātana, the celebrated followers of Chaitanya. But the identification of modern Brindāvan with the Brindāvana of the Purāṇas is extremely doubtful for the following reasons: (1) Modern Brindāvan is six miles from Mathurā, whereas it took Akrura the whole day from sunrise to sunset to drive from Brindāvana to Mathurā in a car drawn by swift horses (*Viṣṇu P.*, Pt. V, ch. 18, vs. 12 and 33, and ch. 19, v. 9, *Bhāgavata P.*, Pt. X, ch. 39, v. 30, and ch. 41, v. 4). (2) Nanda, the foster-father of Kṛṣṇa, removed from Gokula, which is six miles from Mathurā, across the Jamunā to Brindāvana to escape molestations from the myrmidons of Kāṁsa, king of Mathurā (*Viṣṇu P.*, Pt. V, ch. vi, vs. 23, 25, and *Bhāgavata P.*, Pt. X, ch. xi, vs. 10—14). It is therefore not likely that he should select for his sojourn modern Brindāvana which is also six miles from Mathurā and on the same side of the Jamunā, leaving the natural barrier of a river. (3) Brindāvan does not contain any mountain, whereas ancient Brindāvana is described as mountainous (*Bhāgavata P.*, Pt. X, ch. xi, v. 14). (4) Ancient Brindāvana and Mathurā seem to have been situated on the opposite sides of the Yamunā (*Viṣṇu P.*, Part V, ch. 18, v. 33, and *Bhāgavata P.*, Pt. X, ch. 39, v. 34).

Brishabhānupura—Same as Barshana.

Brīrāghnī—The Vātrak, a tributary of the Sabarmati in Gujarāt (*Padma P.*, Uttara, ch. 60; *Mārkandeya P.*, ch. 57). Same as **Beiravati** (3) and **Barīrāghnī** (cf. *Padma P.*, Uttara, chs. 53 and 60).

Buddhavāna—Budhain, about six miles north of Tapovan in the district of Gays.

Bukephala—Jalālpur in the Punjab (Cunningham's *Asiatic Geo.*, 176, 177). This was the place where Alexander the Great's favourite horse was interred. For Alexander's route to India, see *JASB.*, X (1842), "Note on the Passes to Hindoostan from the West and North-west" by H. T. Prinsep; *JASB.*, XXI (1852), p. 214.

Byāghrapura—1. Same as **Koṭi** (*MB.*, p. 139). 2. Same as **Bedagarbhapuri** (*Śkanda P.*, Sāts-Saṁhitā, IV, Yajña kh., ch. 24).

Byāghrasara—Buxar in the district of Shahabad. See **Bedagarbhapuri**.

Byāsa-śrama—Manal, a village near Badrināth in Garwal in the Himalayas. It was the hermitage of Rishi Vyāsa, the author of the *Mahābhārata*, and the reputed author of the *Purāṇas*.

Byāsa-kāśī—Rāmnagar, opposite to Benares across the Ganges. The temple dedicated to Vyāsa Rishi is situated within the precincts of the palace of the Mahārājā of Benares (*Śkanda P.*, Kāśī-kh.).

C

Chaityagiri—Same as Chetiyagiri.

Chakranagara—Keljhar, 17 miles north-east of Wardha in the Central Provinces (Cousen's *Arch. S. Rep.*, "Central Provinces and Berar," p. 10; *Siva P.*, Sanat-kumāra-Saṃhitā, ch. 17). It is perhaps the Chakrákanagara of the *Padma Purāṇa*, Pātāla kh. ch., 13).

Chakrákanagara—See Chakranagara.

Chakra-tīrtha—1. In Kurukshetra, same as *Rāma-tīrtha*. 2. In Prabhāsa in Gujarāt on the Gomati (*Devakā-māhātmya*). 3. Six miles from the village called Tryambaka, which is near the source of the Godāvari. 4. In Benares; a kuṇḍa or reservoir enclosed by an iron railing in the Maṇikarṇikā-ghāṭ. 5. In Rāmaivara (*Skanda P.*, Brahma kh., Setu Mahā., ch. 3).

Chakshu—The river Oxus or Amu Daria (*Matsya P.*, ch. 120; *Asiatic Researches*, VIII, p. 330). The *Brahmaṇḍa P.* (ch. 51) mentions the names of the countries through which it flows. It is mentioned by Bhāskariśāhāryya as a river which proceeds to Katumbā (*Siddhānta-siro-mayī*, Bhuvana-kosha, 37, 38). The *Mahābhārata*, Bhīshma P., ch. 11, says that it flows through Śaka-dvīpa. It rises in the Pamir lake, called also the Sarī-kud or yellow lake, at a distance of 300 miles to the south of the Jaxartes (McCrindle's *Ptolemy*, p. 278).

Chakshushmatī—Same as Ikshumati (cf. *Varāha P.*, ch. 83 with *Matsya P.*, ch. 113).

Chamatkārāpura—Ānandapura or Baranagara in the district of Ahmadabad in the province of Gujarāt, anciently called Ānarta-dāsa, where Līṅga worship was first established and the first Līṅga or phallic image of Mahādeva was called Aśhāśvara. But according to other Purāṇas, Līṅga worship was first established at Devadāru-vana or Dīru or Daruka-vana in Garwal (see *Devadāruvana*). Chamatkārāpura was also called Nagara, the original abode of the Nāgara Brāhmins (*Skanda P.*, Nagara kh., chs. 1—13, 114). See Hataka-kshetra and Ānandapura. The Nāgara Brāhmins are said to have invented the Nāgri alphabet [see my paper on the "Origin of the Bengali Alphabet (*Bangla-lipir utpatti*)" in the *Suvarṇabhāṣik-Saṃśodhān*, Vol. II.] See *Daruvana*.

Champā—1. Same as Champāpurī. 2. Siam, according to Hsien Tsiang: it was the country of the Yavanas, (Beal's *Life of Hsien Tsiang: Introduction*). 3. Tonquin and Cambodia (Col. Yule's *Marco Polo*, Vol. II, p. 255 note). 4. The river Champā was between the countries of Aṅga and Magadha (*Champeyya Jātaka* in the *Jātakas*, Cam. Ed., IV, p. 281). 5. Champā was also the name of the territory now called Chambā which comprised the valleys of the sources of the Ravi between Kangra, the ancient Trigarta, and Kāshthavāṣṭa (Dr. Stein, *Rājatarāṅgī*, II, p. 431).

Champakā—Same as Champārāya: 5 miles to the north of Rajim in Central India. It was the capital of Rājā Haṃsadhava (*Jaimini-bhāṣya*, ch. 17).

Champakāranya—Champaran; see Champārāya (*Padma P.*, Svarga, ch. 10).

Champā-nadi—The river formed the boundary between Aṅga and Magadha (*Champeyya Jātaka* in the *Jātakas*, Cam. Ed., IV, No. 508). It was a place of pilgrimage (*Padma P.*, Srisṅṭi, ch. 11).

Champānagara—1. Chāndniā or Chāndmāya, after the name of Chānd Sadāgar, about 12 miles north of Bogra, and five miles north of Mahāsthānanagar in the district of Bogra in Bengal. It is said to have been the residence of Chānd Sadāgar of the famous tale of *Manasū-Bhāsān*, and it is associated with the story of the devotion of Behulā to her husband Nakhindhara, the youngest son of Chānd Sadāgar. There are two marshes called Gori and Sauri, on either side of the village, which are said to be the

remains of two great rivers. It is now situated on the river Karatoya (Hunter's *Statistical Account of Bengal*, vol. VIII, p. 196). The Kālidaha Sāgar, a large lake outside the rampart of Mahāsthāna fort, is the Kālidaha of the story [*J.A.S.B.*, 1878, p. 94 (Beveridge)]. But Chānd Śaḍāgar's residence is also pointed out at Champānagara near Bhagūpur, where a fair is held every year in honour of Behulā and Nakhindhara. See, however, Ujāin. 2. Same as Champāpurī.

Champāpurī—Same as Champā. Champānagara, situated at a distance of about four miles to the west of Bhagūpur. It was also called Mālinī and Champā-mālinī (*Mahāy. P.*, ch. 48; *Hemadanta*). It was the capital of ancient Aṅga, of which the king was Rājā Romapāda or Lomapāda who adopted Dvārātha's daughter Śāntā (*Rāmāyaṇa*, Ādi, ch. 10). Lomapāda's great-grandson Champā is said to have founded the town of Champānagara which was formerly called Mālinī, but it is mentioned in the *Mahābhārata* (Vana P., ch. 112) that Champā was the capital of Lomapāda. At the time of the *Mahābhārata* it was the capital of Kārṇa, the ally of Duryodhana. It is also described as a place of pilgrimage in the *Mahābhārata* (Vana P., ch. 86). The Kārṇagaḍ which is included in Champānagara contains the remains of a fort which is pointed out as the fort of Kārṇa, who was brought up at this place. But it has been thought by some that Kārṇagaḍ in Champānagara and Kārṇachandā in Monghyr have been named after Kārṇasena, king of Kārṇasuvarṇa, who had conquered Aṅga and Baṅga. There is a temple of Mahādeva called Mahāskāmanātha, which is said to have been set up by Rājā Kārṇa, but which appears to have been built on the site of an ancient Buddhist temple. Just outside the temple on the southern side there are many Buddhist statues. The vestiges of the ramparts of the fort on all sides still exist. Champānagara was visited by Hiuen Tsiang in the seventh century as a Buddhist place of pilgrimage. Champā was the birth-place of "Dīrāja-Jina," the author of the celebrated Buddhist work *Laṅkāvatāra Sūtra* (ch. 10), and also that of Paṭakāpya Muni, the author of the *Hastigāyurveda* (a treatise on the diseases of elephants). Sona Kelaṇḍa, the author of one of the *24 Saṅgāthas* was a resident of Champā (*Mahāvastu*, V., 1). Many Buddhist statues and remains of ancient pillars are still found scattered over the town. The remains of the mound, on which the surrounding wall of the town was situated, as mentioned by Hiuen Tsiang, may still be seen close to the Nathnagar Railway Station. Spence Hardy, on the authority of Cooma Kōrōsi, states that a king of Aṅga (Brahmadatta), whose capital was Champā, had conquered Magadha before the birth of Buddha, but when Bimbisāra, then a prince, grew up, he invaded Aṅga and caused the king to be slain; after which he resided at Champā till the death of his father Kāśatraṇḍa, when he returned to Rājagṛha (*Hardy's Manual of Buddhism*, p. 166, second ed.; *Duff's Chronicle*, p. 5). Since that time, Aṅga remained subject to Magadha. Champāpurī is also a very sacred place to the Jāinas, inasmuch as it was visited by Mahāvīra, the last Tīrthānkara who spent here three Parjjuṇas (rainy season retirement) (*Kalpaśūtra*, ch. vi), and it is the birth-place and the place of death of Bāsupājya, the twelfth Tīrthānkara, whose symbol is the buffalo. He was the son of Bāsupājya and Jayā (Buchanan's *Observations on the Jāinas*: *Asiat. Res.*, IX, 30). The temple of Bāsupājya was erected by a Jaipur chief, Sūngree Sree Dhata and his wife Sūngvin Sree Surjasee in the Yudhiṣṭhira era 2559 (see the Inscription in Major Franklin's *Site of Ancient Palibothra*, pp. 16, 17: Yudhiṣṭhira Era 2559 corresponds to 541 B.C.). At Nathnagar, which is a quarter (*mahallā*) of Champānagara exists this beautiful temple of the Digambara sect, which is dedicated to Bāsupājya, who is said to have lived and died at the site of this

temple. From the inscriptions on some Jaina images exhumed from the neighbourhood of an old Jaina temple at Ajmer, it appears that these images, which were of Bāsupājya, Mallamātha, Pārivanātha, and Vardhamāna were dedicated in the thirteenth century A.D., i.e., ranging from Samvat 1239 to 1247 (*J.A.S.B.*, 1838, p. 52). The *Udāsagadāsā* mentions that a temple called Chaitya Pannabhadra existed at Champā at the time of Sudharman, one of the eleven disciples of Mahāvīra who succeeded as the head of the Jaina sect on his death (Hoernle's *Udāsagadāsā*, p. 2, notes, *Jñānādharma-śāstrapāṭha*). The town was visited by Sudharman, the head of the Jaina hierarchy, at the time of Kuṅṭika or Ajātasatru who came barefooted to see the Gaṇadhara outside the city where he had taken up his abode. Sudharman's successor Jambu and Jambu's successor Prabhava also visited Champā, and Prabhava's successor Sayambhava lived at this city where he composed the *Daśavikāḍhika Sūtra* containing in ten lectures all the essence of the sacred doctrines of Jainism (Hemachandra's *Śāhvirūḍhā* or *Parīśahjaparva*, Canto IV, V). After the death of Bhṛabhadra, Kuṅṭika or Ajātasatru made Champā his capital, but after his death, his son Udāyin transferred the seat of government to Pāṭliputra (Canto VI). On the northern side of this old temple of Bāsupājya, there is another temple dedicated to him, but it has been newly built. At Champānagara proper, there is another temple of the Jainas belonging to the Svetāmbara sect, containing the images of many Tirthaṅkara. Champā has been described in the *Daśakumāra-charita* as abounding in rogues. From the *Champak-Śrīnāthi-Kathā*, a Jaina work, it appears that the town was in a very flourishing condition. In the opening lines, the castes and trades of the town are enumerated. There were perfumers, spice-sellers, sugar-candy sellers, jewellers, leather-tanners, garland-makers, carpenters, goldsmiths, weavers, washermen, etc. The name of the king is mentioned as Śāmantapāla: his minister was Biddhadatta (*Catalogue of Sanskrit Manuscripts* by M. M. Haraprasāda Śāstri, 1892). Champānagara is also traditionally the abode of Chānd Sadāgar, the story of whose son Lakhindara and his wife Behulā is so graphically related in the poem called *Manasā Bhāṭa*. The place where he was bitten by the snake and the Ghāt where his dead body was launched are still pointed out close to the East Indian Railway bridge. It is still called Behulā Ghāt and is situated at the junction of the Ganges and the Chandan, where Behulā is said to have put the corpse of her deceased husband on a raft and carried it to different places till it was miraculously restored to life. A great fair is held here every year in the month of Bhādra in honour of Behulā, the devoted wife of Lakhindara. The Ganges flowed by the side of the town, but, within the course of the last fifty years, it has receded about a mile to the north. Of all the places claimed as the residence of Chānd Sadāgar, (as Champai in the district of Burdwan near the river Gangur or Behulānadi and Chandola or Chandmāya in the district of Bogra), this place has the most preferential claim, inasmuch as it is situated on the Ganges, on which the story and the tradition place the Champānagara of Chānd Sadāgar, and there was, according to the Hindu and Buddhist works, no other Champānagara on the Ganges except the Champānagara near Bhagalpur. At the time of Buddha, Champā was one of the six great cities of India, for Ānanda exhorted him to die in one of these great cities: Champā, Rājagṛīha, Śrāvastī, Sāketa, Kauśāmbī and Benares, and not in the insignificant town of Kusināra (*Mahāparinibbāna-suttanta*, ch. V). Subhadrāngī, the mother of Atoka, was born at Champā. Her father was a poor Brāhman, who took her to Pāṭliputra and presented her to Bindusāra called also Amitraghāta, king of Magadha (347 to 319 B.C.), in consequence of a prognostication that she would be a great queen. The jealous queens, however, employed her in menial work, but she attracted the attention of the king, who made her his

queen. She became the mother of Aśoka and Vitrāsoka. The artificial lake excavated by Queen Gaggārā mentioned in Buddhist works, containing groves of Champaka trees on its banks, where wandering monks (*Pubbañjikas*) used to reside at the time of Buddha (Rhys Davids' *Buddhist India*; *Mahāvagga*, IX, 1; *Sonadanda Sutta*, I, with Dr. Rhys Davids' notes), may be identified with the large silted-up tank now called Sarovara, from the depth of which Buddhist statues were recovered. Champā was surrounded by groves of Champaka trees even at the time of the *Mahābhārata* (*Anuśāsana P.*, ch. 42). The king of Champāpuri had two beautiful palaces, one called Gaṇḍalātā, at Kuruchattar, now called Karpāt, seven miles east of Bhagalpur at the confluence of the Ganges and the Jamuna near the Gogha-nālā, and the other called Kṛdā-schall near Pātharghātā was situated at the confluence of the Ganges and the Kōsi [Franklin's *Site of Pāṭaliputra*, pp. 28, 29. See my "Notes on Ancient Aśoka" in *JASB*, X (1914)].

Champāranya—1. Five miles to the north of Rajim in Central India. It is a place of pilgrimage to the Buddhists and Jains. Same as Champaka of the *Jaimini Bhārata*. 2. Champaran in the Patna division (*Śaṭsahagama Tantra*, ch. 7).

Champāvati—1. Champavati, the ancient capital of Kumaon. It was also called Champā-tīrtha and mentioned after Badarekā (*Mbh.*, Vana, ch. 85). For the history of the kings of Kumaon, see *JASB*, 1844, p. 887. 2. Senyilla of the *Periplus of the Erythraean Sea* and Salmur of the Arabs; modern Chaul, 25 miles south of Bombay. It is now also called Revadanda (ancient Revāvanti of the inscription, *JRAS.*, Vol. III, p. 386) or Revatikshetra. It is situated in the Kolaba district in Northern Konkan, and is said to have been the capital of an independent kingdom situated in Parakramakshetra. Perhaps it is the Champāvati of the *Skanda P.* (*Brahmottara kh.*, ch. xvi). Chaul was a noted place of trade (De Cunha's *History of Chaul and Bassin*, pp. 3—11).

Chandana—1. The river Saharmati in Gujaraṭ (*Paṇina P.*). 2. The river Chandan in the Santal Pergana in the presidency of Bengal; it falls into the Ganges (*Rāmāyaṇa*, Kishkindhā, XL, 20).

Chandana-giri—The Malaya-giri—the Malabar Ghats (*Trikāṇḍaśeṣa*).

Chandanāvati—An ancient name of Baroda in the Gackwar's territory (Balfour's *Cyclopædia of India*, Vol. I, p. 138).

Chandanāvati—See *Chandrapura* (*Jaimini-Bhārata*, ch. 54).

Chandapura—Chayenpur, five miles to the west of Bhabua in the district of Shahabad in Behar. The celebrated battle described in the *Chāṇḍī* between Kālī and the two kings Śumbha and Niśumbha, is said to have been fought at this place. The *Mārkaṇḍeya P.* (ch. 85), however, places the scene of the battle in the Himalayas; the *Vāmana P.* (ch. 55) places it at Vindhyaśāla. The name of Chandapura is derived from the name of one of the two brothers, Chāṇḍa and Muṇḍa, who were the generals of the kings. The Chaumukhi Mahādeva and Durgā in a temple at Muṇḍesvari are said to have been established by the other brother Muṇḍa. Muṇḍesvari is seven miles south-west of Bhabua; the temple, according to Dr. Bloch, is very old, the carving being of the Gupta style (Bloch's *Arch. Rep.*, 1902). The temple bears a date which is equivalent to A.D. 635 (Sir John Marshall's *Arch. S. Rep.—Eastern Circle*, 1913-14, p. 38). The *Vāmana P.* (chs. 19 and 55), however, says that they were the generals of Mahiṣāsura and were killed by the goddess Bindubāsinī on the Vindhya Mountain.

Chandelgada—Chunar. The name of Chandelgada has been derived from the Chandels, a tribe of Kahattiyas who had established their sway between Mirzapur and the districts of Shahabad. They originally came from Mahoba (modern Bundelkhand) and took possession of the fort after the Pāla Rājās. See *Charanādri*.

- Chandrabbhāgā**—1. The Chinab—the Acesines of the Greeks, or rather the united streams of the Jhelum and the Chineb. It has its source in a lake called Lohitya-sarovara (*Kāśikā P.*, ch. 82), in Lahoul, south of Ladakh, or Middle Tibet. 2. The river Bhīmā, a branch of the Kṛishnā.
- Chandrādityapura**—Chandor in the Nasik district; it was the capital of Dvijaprahāra, a king of the Yādava dynasty. (Dr. Bhandarkar's *Hist. of the Dekkan*, Sec. XIV.)
- Chandragiri**—Near Belgola, not far from Seringapatam, sacred to the Jāinas. The ancient name of the place was Deyā Durga. (*JASB.*, 1838, p. 520.) See **Arbuda**.
- Chandrapura**—Chāndā in the Central Provinces: it was the capital of king Haṃsadhvaṃja (Rice's *Mysore Inscriptions: Introd.* XXIX), but in the *Jaimini-Bhārata* (ch. 17), Haṃsadhvaṃja is said to have been king of Champaka-nagarī. Chandrapura or Chandravatī or Chandanāvati was two Yojanas or two days' journey from Kuntalākāpura or Kautalākāpura (*Jaimini-Bhārata*, ch. 63). See **Kuntalākāpura**.
- Chandrapurī**—1. Same as *Chandwar* (*Varāha P.*, ch. 122). 2. Same as *Chandrikāpurī* and *Chandripura*, the name of Srāvastī or Sahet-mahet in the Gonda district in Oudh.
- Chandrasekhara**—See **Chattala**.
- Chandra-tīrtha**—See **Kāveri**.
- Chandrayatī**—Chanderi in the Lalitpur district, Central India, Sandravatī of the Greeks, and Chandhari of the *Prithvirāj Rāso*. It was the capital of Śiśupāla, king of Chedi (P. Mukherji's *Lalitpur*).
- Chandravatī**—1. The river Chāndan or Andholā which falls into the Ganges, near Champānagar in the district of Bhagalpur. It is the Andomatā of Arrian. See **Andha**. 2. Jhalrapattan in Rajputana (Tod's *Rajasthan*, II, p. 1002). 3. Near Abu (*Bomb. Gaz.*, Vol. I, Pt. I, p. 185.)
- Chandrikā**—The river Chandrabbhāgā (Chenab).
- Chandrikāpurī**—Srāvastī or Sahet-mahet in the district of Gonda in Oudh: it was the birth-place of Sambhavanātha, the third Tīrthāṅkara, and of Chandraprabhānātha, the eighth Tīrthāṅkara of the Jāinas. There is a Jaina temple dedicated to Sobhānātha, which name is a corruption of Sambhavanātha (see **Srāvastī**).
- Chandripura**—Same as **Chandrikāpurī**.
- Chandwar**—Firozabad, near Agra, where in 1193 A. D. Shahabuddin Ghorī defeated Jaya Chandra, king of Kanauj (Thornton's *Gazetteer*). Chandwar is evidently a contraction of Chandrapura (*Varāha P.*, ch. 122).
- Charanādri**—Chunar in the district of Mirzapur (*Sektiānigama Tantra*, vii). The hill-fort of Chunar was at one time considered one of the most impregnable forts in India. It was built by the Pāla Rājās, who reigned over Bengal and Behar from the middle of the eighth to the twelfth century of the Christian era. According to Buchanan (*Martin's Eastern India*) some of the Pāla Rājās lived there, which implies that it was a place of much importance at that period. The portion of the fort, which is called Bhartṛihari's palace, is the place where he performed asceticism. The tradition is that Bhartṛihari after eating the immortal fruit travelled to various places and halted at Sehwan, Bhartewar, Chunar, Benares and other places (*JASB.*, 1837, p. 852). Bhartṛihari was the author of a celebrated work called *Bhartṛihari-Sāstra* and of the *Vairāgya-sataka*. For the story of his birth, see *Prabandhachintāmaṇi* (Tawney's trans.) p. 198. He entered seven times a Buddhist monastery as a priest and seven times returned to the laity and became Upāsaka. He died in 651-652 A. D. (I-tsing's *Record of the Buddhist Religion* by Takakusu, p. 180 and General Introduction, p. lvii). The fort is said to have been protected by the

goddess Gaṅgā Devī all the day, except in the first *prahar* of the morning, when it was taken by the English. It contains a state-prison where Trimbakji Danglia, the minister of Baji Rao who was the adoptive father of Nana Sahib, was kept confined till his death (Heber's *Journal*, Vol. I). The fort was strengthened by Sultan Mahmud before his descent on Benares in 1017; in 1575, it held out against the Mughal army for six months and in 1764, it was taken by the English.

Charitrapura—Puri in Orissa (Cunningham's *Asiatic Geo.*, p. 510; *R. W. C.*, II, 205).

Charmanvatī—The river Chambal in Rajputana. It has its source in a very elevated point of the Vindhya amongst a cluster of hills called Janapava. It has three co-equal sources from the same cluster, the Chambal, Chambela and Gambhīrā. The river is said to have been formed by the "juice of skin" (blood) of the cows sacrificed at the Yajña of Rantideva (*Mbh.*, Droṇa P., ch. 87; *Meghadūta*, Pt. I, v. 46).

Chattāla—Chittagong (*Tantrachudāmaṇi*, ch. 51). The temple of Bhavānī on the Chandrasekhara hill near Sitākundā is one of the 52 Pīṭhas, where a portion of Sati's right hand is said to have fallen. The *Vārāṇsi Tantra* (ch. 31) contains some account of the Chandrasekhara hill as a place of pilgrimage.

Chatuspīṭha-parvata—The Aasia range, one mile to the south of Jaipur in the district of Kaṣāḥ in Orissa; Udaya-giri is a spur of this range, five miles from Bhuvanēśvara, containing many Buddhist caves and sculptures of ancient date. The range is also called Khapḍa-giri and Altigiri. (*JASB.*, Vol. XXXIX).

Chauhanath-jogini—Same as Bhṛigu-tīrtha.

Chayā—Porebunder in Guzerat: a famous port at the commencement of the Christian era.

Chedi—Bundelkhand and a part of the Central Provinces. It was bounded on the west by the Kali-Sindh and on the east by the Tonse. It is the Cheti of the Buddhists. Tod (*Rajasthān*, I, 43 note) identifies Chedi with Chanderi (Chandravati or Sandravatis of the Greeks), a town in Bundelkhand, which is said to have been the capital of Siṅgupāla, who was killed by Kṛṣṇa (see also *JASB.*, Vols. XV and LXXI, p. 101). It is 18 miles west of Lalitpur; the ruins of old Chanderi, however, are 8 miles north-west of the modern town (*JASB.*, 1902, p. 108 note). Chanderi has been described in the *Ain-i Akbari* as a very large ancient city containing a fort. According to Dr. Führer (*M. A. I.*), General Cunningham (*Arch. S. Rep.*, IX, 106), and Dr. Bühler (*Vikramāditya-charita*, xviii, 95), however, Dāhala Maṇḍala or Bundelkhand was the ancient Chedi, Dāhala being on the Narbada. In the *Skanda P.*, Revā-khaṇḍa, ch. 86, Maṇḍala is said to be another name for Chedi. Mandala is the Mandala of Ptolemy, a territory situated in that upland region where the Sona and the Narmadā have their sources (McCrindle's *Ptolemy*, p. 168). Kālāṅjara was the capital of Chedi under the Gupta kings, and Suktimati its capital at the time of the *Mahābhārata*. Chedi was also called Tripuri from its capital now called Tewar, six miles from Jabbalpur (*Epigraphia Indica*, Vol. I, pp. 220, 253, and *Hemakosha*). Tewar (Teor) was the capital of Dāhala (Alberuni's *India*, Vol. I, p. 202). The *Anargharāyana* (Act VII, 115), says that Māhishmati was the capital of Chedi-mandala at the time of the Kalachuris. See Suktimati.

Chala-gaṅgā—The Kāveri (*Harivamśa*, ch. 136).

Chera—It comprised the present kingdom of Mysore, Coimbatore, Salem, South Malabar, Travancore and Cochin. Chera is a corruption of Kerala. The period from the third to the seventh century A. D., appears to have been the most flourishing in the history of this kingdom. In Asoka's Edicts, it is called Keralaputra. Its ancient capital was

Skandapura situated at a short distance to the west of Guzzelhati Pass (*JRAS.*, 1846, p. 11) in the Coimbatore district. According to Ptolemy, who lived in the second century A.D., its capital was Karoura or Karur, called also Vanji, situated near Cranganore on the left bank of the Amaravati, a tributary of Kaveri; its larger capital was Tālkād (Dr. Burnell's *South Indian Palaeography*, p. 33). Tālkād or Dalavanapura is situated on the left or north bank of the Kāveri, 28 miles south-west of Mysore city, and about 30 miles east of Seringapatam; its ruins are even now called Tālkād. It was the capital of the Gaṅgā Varjās from the third to the ninth century A. D., and then of the Cholas and Hoysala Ballalas who, however, removed the capital from Tālkād to Dvārāvati or Dorasamudra, now called Halebid, in the Hassan district of Mysore in the 10th century. It was taken by the Rājā of Mysore in 1634. For an account of the Chera kings, see *Ind. Ant.*, I, 360; *J.R.A.S.*, 1846, pp. 1-29.

Cheta—Is the same as Chetiya or Chetiya-giri. (*Vessantara-Jātaka* in the *Jātakas*, vi, 266; cf. Spence Hardy's *M. B.*, 119).

Cheti—Same as Chedi. Its capital was Sothivati (*Jātakas*, iii, 272). See Śaktimañ.

Chetiya-giri—Besnagar, three miles to the north of Bhilsa in the kingdom of Bhopal, where Asoka married Devi. By her he had twin sons, Ujjenia and Mahinda, and afterwards a daughter Saṅghamittā. It was the capital of the country called Dakkhinagiri (Turnour's *Mahāvamsa*, ch. XIII) which is perhaps a corruption of Dakṣiṇa. Dr. Rhys Davids identifies it with Sanchi and Bidṣā, but these two places are very close to Besnagar. According to General Maisey also, Chetiya-giri is Sanchi "with its numerous Chetiyas or stūpas" about 5 miles south-west of Bhilsa (Maisey's *Sanchi and its Remains*, pp. 3, 5). It was also called Chetiya and Chetiyanagara or Chaitya-giri. It is situated at Triveṇī or Triple Junction of the rivers Betwa, Bes (or Besali) and Gaṅgā, of which the last is believed to flow underground (Cunningham's *Bhilsa Topes*, p. 364). See Besnagara.

Chhatravati—See Ahicohhatra.

Chhutudri—The river Chukki in the Panjab which joins the Bias; it is not the Satadru or Satlej.

Chidambaram—Same as Chittambalam (*Devī-Bhāgavata*; vii, 38). Southern India possesses five Bhautika or elementary images of Mahādeva, namely, the Kṣhūti or earth image at Kāñchīpura, Āp or water image at Jambukeśvara, Teja or fire image at Aruṇāchala, Marut or wind image at Kālahasti, and Vyoma or sky image at Chidambaram (Dr. Oppert's *On the Original Inhabitants of Bhāratavarsha or India*, pp. 379, 380). Siva has eight images of which five are elementary (*Līnga P.*, Uttara, ch. 12).

China—1. China. It is mentioned in the *Mahābhārata* (*Saṁhita P.*, ch. 51) and *Manu* (ch. X, ślo. 44). In the mediæval period, it was called Mahāchīna. The great wall of China was built by Che Hwang-te in 214 B. C. During the reign of the Emperors Ming-te, Kāśyapamātanga and Dharmarakuṣa were the first Indian Buddhists who went to China (67 A. D.). In the fourth century A.D., the Buddhist religion spread among the Chinese, and the first Buddhist Pagoda was built at Nanking by the Emperor Hian Wu in 381 A. D. (Edkins' *Chinese Buddhism*, ch. vi). 2. Anam (*Sāhitya-Parīkṣā-Patrikā*, 1321 B. S., p. 63).

Chintāpurni—A celebrated place of pilgrimage on a range of hills of the same name, in Hoshiarpur district, Panjab, containing a temple of Chinnamastā whose picture is placed behind a Piṇḍa-mūrti or conical image. The temple is on the summit of a hillock.

Chitābhūmi—Baidyanātha or Deoghar in the Santal Pargana, containing the temple of Baidyanātha, one of the twelve Great Liṅgas of Mahādeva (*Śiva P.*, Bk. I, chs. 38, 35). The Mahādeva there is said to have been established by Rāvaṇa. The place contains also the temple of the goddess Pārvatī, the consort of the god Baidyanātha. It is said to be one of the fifty-two Pīṭhas (*Hārḍapīṭha*), as Sati's heart fell at this place. In the *Uttara Purāṇa* cited by Franklin in his *Site of Ancient Palibothra*, p. 21, Baidyanātha is called Paupūpurī or Palu-gāon, which is perhaps a corruption of Paralipura or Paralī-grāma of the *Śiva Purāṇa*. For a description of the temples of Baidyanātha or Deoghar, see *JASB.*, 1883, p. 164—'On the temples of Deoghar' by Dr. R. L. Mitra. In the *Mahā-Liṅgeśvara Tantra* in the 'Hundred Names of Śiva', it is mentioned that Baidyanātha and Vakreśvara Mahādevas are situated in Jhārakhaṇḍa, Siddhinātha and Tārakeśvara Mahādevas in Rāḍha, Ghaṭeśvara Mahādeva on the banks of the river Ratnākara (now called Kānā-nadi in the district of Hooghly), and Kapāleśvara Mahādeva on the banks of the Bhāgrathī. Rāvaṇa, while he was carrying Mahādeva from Kailāsa, felt a very uneasy sensation when he came to Haritakivana, the ancient name of Baidyanātha, as Varuṇa, the god of the waters had entered his belly. In order to relieve himself he placed the god in the hand of Viṣṇu disguised as a Brāhman, and retired to the north-eastern corner of Deoghar called Hārīlājūḍi (a corruption of Haritaki-vana) to relieve himself, and the result was the Karmanāsā rivulet flowing by the north of Hārīlājūḍi. In the meantime, Viṣṇu put down Mahādeva at Deoghar and disappeared (*Śiva P.*, Baidyanātha Māhāt., ch. 4). The Trikūṭa hill, 8 miles to the east of Baidyanātha, contains a spring of water. The Tapovana hill where Rāvaṇa performed asceticism (*Śiva P.*, Bk. I, ch. 55; *Bṛhat Śiva P.*, II, 20) and which is about the same distance, contains a natural cave.

Chitrakūṭa—Kāmpānāth-giri in Bundelkhāṇḍ: It is an isolated hill on a river called the Palsunī (Payasvinī) or Mandākinī, where Rāma dwelt for some time during his exile (*Rāmāyaṇa*, Ayodh. K., ch. 55). It is about four miles from the Chitrakut station of the G. I. P. Railway.

Chitrakūṭa—Same as Payasvinī (2): the river Palsunī (*Vāmana P.*, ch. 13, v. 26).

Chitrarathī—The river Chitrarathī, a tributary of the Northern Pennar (*Mbh.*, Bhishma, ch. 9).

Chitropalā—The river Mahānadi in Orissa below its junction with the Pyri (*Mbh.*, Bhishma, ch. 9 and *Asia. Res.*, Vol. XV; *Brahma P.*, ch. 46). But it appears to be the Chittutola (Chitrotpalā), a branch of the Mahānadi (see Hamilton's *Gazetteer*, s. v. Mahanuddy).

Chitrotpalā—Same as Chitropalā (*Mārkaṇḍeya P.*, ch. 57; *Arch. S. Rep.*, vii., 155; xvii., 70). The river Mahānadi in Orissa. It was crossed over by Chaitanya after leaving Puri on his way to Bengal (*Chaitanya-charitāmṛta*, Pt. II, ch. 16).

Chittambalam—Chidamvaram in south Arcot district, about one hundred and fifty miles south of Madras, and seven miles from the coast. It contains the celebrated temple of Kanakāśbhāpati, the name of Mahādeva. The celebrated Śaṅkarāchāryya is said to have been born at Chidamvaram (Ānanda Giri's *Śaṅkaravijaya*) and he died at Kāāchipura at the age of thirty-two. According to another account, he is said to have been born at a village called Kalati on the Pūrṇā in Kanara (see Kerala) and to have died at Kedārnath in Garwal. It is now certain that Śaṅkara was born at Kalati or Kaladi in Kerala during the reign of Rājasekhara (Mādhavāchāryya's *Śaṅkaravijaya*).

Choaspes—The Kunar or Kamah river which joins the Kophen (modern Kabul river) at some distance below Jalalabad. But according to Prof. Lassen, Choaspes or Eusapia is the Seesha (of Elphinstone's map) which falls into the Kabul river (*JASB.*, IX, 1840, p. 472).

Choes—According to Lassen, Choes of Arrian. It is the Kamah river which falls into the Kabul river (*JASB.*, 1840, p. 472).

Chola—The Coromandel Coast bounded on the north by the river Pennar or the southern Pinākinī river, and on the west by Coorg, including the country of Tanjore, i.e. from Nellore to Padukottai. Its capitals were Uraiyur on the Kāverī (the Orthoura of Ptolemy—the royal city of Sornagos) near Trichinopoly in the second century A. D., and Kāñchipura, Combaconum and Tanjore (Tanjepur) in the eleventh century (*Epigraphia Indica*, Vol. III, p. 283). Chola was also called Drāviḍa (*Padma P.*, Adikhaṇḍa, ch. 6), and is said to have derived its name from Chola, king of Kāñchipura (*Ibid.*, Uttara Kh., ch. 74). The Chola kingdom merged as a marriage-dowry into the Pāñḍya kingdom and continued so for 570 years (Wilson's *Maekensia Collection*; *Intro.*, p. 31).

Chora—Same as Chola. In the Asoka Inscription at Girnar, Chola is mentioned as Choḍa (*JASB.*, 1848, p. 169).

Chyavana-ārama—1. Chaunā in the district of Shahabad in the province of Bengal: the hermitage of Ṛishi Chyavana (*Skanda P.*, Avantī Kh., ch. 37). 2. The hermitage of the Ṛishi was also situated on the Satpura mountains, near the river Payoahai or modern Pārṇā (*Padma P.*, Pātāla Kh., ch. 8). 3. Dhoni, six miles south of Narnol in the Jaipur territory, where the Ṛishi's eyes are said to have been pierced by a princess of Anupadesa, whom he afterwards married. 4. Chilanā on the Ganges in the Rai Bareilly district: it was the abode of the Ṛishi who was restored to youth by the twin Aśvinī-kumāras.

D

Dāhala—Same as Chedi (Dr. Bühler's *Vikramāditya-charita*; *Introduction*).

Dākinī—Bhīma-śaṅkara at the source of the Bhīmā, north-west of Poona (Dr. Oppert's *On the Original Inhabitants of Bhāratavarsha or India*, p. 379; Fergusson's *Cave Temples of India*, p. 367). The temple of Mahādeva Bhīmāśaṅkara is a celebrated place of pilgrimage, and the god is one of the twelve Great Liṅgas of Mahādeva (*Śiva P.*, Pt. I., chs. 33, 40; Fergusson's *Cave Temples of India*, p. 367). In the *Śiva Purāṇa* Dākinī is said to be situated on the Western Ghats (Sahyādri). See Amareśvara.

Dakṣiṇa-Gaṅgā—1. The river Godāvari (*Revā Māhāt.*, ch. 3). 2. In the *Nṛsiṅha P.*, ch. 66, the Kāverī is called the Dakṣiṇa-Gaṅgā. 3. The Nerbada is called the Dakṣiṇa-Gaṅgā in the *Skanda P.*, (*Revā Khaṇḍa*, ch. 4). 4. The Tuṅgabhadra is called the Dakṣiṇa-Gaṅgā in Bilhana's *Vikramāditya-charita*.

Dakṣiṇagiri—1. Dakṣiṇagiri of the *Mahāvamsa* (ch. xiii): its capital was Chetiya (see Chetiya-giri); Daśārṇa of Kālidāsa is evidently a corruption of Dakṣiṇa-giri. See Daśārṇa. 2. The kingdom of Bhopeḷ. 3. The name of a village in Ekanāś in Magadha, not yet identified; in this place Buddha delivered the *Kāśibharadevī-Sutta*.

Dakṣiṇa-Kedāra—Baligāmi in Mysore. It contains a celebrated temple dedicated to Kedāranātha. Baligāmi is also called Ballipura and Balligamve (*Rice's Mysore Inscriptions*, pp. 90, 94, 102).

Dakṣiṇa-Kotala—See Kotala-Dakṣiṇa.

Dakṣiṇa-Mathurā—Madura on the river Kpitanālā in the province of Madras (*Chaitanya-charitāmṛita*, Madhya, ch. 9). It was also called Mathurā and Minākshī. It was the

capital of the ancient kingdom of Pāṇḍya or Pāṇḍu. It is one of the 52 Pīṭhās where Sati's eyes are said to have fallen (*Bhāgavata*, X. 79 and *Mahāvaṃśa*, ch. 7). It was called Dakṣiṇa-Mathurā in contradistinction to Uttara-Mathurā or Mathurā of the United Provinces (Upham's *Rājaraṇḍikā*). Madura was a province of the kingdom of Vijayanagar till the middle of the sixteenth century when Viṣṇuāśha, the founder of the Nayak dynasty, became its independent ruler, and Trimula, the most powerful monarch of the line, reigned from 1623 to 1639. The great temple of Minākshi with its thousand-pillared hall was built by Arya Nayak in 1550.

Dakṣiṇā-Patha—The Deccan: the name was applied to that portion of the Indian Peninsula lying to the south of the Narbada. It is the Dakṣinabades of the Greeks. (*Matya P.*, ch. 114 and Dr. Bhandarkar's *Early History of the Dekkan*, Sec. I; Rājasekhara's *Bālarāmāyaṇa*, Act VI; Apte's *Rājaikṣhara: his Life and Writings*, p. 21). The name was originally confined to a remote settlement of the Aryans on the Upper Godāvari (*Viṣṇu Pīṭhaka*, I, 193, 196; II, 208).

Dakṣiṇa-Pinākinī—Same as Pāpughnī.

Dakṣiṇa-Prayāga—Trivenī on the north of Hōgli in Bengal (*Bṛhat-Dharma Purāṇa* Pārva Kh., ch. VI; *JASS.*, Vol. VI, 1910, p. 613).

Dakṣiṇa-Sindhu—The river Kali-Sindh, a tributary of the Chambal (*Mbh.*, Vana P., ch. 82). It is the Sindhu of the *Maghaśāstra* (Pt. I, ch. 30).

Dakṣiṇātya—The Deccan: that part of India which lies to the south of the Vindhya range (*Rāmāyaṇa*, Bala K., ch. 13). See *Maharāṣṭra*.

Dakṣiṇa-Badarikāśrama—Madikote, twelve miles to the north of Seringapatam in Mysore, where the principal Maṭh of Rāmānuja, the founder of the Śrī sect of Vaiṣṇavas is situated. It is also called Yādava-giri (see Yādava-giri).

Dalabhya-Āśrama—Dalmau on the Ganges in the Rai Bareilly District (*JASS.*, Vol. LXIX, p. 84).

Damalīpta—A corruption of Tāmralīpta: it was the capital of *Sumha* (*Hema-kosha*). See *Sumha*.

Damila—Same as *Kerala*: the Malabar coast (*Akṣita-Jātaka* in the *Jātakas*, IV, 150)* or South Malabar (Burnell's *South Indian Palaeography*, p. 51). It is the Limurike of Ptolemy which, according to Dr. Caldwell, was a mistake for Damir-ike (see McCrindle's *Ptolemy*, p. 49), "ike" in Tamil meaning a country. It was near Nāga-dvīpa or Ceylon, and a Damila dynasty reigned there. Dhātusena (459-477 A. D.), defeated the foreign usurpers and restored the national dynasty (*Mahāvaṃśa*, ch. 38; *S.B.E.*, X: Intr. XV). This shows that Damila was close to Ceylon.

Damodara—The river Dāmudā in Bengal (*K. CA.*).

Dandaka—Same as *Dandakāraṇya* (*Brahma P.*, ch. 27).

Dandakāraṇya—Same as *Maharāṣṭra* (*Rāmāyaṇa*, Āraṇya, ch. I, and Dr. Bhandarkar's *Early History of the Dekkan*, Sec. II) including Nagpur. Rāmachandra lived here for a long time. According to the *Rāmāyaṇa*, it was situated between the Vindhya and the Saibals mountains; a part of it was called Janasthāna (Uttara K., ch. 81; *Uttara-Rāmācharita*, Act II). According to Mr. Pargiter, Dandakāraṇya comprised all the forests from Bundelkhand to the river Kṛishṇā (*The Geography of Rāma's Exile in JRAS.*, 1894, p. 242). Bhavabhūti places it to the west of Janasthāna (*Uttara Rāmācharita*, Act I).

Danapura—Same as *Udanapura*.

Dantapura—The ancient capital of Kaliṅga (*Dāṣṭadhātuvamśa*, Turnour's *Account of the Tooth-relic in Ceylon*—*JASS.*, 1837, p. 860). According to some writers, it is the same as Puri (Jagannātha) in Orissa, which, they say, was the place where Buddha's tooth was kept and afterwards removed to Ceylon. The left canine tooth of Buddha is said to have been brought and enshrined by Brahmadatta, King of Kaliṅga, shortly after the death of the former. According to the *Dāṣṭadhātuvamśa*, the tooth was taken from the funeral pile of Buddha by Khema, one of his disciples, who gave it to Brahmadatta, and was kept and worshipped in a temple at Dantapura for many generations. The tooth was taken to Pāṭaliputra in the fourth century A. D., by Guhasiva, king of Kaliṅga. The tooth is said to have worked many miracles at Pāṭaliputra to confound the Nigranthis or Jainas at whose instigation it was ordered to be taken there. Rājā Pāṇḍu got the tooth from Dantapura (*JASS.*, 1837, pp. 868, 1069.) It was brought back to Dantapura by king Guhasiva and placed in its old temple. After the death of Guhasiva in battle with the nephews of Khiradhāra, a northern king, who had attacked Dantapura for plundering the tooth, it was removed to Ceylon by his daughter Hemamālā and her husband Dantakumāra, a prince of Ujjain and sister's son of Guhasiva, in the reign of Kirttiśīl Meghavarmā (A. D. 298–326) who guarded the relic at Anurādhāpura; see *Anurādhāpura* (Tennent's *Ceylon*; Turnour's *Tooth-relic of Ceylon*; *Dāṣṭadhātuvamśa* translated by Mutu Coomara Swami; and Turnour's *Dāṣṭadhātuvamśa* in *JASS.*, 1837, p. 866). It is now kept at Kandy Śrīvardhanapura in the Maligawa temple. For the procession of the tooth-relic at Kandy see *Mahāvamsa*, ch. 85. It has been variously identified with Danton in the district of Midnapore and with Rājmahendri on the Godāvari. But it is now settled that the ancient Dantapura is Puri in Orissa and this identification is confirmed by the tradition that after Kṛṣṇa was killed by Jarā, his bones were collected and kept in a box till king Indradyumna was directed by Viṣṇu "to form the image of Jagannātha and put into its belly these bones of Kṛṣṇa" (Garrett's *Classical Dictionary of India* under *Jagannātha*; Ward's *History of the Hindus*, I, 206).

Dantura—It is evidently a corruption of Dantapura; see *Dantapura*. (*Bṛhat-saṃhitā*, xiv, 6.)

Darada—Dardistan, north of Kāśmīra on the upper bank of the Indus. Its capital was Daratpuri, which has been identified by Dr. Stein with Gurez (*Mārkhaṇḍeya P.*, ch. 57). It was a part of the ancient country of Udyāna (see Monier Williams' *Buddhism*). Dr. Stein says "Their (Daradas') seats, which do not seem to have changed since the time of Herodotus, extend from Chitral and Yasin across the Indus regions of Gilgit, Chilas and Bāinī to the Kishangangā valley in the immediate north of Kashmir" (Dr. Stein's *Bājataraṅgiṭī*, Vol. I, p. 47).

Darbhavatī—Dabhoi in Guzerat, thirty-eight miles north-east of Bharoch and twenty miles south-east of Baroda (Burgess's *Antiquities of Kathiawar and Kachh*, p. 218, and *Ep. Ind.*, Vol. I, p. 20). Führer (*M.A.I.*) identifies Darbhavati with Dibhai, twenty-six miles south-west of Bulandshahr. Dibhai was the Radoph of the Greeks.

Darddura—The Nilgiri hills in the Madras Presidency (*Raghuvamśa* IV; *Bṛhat-saṃhitā*, ch. 14; *JRAS.*, 1894, p. 262). In some editions of the *Raghuvamśa* it is mentioned as *Darddara*. Same as *Durdura*.

Darsanapura—Disa on the river Banas in Guzerat (*Bṛhat-saṃhitā*, ch. 14).

Dāru-vana—See Chamaikārapura (*Kṛma P.*, II, chs. 37, 38). Same as *Deva-dāru-vana*. Dāru or Dārukā-vana, which contains the temple of Nāgeśa, one of the twelve Great Liṅgas of Mahādeva (*Siva P.*, I, 38) has been identified with Aundha in the Nizam's

territory (*Arch. S. Lists, Nizam's Territory*, xxxi, 21, 79,) but the *Śiva P.*, (I, 56) places Dārūkā-vana close to the Western Ocean.

Darukā-vana—See Dāru-vana.

Darva—The country of the Dārvas, a tribe living with the Abhisāras between the Vitastā and the Chandrabhāgā (*Mahābhārata*, Vana, ch. 51; Dr. Stein's *Rājatarāṅgiṇī*, Vol. I, p. 32; Vol. II, p. 432).

Dārvabhisāra—The whole tract of the lower and middle hills between the Vitastā and the Chandrabhāgā; it included the hill-state of Rājapuri; it was subject to Kāśmīra (Dr. Stein *Rājatarāṅgiṇī*, I, 32). See **Darva**.

Daśanagara—Same as **Daśapura**.

Daśapura—Mandasor in Malwa (*Brīhat-Saṃhitā*, ch. 14; *Meghadūta*, Pt. I, alk. 48).

For an explanation how Daśapura was changed into Mandasor, see Dr. Fleet's note in the *Corp. Ins. Ind.*, Vol. III, p. 79. It is called Daśor by the people of the neighbouring villages.

Daśarha—Dwarka in Guzerat (*Mbh.*, Vana P., chs. 12 and 13).

Daśārṇa—The name means "ten forts; *ṛṇa* = a fort." 1. The *Mahābhārata* mentions two countries by the name of Daśārṇa, one on the west, conquered by Nakula (*Sabhā P.*, ch. 32) and the other on the east, conquered by Bhīma (*Sabhā P.*, ch. 30). Eastern Malwa, including the kingdom of Bhopal, was Western Daśārṇa, the capital of which was Vidiśa or Bhīlā (Dr. Bhandarkar's *History of the Deccan*, sec. III). It is mentioned in Kālidāsa's *Meghadūta* (Pt. I, vs. 25, 26). Its capital at the time of Asoka was Chaitiyagiri or Chetiyagiri. Eastern Daśārṇa (the Dosarene of the *Periplus*) formed a part of the Chhāṭṭāgaḍḍa ("thirty-six forts") district in the Central Provinces (Prof. Wilson's *Vishṇu P.*, Hall's ed., Vol. II, p. 160, note 3) including the Native State of Patna (*JASB.*, 1905; pp. 7, 14). 2. The river Dasan which rises in Bhopal and falls into the Betwa (*Mārkaṇḍeya P.*, ch. 57); Garrett identifies the river with "Dhosaun" in Bundelkhand (Garrett's *Classical Dictionary*). It is the Dosaran of Ptolemy.

Dāśeraka—Malwa (see *Trikāṇḍaśeṣa*).

Dashā—See **Indraprastha**.

Devabandara—Diu in Guzerat. In the 7th century A. D., the ancestors of the Parsis of Bombay left Persia on account of oppression and resided for some time in Diu before they finally settled in the island of Sanjan on the Western Coast of India in the early part of the 8th century A. D. (*Bomb. Gaz.*, IX, Pt. II, pp. 183 ff; XIV, pp. 506—536; *Journal of the Bom. Br. of the R. A. S.*, I, p. 170).

Devadāruvana—Same as **Dāruvana**, where Liṅga-worship was first established. It was situated on the Ganges near Kedar in Garwal (*Kāśma P.*, Pt. II, chs. 37, 38; *Śiva P.*, Bk. IV, ch. 13, v. 16; *Rāmāyaṇa*, Kishk., ch. 43). Badarikāśrama was situated in this Vana (Ānanda Bhaṭṭa's *Bullāla-charita*, II, 7).

Devagaḍa—Same as **Dharaḡaḍa**.

Devagiri—1. Dowlatabad in the Nizam's territory. It is mentioned in the *Śiva P.* (*Jñāna Saṃhitā*, ch. 58). See **Maharāshṭra** and **Sivalaya**. 2. Part of the Aravali range. 3. A hill situated near the Chambal between Ujjain and Mandasor (*Meghadūta*, Pt. I). It has been identified by Prof. Wilson with Devagara situated in the centre of the province of Malwa on the south of the Chambal.

Devaka—Śrīpāda: Adam's Peak in Ceylon (Turnour's *Mahāvaṃsa*). See **Sumapa-kūta**.

Devala—Tatta in Sindh.

Deva-parvata—Same as Devagiri (*Śiva P.*, I, 58).

Devapattana—Same as Prabhāsa (*Epigraphia Indica*, vol. I, p. 271). According to Dr. Fleet, it is the ancient name of modern Varawal (*Corp. Ins. Ind.*, vol. III, p. 81, *Introduction*).

Devapura—Rajim on the confluence of the Mahānadi and the Pairi in the Raipur District, Central India: 24 miles south-east of the town of Raipur. It was visited by Rāmachandra (called also Rājvalochana, whence the name Rajim) to save his brother Śatrughna from death (*Padma P.*, Pātāla, ch. 27, vs. 58, 59). The temple of Rāmachandra contains an inscription of the eighth century A.D.

Devarāshtra—The Maratha country: it was conquered by Samudra Gupta at about 340 A. D.

Devika—1. The river Devā in Oudh. It is another name for the Sarajā or Gogra (*Bengal and Agra Guide and Gazetteer*, 1841, vol. II, pp. 120, 252, map). The southern portion of the Sarajā is called Devikā or Devā, whereas the northern portion is called Kālīnadi after its junction with that river in Kumaun. But the Devikā is mentioned as a distinct river between the Gomati (Gumti) and the Sarajā (*Kālikā P.*, ch. 23). The junction of the Gaydak, (Devikā) Sarajā, and the Ganges forms the Trivenī, where the fight between the crocodile and the elephant took place (*Vaṛaha P.*, ch. 144 and *Mbh.*, Ādi P., ch. 20). See *Vidala-chhatra*. The Sarajā now joins the Ganges at Singhi near Chapra. 2. A river in the Punjab: it appears to be an affluent of the Ravi (*Vāmana P.*, chs. 81, 84; *Mbh.*, Vana P., ch. 82; *Matsya P.*, ch. 113). This river flowed through the country of Sauvira (*Agni P.*, ch. 290), which, according to Alberuni, was the country round Multan: see *Sauvira*. It has its source in the Maināka (Sawalik) range (*Kālikā P.*, ch. 23, vs. 137, 138). It also flowed through the country of Madra (*Viṣṇu-dharmottara Purāṇa*, Pt. I, ch. 167, v. 15). Mālaśthāna (Multan) was situated on the Devikā (*Skanda P.*, Prabhāsa Kh., Prabhāsa-Kāhetra-Māhāt., ch. 278). It has been identified with the river Deeg, a tributary of the Ravi on its right bank (*Pargiter's Mārkandeya P.*, ch. 57, p. 292), and this identification appears to be confirmed by the *Vāmana P.*, chs. 84, 89.

Devikoṭa—Same as Śonitapura.

Devi-pātana—Forty-six miles north-east of Gonda in Oudh: it is one of the fifty-two Pīṭhas where Śaṭ's right arm is said to have fallen.

Dhanakataka—Dharaṇīkoṭi in the Krishna or Guntur District in the Madras Presidency. It is one mile to the west of the small town of Amarāvati (Amarsoti) and eighteen miles in a direct line to the west of Bejwada, on the south bank of the Krishnā (Cunningham's *Geography of Ancient India*, p. 530). Fergusson identifies it with Bejwada (*JRAS.*, 1880, p. 99), but this identification does not appear to be correct. Dhanakataka or Dharaṇīkoṭi is a place of considerable note from at least 200 B. C. It was the capital of that dynasty of kings who were the Andhrabhrityas of the Purāṇas and Śātakaṛṇis of the inscriptions and who were popularly known as the Śātavāhanas or its corruption Śālivāhanas (Hemachandra's *Prākṛita Grammar*), which name, however, did not belong to any particular individual. The founder of this dynasty was Simuka called variously Sindhuka, Śiuka and Sīpraka, who ascended the throne in B. C. 73 after subverting the Kanva dynasty of the Purāṇas. Though the capital of the Andhrabhrityas was Dhanakataka, which is called Dhanakaṭcheka in the Cave Inscriptions, yet the younger princes of this dynasty often reigned at Pañḥān on the Godāvarī, while the elder ones reigned at Dhanakataka. When the throne at the principal seat became vacant, the Pañḥān

princes succeeded. Thus while Gautamiputra Śātakarṇi, the most powerful monarch of the dynasty reigned at Dhanakataka from 133 to 154 A. D., his son Pulamāyi reigned at Paithān from 130 to 154 A. D., and after his father's death at Dhanakataka for four years (see Kōśala-Dakṣiṇa) Gautamiputra and Pulamāyi overthrew the Śaka king Nahapāna or his successor who reigned at Jirpansgara and after that, they defeated the Śaka king Jayadāman, son of Chashtana, who was at first a Kshatrapa and then a Mahākshatrapa and occupied Ujjayini, his capital (Dr. Bhandarkar's *Early History of the Deccan*). It possessed a university which was established by Nāgārjuna, the founder of the Mahāyāna school of Buddhism, in the first or second century A. D. (For Buddhist Universities, see Nālandā). Dhanakataka is a corruption of Sudhanya-kataka (see Havell's *Ancient and Medieval Architecture of India*, p. 140).

Dhanapura—Joharganj, twenty-four miles from Ghazipur.

Dhanushkoṭi-tīrtha—Same as Dhanu-tīrtha.

Dhanu-tīrtha—On the eastern extremity of the island of Rāmeśvaram in the Palks' Strait, ten or twelve miles from the temple of Rāmeśvara. It was caused by Lakshmaṇa piercing the water with his bow. It is called Dhanushkoṭi Tīrtha in the *Skanda Purāṇa* (Setubandha-khaṇḍa). Cape Kery of Ptolemy, where the island of Rāmeśvaram terminates, is the Sanskrit word Koṭi or Dhanuṣ-koṭi meaning the tip or corner of a bow (see McCrindle's *Ptolemy*, p. 60). Its identification with the Paumben passage is not correct.

Dhānyavatīpura—Same as Dhanakataka.

Dharagara—Dowlatabad in the Nizam's territory; the Tagara of the Greeks. It has been variously identified by various writers with Junir, Kulbarga, Kolhapur and Dharur (in Nizam's territory). See Tagara.

Dhārānagara—Dhar in Malwa, the capital of Rājā Bhoja. The Deogarh inscription shows that he flourished in the ninth century. For the history of Rājā Bhoja and his ancestors, see *Epigraphia Indica*, vol. I, p. 222; Merutalga Achāryya's *Prabandha-chintāmaṇi*; *JASB.*, 1961, p. 104. In his court flourished Kālidāsa, the author of the *Nalodaya*, Jayadeva, the author of the drama *Prasanna Rāghava* and others (*Bhoja prabandha*).

Dharmapattana—1. Śrāvastī, or the present village of Sahet-mahet; it was the capital of North-Kōśala. (Trikaṇḍaśeṣha). 2. Calicut (Sewall's *Skeetch of the Dynasties of Southern India*, p. 67).

Dharmapīṣṭha—Same as Dharmāranya, four miles from Buddha-Gayā.

Dharmapura—Dharampur, north of Nasik.

Dharmāranya—1. Four miles from Buddha-Gayā in the district of Gayā. It is the Dharmāranya of the Buddhist records, visited by numerous pilgrims (*List of Ancient Monuments in the Patna Division*, p. 64; *Garuḍa Purāṇa*, ch. 63; *Mbh.*, Vana, ch. 84). A temple sacred to Dharmmeśvara exists at the place. It contains the celebrated place of pilgrimage called Brahmasara (*Mbh.*, Vana, ch. 84). 2. By some it is considered to have comprised portions of the districts of Balia and Ghazipur (Dr. Führer's *MAI., Padma P.*, Svarga, ch. 6 and *Arch. S. Rep.*, vol. XXII). See Bhṛigu-āśrama. 3. Moharapura or ancient Moherakapura, fourteen miles to the north of Vindhyaśāla (town) in the district of Mirzapur. Three miles to the north of Moharapura is the place where Indra performed austerities after being cursed by Gautama Rishi, the husband of Ahalyā (*Skanda P.*, Brahma kh. (Dharmāranya kh.), 35-37). 4. On the Himalaya, on the

southern bank of the river Mandākinī (*Kāśya P.*, ch. 14). 5. Kāśya-āśrama near Koṭā in Rājputana was also called Dharmāśāya (*Māh.*, Vana, ch. 82). See Kāśya-āśrama.

Dharmodaya—The river Dāmudā in Bengal.

Dhavalagiri—The Dhauli hill in the sub-division of Khurda in Orissa, on which one of the Edicts of Asoka is inscribed. Dhavala or Dhavali is five miles from the Khaṣṣa-giri range which is situated four or five miles to the west of Bhuvaneśvara, containing many caves of the Buddhist period. But it is difficult to ascertain how the name of Dhauli has been derived by some authorities from Dhavali. In the last tablet of the Dhauli inscriptions, it is mentioned that "the Dubalahi tupa," or in other words, the stūpas for the *Durbala* or weak, were founded for undisturbed meditation. Hence the name of Dhauli appears to have been derived from Durbala or Dubā monastery of that place. The hill, as it appears from the inscription, was situated in Tosala (see the first tablet of the inscription), and Tosala has been identified with "Tosālā-Kośālā" of the *Brahmāṣṭa Purāṇa* (ch. 49) or simply Kośala of the *Bṛhat Saṁhitā* (see *Examination of the Inscription at Dhauli in Cuttack* by J. Prinsep in the *JASS.*, 1833, pp. 448-452). The Girnar and Dhauli inscriptions of Asoka are identical in substance: in fact the Dhauli inscription is the duplicate of the Girnar inscription in language and alphabet (see *JASS.*, 1838, pp. 158, 160, 219, 270-279). For the inscriptions on the Khaṣṣagiri hill, see *JASS.*, 1837, p. 1090.

Dhundhra—Āmer, the ancient capital of Jaipur. Kuvalāya, the great-grandfather of Nikumbha and one of the ancestors of Rāmachandra of Ayodhya, killed the demon Dhundhu and was therefore called Dhundhumāra: the whole country of Jaipur, especially Āmer, was called Dhundhra after his name. It was included in Marudhanva (*Māh.*, Vana, chs. 201-203).

Dhatapāpā—1. *Dhōpāp* on the Gumti, 18 miles south-east of Sultanpur in Oudh: see *Dhōpāp* in Pt. II (*Brahmāṣṭa P.*, ch. 49). 2. A tributary of the Ganges in Benares (*Skanda P.*, Kāśi kh., uttara, ch. 59).

Dipavati—The island of Divar on the north of the island of Goa, containing, at old Narvon on the bank of the Pañchagaṅgā, the temple of Mahādeva Sapta-Koṭiāvara established by the Sapta Rishis (*Skanda P.*, Sahyādri kh.; *Ind. Ant.*, III, 1874, p. 194).

Dīrgha-pura—Deeg, in the territory of Bharatpur. See Thornton's *Gazetteer*, s. v. *Deeg*.

Dramila—Most probably, it is the same as *Damila* [Hemchandra's *Sihavivāṇīcharita* (Jacobi's ed.) XI, 285]. But according to Dr. Fleet, Dramila was the Drāviḍa country of the Pallavas on the east coast: Kāśchi was its capital (*Bom. Gaz.*, vol. I, pt. II, p. 281).

Draviḍa—Same as *Drōviḍa*.

Drāviḍa—Part of the Deccan from Madras to Seringapatam and Cape Comorin: the country south of the river Pennar or rather Tripali (*JRAS.*, 1846, p. 15). Its capital was Kāśchipura (*Manu*, ch. X, and *Dakṣa-smṛiti*, ch. 6). It was also called Chola (Bühler's *Intro. to Vikramāditya-charita*, p. 27, note 7). At the time of the *Mahābhārata* (Vana, 118) its northern boundary was the Godāvari.

Drishadvati—The Cagar (Ghagar) which flowed through Ambala and Sirhind, now lost in the sands of Rājputana (Elphinstone and Tod, *JASS.*, VI, p. 181). General Cunningham has identified it with the river Rakshi which flows by the south-east of Thaneshwar (*Arch. S. Rep.*, vol. XIV). It formed the southern boundary of Kurukshetra (see Kurukshetra). The Drishadvati has been identified with the modern Chitrang, Chautang, or Chitang, which runs parallel to the Sarasvati (*Imperial Gazetteer of India*, p. 26 :

- Rapson's *Ancient India*, p. 51). This identification appears to be correct (*JRAS.*, 1893, p. 58). The river flows through Phalaki-vana (*Vāmana P.*, ch. 36).
- Dronachala**—The Doonagiri mountain in Kumaon (*JASB.*, XVII, p. 617; *Devi Purāṇa*, ch. 39); see Karmachala.
- Dudh-gaṅgā**—The river Dauli in Garwal, a tributary of the Mandākinī or Mandāgni.
- Durdūra**—Same as **Dardūra** (*Mārkaṇḍ. P.*, ch. 57).
- Durgā**—A tributary of the Sābarmatī in Gujarat (*Padma P.*, uttara, ch. 60; *Brahmaṇḍa P.*, ch. 49).
- Durjayalīga**—Darjeeling, which contains a temple of the Mahādeva called Durjaya-Līga. Darjiling is a corruption of Durjayalīga. But some derive the name from Dorjeling, a cave of the mystic thunderbolt or "Doris" on Observatory Hill (Dr. Waddell's *Among the Himalayas*, p. 60).
- Durjjaya**—Same as *Maṇimatipurī* (*Mbh.*, Vana, ch. 96; Nilakanṭha's commentary).
- Durvāsā-āśrama**—1. The hermitage of Rishi Durvāsā is pointed out on the highest peak of a hill called the Khallī Pāhād (Khaḍī Pāhād; Martin's *Eastern India*, vol. II, p. 167), a limestone rock which is worked for chalk. It is two miles to the north of Colgong (Kahalgāon or Kalahagrāma from the pugnacious character of the Rishi) in the district of Bhagalpur and two miles to the south of Pātharghāṭ, the name of a spur of the Colgong range jutting into the Ganges, about twenty-five miles from Bhagalpur. The Pātharghāṭ hill (ancient Śilā-saṅgama or properly speaking Bīkramasīlā Saṅghārāma) contains seven rock-cut caves of a very ancient date with niches for the images of the deities, referred to by Hsien Tsang when he visited Champa in the seventh century. Figures of the Buddhist period are scattered in the court-yard of the temple of Bāṇavarapātha Mahādeva just by the side of one of the caves. A flight of stone steps leads from the Ganges to the temple on the hill (*JASB.*, 1909, p. 10. See Colgong in pt. II. 2. Durvāsā's hermitage was also at Debāur, in the hills, seven miles north-east of Rajauli, in the sub-division of Nowadah in the district of Gayā (Grierson's *Notes on the District of Gayā*).
- Dvālpāyana-hrada**—Same as **Rāma-hrada**. The lake was called Dvālpāyana-hrada on account of an island in its middle; this island contained a sacred well called Chandrakāpa which was visited by pilgrims from all parts of India at the time of the eclipse of the moon.
- Dvaita-vana**—Deoband, about fifty miles to the north of Mirat in the Saharanpur district, United Provinces, 2½ miles to the west of the east Kālī-nadī and about 10 miles from Muzaffarnagar, where Yudhiṣṭhira retired with his brothers after the loss of his kingdom at the gaming table (*Mahābhārata*, Vana, ch. 24; *Calcutta Review*, 1877, p. 78, note). Half a mile from the town is a small lake called Devī Kuṇḍa, the banks of which are covered with temples, ghāts and Sati monuments, much frequented by pilgrims (*Imperial Gazetteer of India*, vol. IV). Dvaita-vana is the birth-place of Jaimini, the founder of the Mīmāṃsā school of philosophy.
- Dvārakā**—Same as **Dvārikasvarī**.
- Dvārāsamudra**—Halebid, the capital of Mysore in the twelfth century.
- Dvāravati**—1. Dwarka in Gujarat. Kṛishṇa made it his capital after his flight from Mathurā when he was harassed by Jarāśandhu, king of Magadha. 2. Siam (Phayre). According to Dr. Takakusu, Dvāravati represents Ayuthya (or Ayudhya) the ancient capital of Siam (*Introduction to Itsing's Record of the Buddhist Religion*, p. 11). 3. Dvārāsamudra or modern Halebid in the Hassan district of Mysore; see **Chera** (Rice's *Mysore and Coorg*, II, 17, 18).

- Dvarikā**—1. Dwarka in Gujarat. Same as **Dvārāvati**. It is said to have been destroyed by the ocean just after the ascent of Śrī-Kṛishṇa to heaven. It contains the temple of Nāgela, one of the twelve Great Liṅgas of Mahādeva (see **Amareśvara**).
 2. The capital of Kamboja (Rhys Davids' *Buddhist India*, p. 28).
Dvārikasvarī—The river Dalkisor near Bishupur in Bengal, one of the branches of the Rupnarāyaṇa (K. ch.).

E

- Ekachakrā**—Dr. Führer (*MAI*) has identified it with Chakarnagar, sixteen miles south-west of Itawah, (*Mbh.*, Ādi P., ch. 158). Its identification with Arrah by General Cunningham (*Arch. S. Rep.*, vol. III, 1871-72) is incorrect.
- Ekāmṛakāṇana**—Bhuvaneśvara on the river Gandhavarī, twenty miles from Cuttack in Orissa (*Brahma P.*, ch. 40). The building of the temple at Bhuvaneśvara was commenced by Yayāti Keśari, the founder of the Keśari dynasty, who ascended the throne of Orissa after expelling the Yavanas or Buddhists in 473 A. D., and was completed about a century after by Lalājendu Keśari. Under the name of Kaliṅga-nagarī, Bhuvaneśvara was the capital of Orissa from the sixth century A. C. to the time of Yayāti Keśari in the middle of the fifth century A. D. (Dr. R. Mitra's *Antiquities of Orissa*, vol. II, p. 62). Same as **Harakshetra**. It appears, however, that the place was covered with jungle before Yayāti Keśari commenced building the temples at Bhuvaneśvara towards the close of his reign; he died in 526 A. D. At the time of Lalājendu Keśari (623-677 A. D.), it again became the capital; it contained seven Sāhis and forty-two streets. The temples of Bhuvaneśvara (a Hari-hara image), Mukteśvara, Gauri and Paraśurāma, which still exist, contain much workmanship of great artistic value. The tank called Devī-pāda-harā, having 108 small temples of Yoginīs on all its sides, is said to have been the place where Bhagavatī crushed down the two demons Kīrti and Vāsa with her feet (*Bhuvaneśvar Mahatmyā*). The Bindu Sarovara is the most sacred tank in Bhuvaneśvara dug by the queen of Lalājendu Keśari. The ruins of the ancient palace of Yayāti Keśari still exist by the side of the road leading from the Railway Station near the Rāmeśvara temple. Lalājendu Keśari is said to have erected a palace to the south of the temple of Bhuvaneśvara (Dr. R. Mitra's *Antiquities of Orissa*, vol. II, p. 83; Stirling's *Orissa* in *JASS.*, 1837, p. 756).
- Elapura**—Elur or Ellora. The cave temple of Kailāsa was constructed on the hills by Kṛishṇa Rāja of the Rāshtrakūṭa dynasty of Bādāmi, who reigned between 753 and 775 A. D. (Dr. Bhandarkar's *Early History of the Deccan*). General Cunningham (*Ancient Geography of India*) identifies Elapura with Veraval in Gujarat, but this identification does not appear to be correct. Elapura is evidently a corruption of Ibalapura. See **Ibalapura**.
- Embolima** (of the Greeks)—The fort of Amb, near Balimah, sixty miles above Attock, opposite to Darbūd on the Indus, conquered by Alexander the Great.
- Eraṇḍapalla**—Khandes; it was conquered by Samudra Gupta.
- Eraṇḍī**—The river Uri or Or, a tributary of the Nerbuda in the Baroda State [*Padma P.*, Svarga (Ādi), ch. 9] near the junction of which, Karnali is situated. The junction is a sacred place of pilgrimage.

G

- Gabidhumat**—Kudarkote, twenty-four miles to the north-east of Itawah and thirty-six miles from Sankisa in the district of Furrakabad. It was governed by Hari Datta at the time of Śrīharsha or Śīlāditya II of Kanauj (*Ep. Ind.*, vol. 1, p. 180).

Gādhipura—Kānanj. It was the capital of Gādhi Rājā, the father of the Rishi Viśvāmitra.

Gajāsahvaya-nagara—Same as *Hastināpura* (*Bhāgavata*, ch. X, p. 68).

Gajendra-moksha—1. Sonapur, at the confluence of the Ganges and the Gaṇḍak, where the fight took place between the elephant and the alligator (see *Viśālā-śhatra* and *Harihara-kshetra*). 2. A place of pilgrimage on the bank of the Tāmraparṣī, twenty miles to the west of Tinnevely, visited by Chaitanya (*Chaitanya-charitāmṛta*, II, 9). The *Vāmana Purāṇa* (ch. 84) places it at the Trikūṭa mountain.

Gālava-āśrama—1. The hermitage of Rishi Gālava, three miles from Jaipur; 2. On the Chitrakūṭa mountain (*Bṛhat-Sūtra P.*, I, ch. 83).

Gallikā—Same as *Gaṇḍakī* (*Padma P.*, Uttara, chs. 44, 52).

Gambhīrā—The river Gambhīrā, a tributary of the river Sipra in Malwa, mentioned by Kālidāsa in his *Meghadūta* (I, 42).

Gana-muktesvara—Gaṇ-Muktesvara on the Ganges in the district of Mirat. It was a quarter of the ancient Hastināpura where Gaṇeś worshipped Mahādeva [*Asia. Res.*, XIV, p. 457 (Wilford)].

Gadā-kshetra—See *Birajā-kshetra*.

Gaṇḍakī—The river Gaṇḍak. It rises in the Sapta Gaṇḍakī or Dhavalāgiri range of the Himālaya, which is the southern boundary of Central Tibet, the remote source being called Dāmodarakuṇḍa, and enters the plains at a spot called Trihepi Ghāt (see *Sapta-Gaṇḍakī*). The river is said to have been formed from the sweat of the cheeks (Gaṇḍa) of Viṣṇu who performed austerities near its source and hence the river is called Gaṇḍakī (*Varāha P.*, ch. 144). The source of the river is not far from Śālagrāma, which was the hermitage of Bhārata and Pulaha. The temple of Muktinātha (an image of Nārāyaṇa) is on the south of Śālagrāma. Hence the river is called the Śālagrāmī and Nārāyaṇī (*Varāha P.*, ch. 144). See *Muktinātha*. The river now joins the Ganges at Sonapur in the district of Muzaffarpur in Bihar where the celebrated fair is held (see *Viśālā-śhatra Gajendramoksha*, *Hariharakshetra* and *Triveṇī*).

Gandhabastī-stōpa—Bakraur on the Phalgu, opposite to Buddha-Gaya, visited by Hiuen Tsiang. Maṭaṅgi, which is a corruption of Mātāṅga Liṅga appropriated formerly to Gandha-bastī stōpa (Mātāṅga meaning an elephant). This Buddhist place of pilgrimage has now been appropriated by the Hindus under the name of Mātāṅga-āśrama and it now contains a *liṅga* of the Mahādeva called Mātāṅgeśa and a tank called Mātāṅga-vāpi. See *Gayā*.

Gandhamādāna—A part of the Rudra Himālaya, and according to Hindu geographers, it is a part of the Kailāsa range (*Vikramorvasī*, Act IV). It is on the southern side of the Kailāsa mountain (*Kālidāsa P.*, ch. 82). At the plantain forest of this mountain, Hanumāna resided. Badarikāśrama is situated on this mountain (*Varāha P.*, ch. 48 and *Mbh.*, Vana P., chs. 145, 157; *Śānti P.*, ch. 335). The portion of the mountains of Garwal through which the Alakānandā flows is called Gandhamādāna (*Mārkaṇḍeya Purāṇa*, ch. 57; *Skanda P.*, Vishnu Kh., III, 6). Gandhamādāna is also said to be watered by the Mandākinī (*Vikramorvasī*, Act IV). A fragment of this mountain, said to have been brought by Hanumāna, is pointed out near Rāmeśvaram in Southern India.

Gāndhāra—The country of Gāndhāra lies along the Kabul river between the Khosroes (Kunar) and the Indus, comprising the districts of Peshawar and Rawalpindi in the northern Punjab. Its capitals were Purushapura now called Peshawar, and Takshashilā,

the Taxila of Alexander's historians. Ptolemy makes the Indus the western boundary of Gandari. In the Behistan inscription which was inscribed by the order of Darius, king of Persia, in 516 B.C. in the fifth year of his reign, Gadara or Gandhara is mentioned among the conquered countries of Darius (for a copy of the inscription, see Rawlinson's *Herodotus* vol. III, p. 390). The Gandarians and the Dadicæ were united under one commander in the army of Xerxes (*Herodotus* VII, 6). It is the Kiantoko of Hsien Tsiang, the *Kundara Gandaridæ* of Strabo and other ancient Greek geographers. In the *Ain-i-Akbari*, it forms the district of Pukely, lying between Kāsmir and Attock [*JASB.*, vol. XV (1846)]. Gandhara not only comprised the modern districts of Peshawar and Rawalpindi, but also Swat and Hoti Murdan or what is called the Eusofzai country, that is the country between the Indus and the Panjkora, where at Ranigat, Sanghao and Nuttu, discoveries were made of excellent Buddhist architecture and sculptures of the time of Kanishka, i.e., of the first century of the Christian era, through the labours of Major Cole (*Memorandum of Ancient monuments of Eusofzai*). Ancient sculptures have also been discovered at Jamal Giri in the Eusofzai Pargana of the Peshawar district, Jamal Giri being thirty miles distant from Peshawar [*JASB.*, (1852) p. 606]. The Eusofzai country is bounded on the north by Chitral and Yasin, on the west by Bojawan and the Swat river, on the east by the Indus, and on the south by the Kabul river (*Arch. S. Rep.*, vol. V). Pushkarāvati or Pushkalāvati (Pukely) was its most ancient capital, which the *Rāmāyana* placed in Gandharva-deśa. The *Kaṭhā-sarit-sāgara* (ch. XXXVII) calls Pushkarāvati the capital of the Vidyādhara. Gandhara of the *Mahābhārata* and of the Buddhist period, therefore, is the corruption of Gandharva-deśa of Vālmiki (*Rāmāyana*, Uttara kh., ch. 113 and 114). Major Cole says that the Corinthian style of architecture reproduces itself all over Eusofzai, the Doric in Kāsmir, and the Ionic at Taxila or Shahderi between Attock and Rawalpindi (*Second Report of the Curator of Ancient Monuments in India for 1882-83*, p. cxvi). Asoka sent here a Buddhist missionary named Majjhantika in 245 B.C., (*Mahāvastu*, ch. XII). Gandhara was included in the kingdom of Chandra Gupta and Asoka, and it seems that Agathocles conquered the country and expelled the Mauryas. According to Col. Rawlinson, the Gandarians of the Indus seem to have first emigrated to Kandahar in the fifth century A. D. (*Herodotus*, vol. I, p. 675, note).

Gandharva-deśa—Gāndhāra, which is evidently a corruption of Gaudharva-deśa (see Gāndhāra)

Gandhavatī—A small branch of the Sipta, on which the temple of Mahākālā in Ujjain is situated (*Meghadūta*, pt. I, v. 34).

Gaṅgā—The Ganges (*Big-Peda*, X, 75; *Āitareya Brāhmaṇa*, VIII, 14, 4). The course of the Ganges is described with some detail in the *Bṛihad-dharmma P.*, (Madhya kh., ch. 22). The main stream of the river originally passed southwards, after leaving Jāhnu-śrāma at Sultanganj, through the channel of the Bhāgīrathī which with the Jellinghī forms the river Hāgī from Shibganj above Boalia. There are six Jāhnus which are allegorical representations of changes in the course of the Ganges: 1st, at Bhairavghāṭī below Gangotri at the junction of the Bhāgīrathī and Jāhnavī (Fraser's *Himala Mountains*, p. 475; *Rām.* I, 43; 2nd, at Kānyakubja or Kanauj (*Viśvau-dharmottara P.*, I, ch. 28); 3rd, at Jāhngīra in Sultanganj on the west of Bhagalpur (*Arch. S. Rep.*, XV, p. 20; *Bṛihad-dharmma P.*, Purva kh., ch. 6; *JASB.*, XXXIII, 360); 4th at Shibganj above Rampur-Boalia; 5th, at Gour near Malda (Martin's *Eastern India*; Hamilton's *East India Gazetteer*, s. v. Gour, III, 81; 6th, at Jānnagar (Brahmanpāl) 4 miles to the west of Nadia, (*Navadvīpa-Parikramā*; Chunder's *Travels of a Hindu*, vol. I); see my pamphlet entitled *Early Course of the Ganges* forming chapter VIII in Major Hirst's *Report on the Nadia*

Rivers, 1915, ch. viii. The Ganges after flowing past Triveṇī, Chagda, Gurid, Barulpur, Rajganj and Diamond Harbour through Adigaigā or Tolly's Nālā falls into the sea near Sagar Island [Rev. J. Long's *Banks of the Bhāgīrathī* in *Calcutta Review*, vi. (1840) p. 403; Cotton's *Calcutta, Old and New*]. See Kauṣṭhī.

Gāṅga—It is the name of the country of Rājha as well as of its capital Saptagrāma which is called Gāṅgā by Ptolemy and the "Port of the Ganges" in the *Periplus of the Erythraean Sea* in the province of Bengal. Gāṅgā is mentioned in Ptolemy as the capital of the Gangarides who were evidently the people of Rājha which was situated on the western side of the Ganges (see McCrindle's *Ptolemy and his Commerce and Navigation of the Erythraean Sea*, p. 146). Gāṅga as a country is mentioned in the Karhad Plate Inscription of Kriṣṇa III (see *Epigraphia Indica*, vol. IV, p. 278) and also in the Harihara and Belur inscriptions (Rice's *Mysore Inscriptions*, pp. 70, 222). In the first mentioned inscription, Gāṅga is placed between Kālūga and Magadha. Mr. Schoff in his notes on the *Periplus of the Erythraean Sea*, p. 255, says "the name (Ganges) is applied in the same paragraph to district, river, and town" and according to him, by the district is meant Bengal. But considering the situation of the town Gāṅga, the district must mean Rājha, as Saptagrāma (the town Gāṅga), in the first and second centuries of the Christian era was the chief town of Rājha and not of the whole Bengal (*JASS.*, 1910, p. 599). See Rājha. Perhaps Gāṅga was the Gāṅgāyāni of the later Vedic period, of which the king was Chitra (*Kaushitaki Upaniṣad*, I, 1). The Gāṅgā dynasty ruled over the south of Mysore (see Talakada) and Coorg, with Salem, Coimbatore, the Nilgiri and parts of Malabar from the second to the ninth century A. D.: Coimbatore and Salem were called the Kongu country (Rice's *Mysore Inscriptions*, Nos. 151—157 and pp. 70, 222, 262). A branch of the family ruled over Orissa (*Ibid.*, Intro., XLVII) who evidently conquered Rājha or the present districts of Būḡl, Midnapore, &c., and from them, i. e., the Gāṅgā dynasty, as well as from its situation on the western bank of the Ganges, it was called Gāṅga. Choraṅgā killed the Mandāra king on the bank of the Ganges after his conquest of Utkala, and Mandāra has been identified by some with Suhma or Rājha (*JASS.*, 1895, p. 139, note; 1896, p. 241). Hence there can be no doubt that Rājha was ruled over by the Ganga kings of Orissa in the 12th century. Gāṅga was perhaps the country of Gāṅga or Gāṅgya of the *Kaushitaki Upaniṣad* (I, 1), of which the king was Chitra, who was called Gāṅgāyāni being the son of Gāṅgya (variant Gāṅga), i. e., king of Gāṅgya or Gāṅga.

Gāṅgādvāra—Haridvāt (see Māyāpurī).

Gāṅgāsāgara—Same as Sāgarasāgama (*Mbh.*, Vana, ch. 113).

Gāṅgotrī—A spot in the Rudra Himalaya in Garwal, supposed by the ancient Hindus to have been the source of the Ganges, though it has been traced further north by Captain Hodgson (*Asia. Res.*, vol. XIV). There is a temple of Gāṅgā Devī. One kos from Gāṅgotrī and two kos from Mesni-ki-Gaḍ there is a spot called Patangiri, which is said to be the place where the five Pāṇḍavas remained for twelve years worshipping Mahādeva and where perhaps Draupadī and four of the Pāṇḍavas died (*Mbh.*, Mahāprasthānika P., ch. 2). After that Yudhisṭhira left this place and ascended Svargārohinī, a peak of the sacred hill whence the Ganges flows. The Rudra Himalaya has five principal peaks called Rudra Himalaya (the eastern peak), Burrampurī, Bissenpurī, Udgurrikanta and Svargārohinī (the western and nearest peak). These form a sort of semi-circular hollow of very considerable extent filled with eternal snow, from the gradual dissolution of the lower parts of which the principal part of the stream is generated (Fraser's *Tour through the Himalaya Mountains*, pp. 466, 470, 471; Martin's *Indian Empire*, vol. III, pp. 11, 21). See Sumeru-parvata.

Garga-Asrama—1. Gargason, the reputed site of the hermitage of Rishi Garga, situated in the Rai Bareilly district, opposite to Asni, across the Ganges. 2. The Lodh Moona forest in Kumaon is also said to be the hermitage of the Rishi: the river Gugas rises in this forest and falls into the Dhaulī. See *Karmichala* (*JASB.*, XVII, p. 617).

Garjapura—Ghasipur (according to General Cunningham, *Anc. Geo.*). This part of the country was visited by Fa Hien in the fifth century. General Cunningham infers the ancient name of Garjapura (which is not found in any ancient work) from the modern name Ghasipur and hence his identification is faulty. It formed a part of the ancient Dharmarajya (Führer's *MAI.*). See *Dharmarajya* and *Ghasipur* in Pt. II of this work.

Gauda—1. The whole of Bengal was denominated Eastern Gauda from its capital of the same name, the ruins of which lie near Malda at a distance of about ten miles (see *Lakshmanavati*). It was situated on the left bank of the Ganges which has now receded from it four and half miles, and in some places twelve miles. It was the capital of Deva Pāla, Mahendra Pāla, Ādisura, Ballāla Sena, and the Muhammadan rulers from 1204 up to about the close of the sixteenth century. It is said to have been founded in A. D. 648 when Bengal became independent of the Magadha kingdom, the former capital of Bengal being Puṇḍravardhana. James Prinsep supposes that Gauda was founded in 1066 (*JASB.*, vol. V), but it is mentioned by Bāṇa in the *Harsacharita*. For further particulars, see *Gour* in Pt. II. All the country south of Aṅga to the sea was called Gauda (*The Literary Remains of Dr. Bhau Daji*). 2. Uttara Kosala the capital of which was Śrāvastī, was also called Gauda or Northern Gauda (*Edina P.*, Pt. I, ch. 20; *Lāga P.*, Pt. I, ch. 65). Gonda, a sub-division of Uttara Kosala, forty-two miles south of Śrāvastī, is a corruption of Gauda (according to General Cunningham, *Anc. Geo.*, p. 408). The tradition respecting the famous tooth-brush trees (danta-dhavana) of Buddha still exists at Gonda (Führer's *MAI.*). Gauda may also be a corruption of Gonardda. See *Gonardda*. 3. Gondwana was the Western Gauda. 4. The Southern Gauda was the bank of the Kāveri (*Padma P.*, Pāṭala, ch. 28).

Gauda-parvata—The Gaigotri mountain, at the foot of which Bindusāra (q. v.) is situated (*Matsya P.*, I, ch. 121).

Gauri—The river Panjkora (the Goursios or Gurmios of the Greeks) which unites with the river Swat to form the Landoi, an affluent of the Kabul river [*Mbh.*, Bk. VI; *Alexander's Exploits on the Western Banks of the Indus*, by M. A. Court in *JASB.* (1839), p. 307; and *McCrindle's Invasion of India*, p. 68]. The Panjkora rising in Gūghit, flows between the Khonar (Choas of Arrian, called also Khameh) and the Swat [*JASB.* (1839), p. 306]. Panjkora is evidently a corruption of Pañchagaṇḍa from the name of a town of that name situated on the bank of this river [*JASB.* (1852), p. 215]. See *Pañchakarpata*.

Gaurikūṇḍa—1. A holy place at a very short distance below Gaigotri, where the Kedār-Gaigā debouches into the Bhāgirathī (Fraser's *Himala Mountains*, p. 466). Below Gaurikūṇḍa, there is a small temple dedicated to the goddess Gaigā. The temple is situated precisely on the sacred stone on which Bhāgiratha performed asceticism to bring down the goddess (*Ibid.*, p. 468). 2. A sacred lake on the Kailāsa mountain, which is the source of rivers Sindhu and Sarajā (Rāmānanda Bhāratī's *Himāraṇya*). 3. There is another sacred pool known by the name of Gaurikūṇḍa which is one day's journey from Kedār-nāth (Fraser's *Himala Mountains*, p. 301), or about eight miles to the south of the latter, containing a spring of hot water. 4. A hot spring on the bank of the Kāl-gaigā on the boundary of Nepal and the British district of Almora.

Gauri-śaṅkara—Mount Everest in Nepal according to Schlagintweit, but locally it is not known by that name (Dr. Waddell, *Among the Himalayas*, p. 37). Captain Wood's measurement has proved that Gauri-Śaṅkara of the Nepalese cannot be Mount Everest (Dr. Waddell's *Lhasa and its Mysteries*, p. 76).

Gauri-śikhara—Same as Gauri-śaṅkara (*Varāha P.*, ch. 215).

Gautama-śrama—1. Ahalyāsthāna in the village of Abhari, pargana Jarail, twenty-four miles to the south-west of Janakpur in Tirhut. 2. Godā (Godāna) near Revelganj, six miles west of Chhapra on the Saraju; the Ganges once flowed by the side of this village. The Gautama-śrama at Godā, which is said to have been the hermitage of Rishi Gautama, the author of the Nyāya-darśana, derived its name, however, according to Dr. Hoey from the fact that at this place Gautama (Buddha) crossed over the Ganges after leaving Pāṭaliputra by the gate which was afterwards called the Gautama gate [*JASS.*, vol. LXIX (1900), pp. 77, 78—Dr. Hoey's *Identification of Kusināra Vaidālī* &c.]. But Patna is four miles to the south-east of Godā; hence it is not probable that Buddha crossed over the river at this place. 3. Ahiroli near Buxar (*Bṛhat Nāradya Purāṇa*, ch. IX). 4. Tryambaka near the source of the river Godāvari (*Śim P.*, Bk. I, ch. 54). The *Rāmāyaṇa*, however, places the hermitage of Rishi Gautama near Janakpur.

Gautami—1. The river Godāvari (*Śim P.*, Bk. I, ch. 54). 2. The northern branch of the Godāvari is also called Gautami (*Ep. Ind.*, vol. III, p. 60). It is called Gautami-gaṅgā and Nandā in the *Brahma P.*, ch. 77.

Gautami-gaṅgā—Same as Gautami.

Gayā—It is situated between the Rāmāṭhā hill on the north and the Brahmayoni hill on the south, on the bank of the river Phalgu. The town comprises the modern town of Shubebganj on the northern side and the ancient town of Gayā on the southern side. In the southern portion of the town, called Chakrabodha in the Chaitanya-Bhāgavata (ch. 12) is situated the celebrated temple of Viṣṇupada, which was erected some two hundred years ago by Ahalyābāī, the daughter-in-law of Mulhar Rao Holkar of Indore, on the site of a more ancient temple: the Viṣṇupada had been set up prior to Fa Hian's visit. The temple of Maṅgalā Gaurī, one of the fifty-two Pīthas, where Sati's breast is said to have fallen, is situated on a spur of the Brahmayoni range called the Bhāsnāth (Devī-Bhāgavata, Pt. VII, chs. 30 and 38). For the sacred places in Gayā, see *Vāya Purāṇa*, II, chs. 105 ff. which from the *Gayā-māhātmya*. Buddha Gayā (see *Uravilva*) is six miles to the south of Gayā. The Barabar hills contain four caves dedicated by Asoka to the Ajivakas, a sect which followed the doctrine of Maṅkhaliputra Gosāla, and the three caves on the Nāgārjuni hills were dedicated by Asoka's grandson Daśaratha to the same sect; for Daśaratha's and other inscriptions in the Nāgārjuni hill, see *JASS.*, 1837, pp. 676—680. Gayā was one of the first places which received the doctrine of Buddha during the life-time of the saint, and became the head-quarters of his religion. But it appears that it passed from the Buddhists to the Hindus between the second and fourth centuries of the Christian era, and in 404 A. D., Fa Hian found that "all within the city was desolate and desert"; and when Hsien Tsiang visited it in 637 A. D., he found it to be a thriving Hindu town "well defended, difficult of access, and occupied by a thousand families of Brāhmaṇas, all descendants of a single Rishi", who were evidently the "Gayālis." The story of Gayāśura of the *Vāya Purāṇa*, according to Dr. R. L. Mitra (*Buddha-Gayā*, p. 17), is an allegorical representation of the expulsion of Buddhism from Gayā, which was the

head-quarters of the Buddhist faith. From Viṣṇupada, Dharmāraṇya, including Mātanga-vāpi, now called Maltangi, is six miles, Brahmasara one mile south-west, Godārola one mile south near Māraṇpur, and Uttara-Mānasa one mile north. Dakṣiṇa-Mānasa is near Devaḥṣṭā (*Māh.*, Vana, ch. 84; *Agni P.*, ch. 115). The temple of Jagannātha at Umanganagar (Umāṅ), and those of Sūryya at Deo (Deota Sūryya) and Kūch near Tikari in the district of Gayā are old, containing inscriptions (*JASB.*, 1847, pp. 656, 1220). For further particulars, see *Gayā* in Pt. II.

Gayānābhi—Jāipur in Orissa. Gayāsura, a demon overthrown by Viṣṇu, was of such a bulky stature that when stretched on the ground his head rested at Gayā, his navel at Jāipur and his feet at a place called Pithāpur, forty miles from Rājmahendri. A well or natural fountain at Jāipur is pointed out as the centre of the navel (*Stirling's Orissa*).

Gayāpāda—Pithāpur, forty miles from Rājmahendri where Gayāsura's feet rested when he was overthrown by Viṣṇu.

Gayāśrīṣa—1. Gayā. 2. The mount Gayāśrīṣa, called Gayāśrī in the Buddhist annals, is according to General Cunningham the Brahmayoni hill in Gayā, where Buddha preached his "Fire-sermon" called the Āditya paryāya-Sūtra (*Mahāvagga*, I, 21). Gayāśrīṣa is properly a low spur of the Brahmayoni hill, about a mile in area, forming the site of the old town of Gayā (R. L. Mitra's *Buddha Gayā*; and *Mahāvagga*, Pt. 1, ch. 22). It is mentioned as a place of pilgrimage in the *Agni Purāṇa* (ch. 219, v. 64) along with other places of pilgrimage at Gayā.

Gayāśrīṣa—See *Gayāśrīṣa*.

Gehamura—Gahmar (E. I. Railway) in the district of Ghazipur. It was the abode of Mura, a *dāitya*, who was killed by Kṛiṣṇa (*Führer's MAI.*, and *Arch. S. Rep.*, Vol. XXII, p. 88). The scene of the battle is placed at Śveta-dvīpa (*Vāmana P.*, chs. 60, 61).

Ghāṛāpurī—The island of Elephanta, six miles from Bombay; it is also called Purī (*Fergusson's Cave Temples of India*, p. 465). It was a celebrated place of pilgrimage from the third to the tenth century A. D.

Ghargharā—The river Ghagra or Gogra, which rises in Kumaun and joins the Sarajā (*Padma P.*, Bhāmi kb., ch. 24; *Asia. Res.*, XIV, 411).

Giri—1. A river which rises in the Chur mountains of the Himalayas and falls into the Yamuna at Rājghā (*JASB.*, Vol. XI, 1842, p. 364). It is mentioned in the *Purāṇas* and Kālidāsa's *Vikramorviśā*, Act IV. 2. The river Landai on which Pushkalāvati (q. v.) is situated (*Asv. Kalp.*, ch. 32).

Girikarnikā—The river Sabarmati in Gujarat (*Padma P.*, Uttara, ch. 52).

Girinagara—Girnar, one of the hills known by the name of Junagar at a small distance from the town of Junagar, sacred to the Jains as containing the temples of Nemināth and Pārsvanāth (Tawney: *Prabandhachintāmayī*, p. 201). The name of Girinagara is mentioned in the *Bṛhat Saṃhitā* (XIV, 11), and in the Rudradāmana inscription of Girnar (*Ind. Ant.*, VII, (1878), p. 257); for a description of the hill and the temples, see *JASB.*, (1838) pp. 334, 879-882. It was the hermitage of Rishi Dattātreyā. In one of the edicts of Asoka inscribed on the rocks of Junagar are found the names of five Greek (Yona or Yavana) kings: "Antiyoko" or Antiochus (Theos of Syria), "Turamāya" or Ptolemy (Philadelphus of Egypt), "Antikini" or Antigonus (Gonatus of Macedon), "Maka" or Magas (of Cyrena), and "Alikasudara" or Alexander (II of Epirus). Girnar is situated in Bastrāpatha-kṣetra. The *Prabhāsa Khaṇḍa* (Bastrāpatha-māhātmya, chs. I, XI) of the *Skanda Purāṇa* gives an account of its sanctity.

The river Palāsini, known as Svarṇarekhā flows by the foot of the hill. Arishtanemi or Neminātha, the twenty-second Tīrthāṅkara of the Jains, was worshipped by the Digambara sect: he was born at Sauryapura or Sauripura or Mathurā and is said to be a contemporary and cousin of Kṛishṇa, being the son of Rājimati, the daughter of Ugrasena. He died at Girnar at a very old age and his symbol was the *Śaṅkhā* or Conch-shell (*Uttarādhyāyana* in *SBE.*, XLV, p. 112). He was the *guru* or spiritual guide of king Daśātreyya, who was his first convert (*Antiquities of Kathiawad and Kachh*, p. 175; *Bṛīhat-Saṃhitā*, ch. 14). Junagar itself was called Girinagara: this name was subsequently transferred to the mountain (*Corp. Ins. Ind.*, III, 57). It was the capital of the Scythian viceroy (Kshatrapa), who early in the second century A. D., became independent of the Saka king of Śakastāna or Sistan, which means "the land of Sea" or Sakas (Dr. Rhys Davids' *Buddhist India*). The Girnar or Junagar or Rudra Dāman inscription contains an account of Rudra Dāman's ancestors (*JASB.*, 1883, p. 340). The names of Maurya Chandragupta and his grandson Asoka occur in this inscription (for a transcript of the inscription, see *Ind. Ant.*, VII, p. 260). The mount Girnar contains a foot-print known as *Gurudatta-charaṇa* which is said to have been left there by Kṛishṇa. It was visited by Chaitanya [Govinda Dās's *Kaṇṇḍa (Diary)*]. It was also called Raivataka mountain. It is described in the *Sūtipālavadhā* (C. IV).

Girivrajapūra—1. Rājgir in Bihar, the ancient capital of Magadha at the time of the *Mahābhārata* (*Saṃhā*, ch. 21), where Jarāśandhu and his descendants resided. The name of Girivraja is very rarely used in Buddhist works (*SBE.*, X, 67): it was generally called Rājagṛīha. It is sixty-two miles from Patna and fourteen miles south of Bihar (town). It was founded by Rāja Vasu and was therefore called Vasumatī (*Edmōdyana, Ādi*, ch. 32). It is surrounded by five hills called in the *Mahābhārata* (*Saṃhā*, ch. 21) Baibhāra, Barāha, Bṛishabha, Rishi-giri, and Chaittyaka, but they are now called Baibhāra-giri, Bipula-giri, Ratnakōṭa, Girivraja-giri, and Ratnāchala. In the Pāli books, the five hills are called Gijjhakūṭa, Isigili, Vebhāra, Vepulla, and Pāṇḍava. Baibhāra has been identified by General Cunningham with Baibhāra-giri, the Vebhāra mountain of the Pāli annals; Rishi-giri with Ratnakōṭa (also called Ratnagiri), the Pāṇḍava mountain of the Pāli annals; Chaittyaka with Bipula-giri—the Vepulla mountain of the Pāli annals; and Barāha with Girivraja-giri. A part of this hill is called Gijjhakūṭa; hence Bṛishabha may be identified with Ratnāchala. Girivraja-giri includes the Udaya-giri and Sona-giri. Udayagiri joins Ratnagiri at its south-eastern corner, and Sona-giri is between Udaya-giri and Girivraja-giri. Girivrajapūra is the Kusumapura or Rājagṛīha of the Buddhist period. It is bounded on the north by Baibhāra-giri and Bipula-giri (the former on the western side and the latter on the eastern side); on the east by Bipula-giri and Ratnagiri or Ratnakōṭa; on the west by a portion of the Baibhāra-giri called Chakra and Ratnāchala; and on the south by Udaya-giri, Sona-giri, and Girivraja-giri. Girivraja-pūra had four gates: first, between Baibhāra-giri and Bipula-giri on the northern side, called the Sūrya-dvāra (Sun-gate); it was protected by Jarā Rākhaṣa; second, between Girivraja-giri and Ratnāchala called the Gaja-dvāra (elephant-gate); third, between Ratnagiri (or Ratnakūṭa) and Udaya-giri; fourth, between Ratnāchala and Chakra, a portion of the Baibhāra hill. The river Sarasvatī flows through the hill-begirt city and passes out by the side of the northern gate. The river Bān-gaṅgā is on the south of

Rājgir. At the time of the *Rāmāyaṇa* (see *Ādī*, ch. 32) the river Sone flowed through the town. Jarāśindhu's palace was situated on the western side of the valley in the space between Baibhāra-giri and Ratnāchala. The Rangbhūm or the wrestling ground of Jarāśindhu is at the foot of the Baibhāra hill, a mile to the west of the Sonbhāṅgār cave. Bhīma Sen's Ukhara or the *Malla-bhūmi* at the foot of the Sona-giri, close to a low ledge of laterite forming a terrace, is pointed out as the place where Bhīma and Jarāśindhu wrestled and the latter was killed after a fight of thirteen days. The indentations and cavities peculiar to such formations are supposed to be the marks left by the wrestlers. Southwards near Udaya-giri, the road is formed by the bare rock in which occur many short inscriptions in the shell pattern [*JASB.*, (1847) p. 559]. Traditionally the princes were confined by Jarāśindhu at the foot of the Sona-giri. Six miles from Rājgir is situated the Giriyak hill containing the celebrated tower called Jarāśindhu-kā-Baiṭhak formerly called the Hamsa stūpa (see *Indrasila-guhā*). The Pañchāna river flows by the side of this hill. Bhīma, Arjuna, and Kṛishṇa crossed the Pañchāna river and entered Jarāśindhu's town in disguise by scaling the Giriyak hill, a spur of the Bipula or Chaitalyaka range (*Imperial Gazetteer of India*, Vol. V, p. 85). There is, however, a pair of foot-prints within a small temple on the slope of the Baibhāra hill on its northern side which are pointed out as the foot-prints of Kṛishṇa, and are said to have been left by him when he entered Rājgir. They reconnoitred the town from Goratha hill, which is now called the Bāthāni-kā-Pāhād, appearing from a distance to have three peaks, five or six miles to the west of Rājgir and north of Sandol Pahaḍ, a hill larger than the Bāthāni hill (*MBA*, *Sabbā P.*, ch. 26). At the foot of the Baibhāra hill on the north and at a short distance from the northern gate, there are seven Kuṇḍas or hot springs called Vyāsa, Mārkaṇḍa, Sapta-Rishi or Saptadhāra, Brahma, Kāśyapa-rishi, Gaṅgā-Yamunā, and Ananta. At a short distance to the east of these Kuṇḍas, there are five hot springs called Sūrya, Chandramā, Gaṇeśa, Rāma and Sītā. To the east of this latter group of Kuṇḍas is a hot-spring called Śrīrāgi-rishi-kuṇḍa now called Makhdum-kuṇḍa after the name of a Muhammadan saint Makhdum Shah, called also Sharfoddin Ahmad, at the foot of the Bipula hill on its northern side. Close to the side of this spring is Makhdum Shah's *Chālra* or a small cavern for worship. Just over the entrance to the *Chālra*, there is a huge slanting rock said to have been rolled down by two brothers Rāol and Lātā to kill the saint, but it was arrested in its course by his look. This story is evidently a replica of the Buddhist account about Devadatta hurling at Buddha a block of stone which was arrested in its course by two other blocks. There are the temple of Jarā Devī near the northern gate and Jain temples of Mahāvīra, Pārśvanātha, and other Tīrthaṅkaras on the Baibhāra, Bipula, Udaya, and Sona-giri hills. Buddha resided in a cave of Pāṇḍava-giri (which is called Ratna-giri on the eastern side of the town) when he first came to Rājagṛha (*Sutta-nipāṭa*, 'Pabbajjasutta', *SBE.*, vol. X; *JASB.* (1838), p. 810). Here he became the disciple of Ārāḍa first and then of Rudraka; but dissatisfied with their teachings, he left Rājagṛha (*Aśvaghosha's Buddha-charita*). While he was residing in a cave called Kṛishṇaśilā on the eastern side of Pāṇḍava-giri, he was visited by king Bimbisāra (*Mahāvogga*, 'Pabbajjasutta', 12; and *Lolita-vistara*, ch. 16). The Sonabhāṅgār cave on the southern face of the Baibhāra hill within the valley or the ancient town of Rājagṛha (incorrectly identified by General Cunningham with the Saptaparvī cave where the first

Buddhist synod was held) [*Arch. S. Rep.*, vol. III; Fergusson's *Cave Temples of India*, p. 49] has been identified by Mr. Beglar with the "Stone Cavern" of Fa Hian, where Buddha used to sit in profound meditation. At a short distance to the east is another cell where Ānanda practised meditation. When Ānanda was frightened by Māra, Buddha through a cleft in the rock introduced his hand and stroked Ānanda on the shoulder and removed his fear (*Arch. S. Rep.*, vol. 3). There are still thirteen socket holes in front of Buddha's cave (the Sombhāṇḍār cave) indicating that a hall existed there where Buddha "delivered the law" as Fa Hian calls it. In the curve formed by the Bipula and Ratnagiri hills, near the northern gate, was situated a mango-garden formerly belonging to Ambapālī and then to Jivaka, the court-physician to king Bimbisāra, in which the latter built a *vihāra* and gave it to Buddha and his 1250 disciples (*SBE.*, vol. XVII; *Sāmañ-ñaphala Sutta*, and Fa Hian's *Fo-kuo-ki*). Cunningham also places Devadatta's house within the curve (*Arch. S. Rep.*, vol. III), but the location is very doubtful. Devadatta's cave was situated outside the old city on the north and at a distance of three *li* to the east (*Legge's Fa Hian*, p. XXX). It can be easily identified with Makhdum Shah's *Chāṭra* which was formerly called *Śrīlōki-ṣiṣī's kuṣṭha*. Devadatta, Buddha's first cousin, created a schism in the Buddhist order nine or ten years before Buddha's death, and his followers were called Gotamaka. It was he who instigated Ajātasatru to kill his father (Rhys David's *Buddhist India*; Spence Hardy's *Manual of Buddhism*; Sanjiva-Jātaka in the *Jātakas*, vol. I). The Beṇuvana Vihāra called also Karaṇḍa Beṇuvana Vihāra, which was given by Bimbisāra to Buddha and where Buddha usually resided when he visited Rājgir, was situated at a distance of three hundred paces from the extreme east toe of the Baibhāra hill (i. e. outside the valley and on the northern side of the Baibhāra hill). In this Vihāra, Śāriputra, whose real name was Upatishya, (Kern, *Saddharma-puṇḍarika*, *SBE.* XXI, p. 89), and Maudgalīyana (called also Kolita) became Buddha's disciples, having learnt first the doctrines from Aśvajit in the celebrated couplets which mean, 'Tathāgata has explained the cause of all things which have proceeded from a cause, and the great Brahma has likewise explained the cause of their cessation.' They had been formerly the disciples of Sanjaya Vairāṭhi Putra of Rājgir. Near it was the Pippala cave where Buddha used to sit in deep meditation (*Dhyāna*) after his midday-meal. This cave is at a short distance from the Jaina temple on the top of the Baibhāra hill, down a narrow ledge on the west. The Saptaparvī (called also Saptaparvā and Sattaparvī) caves have been identified by Mr. Beglar with a group of caves situated at a distance of about a mile to the west of the Pippala cave and the northern side of the Baibhāra hill, where the first Buddhist synod was held after the *Nirvāṇa* of Buddha under the presidency of Mahākāśyapa (*Vinaya Texts*, pp. 370-385; *SBE.*, vol. XX; *Arch. S. Rep.*, vol. VIII). The Smāṇānam or cemetery was two or three *li* to the north of Beṇuvana-vihāra, in a forest called Śtāvana (*Memoirs of the Asiatic Society of Bengal*, vol. I; *Avadāna Kalpalatā*, ch. 9, ślk. 19), which may be identified with *Vasu-Rāja-kā-Gad*, Vasu Rāja being the grandfather of Jarāsinthu and father of Bṛhadratha. Bimbisāra, in accordance with his promise that in whichever house a fire occurred through negligence, the owner thereof should be expelled and placed in the cemetery, abandoned his palace at Rājgir in the valley as it caught fire and went to reside at the cemetery; but apprehending an attack from the king of Vaisālī, or according to some account, from Chanda Pāṇḍita, king of Ujjayinī, in this unprotected place which was not at all fortified, he commenced to build the new town of Rājagṛha, which is at a distance of one mile to the north of old Rājagṛha and was completed by his son Ajātasatru. Near the

western gate of the new Rājgir was situated the Stūpa which was built by Ajātasatru over the relics of Buddha obtained by him as his share Legge's *Fa Hien*, ch. 28). Thus the old Rājgir was abandoned, and new Rājgir became the capital of Magadha for a short period. Buddha died in the eighth year of the reign of Ajātasatru. The seat of government was removed to Pāṇaliputra in the reign of Udayi or Udayāśva, the grandson of Ajātasatru, who reigned from 519—503 B.C. The celebrated Bīkramasīlā Vihāra was according to General Cunningham, situated at Śīlāo, a village six miles to the north of Rājgir on the river Pañchāna where a high mound still exists, but this identification does not appear to be correct (see Bīkramasīlā Vihāra). Rājgāon or ancient Nālandā, the celebrated seat of Buddhist learning, is seven miles to the north of Rājgir. It still contains the ruins of the Buddhist Vihāras and Stūpas. Nīgrantha Jhātiputra (Nīgrantha Nātha-putta), who resided at Rājagriha in the Chaitanya of Guṇasāla (*Kaṭṭhāsāra*, Samacharita) at the time of Buddha with five other Tirthaṅkaras named Purāṇa-Kassapa, Makhaliputta Gosāla, Ajitakesakambala, Sañjaya Belatthaputta and Pakudha Kaccchāyana (*Mahāvagga*, ch. VI, p. 31), has been identified with Mahāvīra, the twenty-fourth or the last Tirthaṅkara of the Jains. It was at his instigation that Śrīgupta, a householder of Rājagriha attempted to kill Buddha in a burning pit and with poisonous food (*Avasthā Kalpalata*, ch. 8). Gosāla Makhaliputta was the founder of the Ājīvika sect (Dr. Hoernle's *Ucchagadassas*, introduction, p. xiii and Appendix, 1, 2). Pāvāpurī, where Mahāvīra died, is at a distance of ten miles to the south-west of Rājgir. Buddha, while in Rājgir, lived at Grīdhraakūṭa, Gautama-Nyagrodha-ārāma, Chauraprapāta, Saptaparnī cave, Kṛishṇa-śīlā by the side of Bhāṭṭi-giri, Saptā-śāradika cave, in the Sitavana-kuñja, Jīvaka's Mango-garden, Tapoda-ārāma and Mrigavana of Madrakukhi (*Mahāvagga Sutta*, ch. 3). For further particulars, see Rājgiri in Pt. II of this work.

2. Rājgiri, the capital of Kekaya, on the north of the Bias in the Punjab (*Rāmāyaṇa*, Ayodhya K., ch. 68). Cunningham identifies Girivraja, the capital of Kekaya with Jālālgur, the ancient name of which was Girjak (*Arch. S. Rep.*, II); this identification has been adopted by Mr. Pargiter (*Markandeya P.*, p. 318 note).

Giriyek—An ancient Buddhist village on the Pañchāna river, on the southern border of the district of Patna (see *Indrasīlā-guhā*). Across the Pañchāna river is the Giriyek-hill which is the same as Grīdhraakūṭa hill, the Indrasīlā-guhā of Hiuen Tsiang (Cunningham's *Arch. Geo.*, p. 471). The Pañchāna river is perhaps the ancient Sappini (Sarpini) mentioned by Buddhaghosha in his commentary on *Mahāvagga*, ch. 11, p. 12. The Sappini is said to have its source in the Grīdhraakūṭa mountain (see *Pañchānanda*). Giriyek is the "Hill of the Isolated Rock" of Fa Hien, but Mr. Broadley has identified it with the "rocky peak at Bihar" (*Ind. Ant.*, I, 19).

Godā—The Godāvari river (Halāyudha's *Abhidhānaratnamālā*, III, 52, Aufrecht's ed.).

Godavari—The river Godāvari has its source in Brahmagiri, situated on the side of a village called Tryamvaka, which is twenty miles from Nasik (*Saura P.*, ch. 69; *Brahma P.*, chs. 77, 79). Brahmagiri was visited by Chaitanya (*Chaitanya-Charitamṛta*). Some suppose that the river has its source in the neighbouring mountain called Jātāphatkā. In Tryamvaka, there is a tank called Kuśāvarṭta, under which the Godāvari is said to flow after issuing from the mountain. The portion of the Godāvari on which Tryamvaka is situated is called Gautamī (see *Gautamī*). Every twelfth year, pilgrims from all parts of India resort to this village for the purpose of bathing in this sacred tank

and worshipping Tryambakeśvara, one of the twelve Great Liṅgas of Mahādeva (*Śiva P.*, Pt. I, ch. 54; *Varāha P.*, chs. 79, 80); see **Amareśvara**. Rāmachandra is said to have crossed the river on his way to Laṅkā at Bhadrāchalam in the Godāvari district where a temple marks the spot.

Godhana-giri—Same as *Garatha Hill* (Bāna Bhaṭṭa's *Harṣacharita*, ch. VI).

Gokarna—1. Gendia, a town in the province of North-Kanara, Karwar district, thirty miles from Goa between Karwar and Kumta. It is a celebrated place of pilgrimage (*Mbh.*, *Adi P.*, ch. 219; *Raghuvamśa*, VIII; *Śiva P.*, Bk. III, ch. 15). It contains the temple of Mahādeva Mahābāleśvara established by Rāvaṇa. It is thirty miles south of Sadāshogaḍ which is three miles south of Goa [Newbold: *JASB.*, vol. XV (1846), p. 228]. Here, Saṅkarāchāryya defeated in controversy Nilkaṭṭha, a Śaiva (*Saṅkaravijaya*, ch. 15). 2. Bhāgīratha, king of Ayodhyā, is said to have performed austerities at Gokarna to bring down the Ganges (*Rāmāyaṇa*, Bāla K., ch. 42). This Gokarna is evidently the modern Gomukhī, two miles beyond Gaṅgotri. 3. According to the *Varāha Purāṇa* (ch. 170), Gokarna is situated on the Sarasvatī-saṅgama or confluence of the river Sarasvatī.

Gokula—Same as Vraja or Mahāvana (*Padma P.*, Pātala, ch. 40; *Adi P.*, chs. 12, 15), or Purāṇa-Gokul where Kṛishṇa was reared up. Nanda, the foster-father of Kṛishṇa removed from Gokula to Brindāvana to escape molestations from the myrmidons of Kaṁsa (*Adi P.*, ch. 3). Mahāvana or Purāṇa-Gokula is six miles from Mathurā, and contains places associated with the early life of Kṛishṇa. Vallabhāchāryya, who was a contemporary of Chaitanya and known also by the name of Vallabha Bhaṭṭa of Āmbalīgrāma (q. v.), and who founded the Ballabhāchāri sect of Vaiṣṇavism, built new Gokula in imitation of Mahāvana, where, in the temple of Syāma Lāla, Yaśodā, wife of Nanda, is said to have given birth to Māyā Devī, and where Nanda's palace was converted into a mosque at the time of Aurangzeb (*Chaitanya Charitāmṛta*, II, 19; also *Crowe's Mathurā*); see **Braja**. The village of new Gokula is one mile to the south of Mahāvana on the eastern bank of the Jamunā [Lochana Dās's *Chaitanyamaṅgala* (Aṭul Goṣvāmī's ed.) III, p. 181].

Gomanta-giri—1. An isolated mountain in the Western Ghats, where Kṛishṇa and Balarāma defeated Jarāśandha (*Harivaṁśa*, ch. 42). There is a Tirtha called Goraksha on the top of Gomanta-giri. The mountain is situated in the country about Goa i.e., the Konkana, called the country of Gomanta (*Padma P.*, *Adi Kh.*, ch. 6). The *Harivaṁśa* (chs. 98 and 99) locates a mountain Gomanta-giri in North Kanara. 2. The Raivata hill in Gujarat was also called Gomanta (*Mbh.*, *Sabbā*, ch. 14).

Gomati—1. The river Gumti in Oudh (*Rāmāyaṇa*, Ayodhyā, ch. 49). Lucknow stands on this river. 2. The river Godāvari near its source where the temple of Tryambaka is situated (*Śiva P.*, Bk. I, ch. 54). It is also called Gotamī, from Rishi Gautama who had his hermitage at this place (*Ibid.*, ch. 54). 3. A river in Gujarat on which Dvārakā is situated (*Skanda P.*, *Avantī Kh.*, ch. 60). 4. A branch of the Chambal in Malwa on which Rintambur is situated (*Meghadūta*, Pt. I, v. 47). 5. The Gomai river in Arachosia of Afghanistan (*Rig Veda*, X, 75 and Lassen *Ind. Alt.*). It falls into the Indus between Dera Ismael Khan and Pāhāḍpur. 6. A river in the Kangra district, Punjab (*Ind. Ant.*, XXII, p. 178).

Gomukhi—According to Capt. Raper (*Asiatic Researches*, vol. XI, p. 506) and Major Thorn (*Memoir of the War in India*, p. 504), it is situated two miles beyond Gaṅgotri. It is a large rock called Cow's Mouth by the Hindus from its resemblance to the head and body of that animal. But see Fraser's *Himala Mountains*, p. 473. Go-mukhi is perhaps the Go-karṇa of the *Rāmāyaṇa*, I, 42.

Gouanda—Same as Gonardda (2), (*Brahmāṇḍa P.*, ch. 49; cf. *Matsya P.*, ch. 113.)

Gonardda—1. The Punjab, so called from Gonardda, king of Kāśmīra, who conquered it. 2. Gonda in Oudh is a corruption of Gonardda, the birth-place of Patañjali the celebrated author of the *Mahābhāṣya*; hence he was called Gonarddiya. See **Gaṇḍa**. He lived in the middle of the second century before the Christian era, and was a contemporary of Pushpamitra, king of Magadha, and wrote his *Mahābhāṣya* between 140 and 120 B.C. During his time, Menander, the Greek king of Sākala in the Punjab, invaded Ayodhya (Goldsticker's *Pāṇini*, pp. 234, 235; *Matsya P.*, ch. 113; Bhandarkar, *Ind. Ant.*, II, 70). 3. A town situated between Ujjayini and Vidisa or Bhilsa (*Sutta-nipāta*: Vatthugāthā).

Gopachala—1. The Rohtas hill [*JASB.* (1839), p. 396]. 2. Same as **Gopadri** (2) [*JASB.* (1862), p. 409]. Gwalior.

Gopadri—1. Takht-i-Sulaiman mountain near Brinagar in Kāśmir (Dr. Stein's *Rājatarangini*, I, p. 51 note). See **Saṅkarāchārya**. 2. Gwalior (Dr. Kielhorn, *Ep. Ind.*, vol. I, pp. 124, 154; *Dev P.*, ch. 75). 3. The Rohtas hill: same as **Gopachala**.

Gopakavana—Goa. It was also called Gopakapattana or Gopakapura. It was ruled by the Kadamba dynasty (Dr. Bühler's *Introduction to the Vikramāditya-charita*, p. 34 note).

Goparashtra—Same as **Govarashtra**. The Igatpur sub-division of the district of Nasik (*Mbh.*, Bhishma, ch. 9; *Ind. Ant.*, vol. IX). According to Garrett it is the same as Kuva: Southern Kookana (Garrett's *Class. Dic.*).

Gopatara—Guptara, a place of pilgrimage on the bank of the Sarajā at Fyzabad in Oudh, where Rāmachandra is said to have died (*Rāmāyaṇa*, Uttara K., ch. 110). Near the temple of Guptara Mahādeva, a place is pointed out where Rāmachandra is said to have breathed his last.

Goratha Hill—Bāthāni-kā-pāhād, a small isolated hill about five or six miles to the west of the valley of old Rājagṛha, appearing from a distance to have three peaks, from which Bhīma, Arjuna, and Kṛishṇa reconnoitred the beautiful capital of Magadha (*Mbh.*, Sabhā P., ch. 20). It is on the north of Sandel hill which is larger than the Bāthāni-kā-pāhād.

Gorīṅga parvata—1. A mountain near Nishadhabhūmi (Narwar) in Central India (*Mahābhārata*, Sabhā, 31). Same as **Gopadri** (2). 2. Kohmarī Spur, near Ujat in Eastern Turkestan, visited by Hsuen Tsiang, 13 miles from Khotan. It was a celebrated place of pilgrimage in Khotan, which contained a monastery and a cave where an Arhat resided (Dr. Stein's *Sandburied Ruins of Khotan*). 3. The Gopuchcha mountain in Nepal near Katmandu upon which the temple of Svayambhunātha is situated (*Svayambhū Purāṇa*, ch. I).

Govarashtra—Govarashtra is evidently a corruption of Goparashtra of the *Mahābhārata* (Bhishma P., ch. IX). It is the Kauba (Gova) of Ptolemy. See **Goparashtra**. The

shrine of *Sapta-Koṭīśvara Mahādeva* was established by the *Sapta Rishis* at *Narvem* in the island of *Divar* (*Dīparvatī*) on the north of *Goa Island* proper (*Ind. Ant.*, III, 194).

Govarddhana—1. Mount *Govarddhana*, eighteen miles from *Brindāvan* in the district of *Mathurā*. In the village called *Paitho*, *Krishna* is said to have taken up the mount on his little finger and held it as an umbrella over the heads of his cattle and his townsmen to protect them from the deluge of rain poured upon them by *Indra* (*Mbh.*, *Udyoga*, ch. 129). See *Vraja-maṇḍala*. 2. The district of *Nasik* in the *Bombay Presidency* (*Bhandarkar's Early History of the Dekkan*; *Mahāvastuvadāna* in *Dr. R. L. Mitra's Sanskrit Literature of Nepal*, p. 166). See *Govarddhanapura*.

Govarddhana-maṭha—One of the four *Maṭhas* established by *Śaṅkarāchāryya* at *Jagannātha* in *Orissa* (see *Śrīlāgiri*).

Govarddhanapura—*Govardhan*, a village near *Nasik* in the *Bombay Presidency* (*Mārkandeya P.*, ch. 57; *Dr. Bhandarkar's Early History of the Dekkan*, p. 3).

Govāsana—It is evidently the *Kin-pi-shwong-na* of *Hsuen Tsiang*, which has been restored by *Julien* to *Ovisana*: it is 400 li to the south-east of *Matipura* or the present *Mandore*, a town in *Western Rohilkhand* near *Bignor* (*Mbh.*, *Bhishma P.*, ch. 17).

Grīdhraśaṅga-parvata—According to *General Cunningham* it is a part of the *Śaila-giri*, the *Vulture-peak* of *Fa Hien* and *Indrasīlā-guhā* of *Hsuen Tsiang* (see *Indrasīlā-guhā*). It lies two miles and a half to the south-east of new *Rajgir*. *Śailagiri* is evidently a spur of the *Ratnakūṭa* or *Ratnagiri*, but the name of *Śailagiri* is not known to the inhabitants of this place. *Buddha* performed austerities here for some time after leaving the *Pāṇḍava-giri* cave, and in his subsequent sojourn, he delivered here many of his excellent *Sūtras*. *Devadatta* hurled a block of stone from the top of this hill to kill *Buddha* while he was walking below (*Chullavagga*, Pt. vii, ch. 2, but see *Girivraja-pura*). *Buddha* resided in the garden of *Jivaka*, the physician, at the foot of the mountain and here he was visited by the king *Ajātasatru* and by his minister *Varshākāra*, which led to the foundation of *Pāṭaliputra* (*Cunningham's Stupa of Bharhut*, p. 89 and *Mahā-parinibbāna Sutta*). It is also called *Giriyek hill*.

Guhyeśvari—The temple of *Guhyeśvari*, which is claimed both by the *Hindus* and *Northern Buddhists* as their own deity, is situated on the left bank of the *Bāgmati*, about a quarter of a mile above the temple of *Paśupatinātha* and three miles north-east of *Kātmāṇḍu* (*Wright's Hist. of Nepal*, p. 79; *Dev-Bhāgavata* vii, 38). See *Nepala*.

Gunamati-vihāra—The *Gunamati* monastery, which was visited by *Hsuen Tsiang*, was situated on the *Kunva hill* at *Dharawat* in the sub-division of *Jehanabad* in the *District of Gayā*. The twelve-armed statue of *Bhairava* at that place is really an ancient *Buddhist* statue of *Avalokitesvara* (*Grierson, Notes on the District of Gayā*).

Guptahari—Same as *Gopratāra* (*Skanda P.*, *Ayodhya-Māhāt.*, ch. vi).

Gupta-kāśi—1. *Bhuvaneśvara* in *Orissa*. 2. In *Soṇitapura* (see *Soṇitapura*).

Gurjjara—*Gujarat* and the greater part of *Khandesh* and *Malwa* (*Conder's Modern Traveller*, vol. x, p. 130). In the seventh century, at the time of *Hsuen Tsiang*, the name was not extended to the peninsula of *Gujarat*, which was then known only by the name of *Saurāṣṭra*. The modern district of *Marwar* was then known by the name of *Gurjjara*. It appears from the *Periplus* that the south-eastern portion of *Gujarat* about the mouth of the *Nerbudda* was called *Ābhira*, the *Aberia* of the *Greeks*. *Gujarat* was

called "Cambay" by the early English travellers. For further particulars, see *Guzerat* in Pt. II of this work. For the Chalukya kings of Gujarat from Mularāja to Kumārāpāla, see the Badnagar Inscription in *Ep. Ind.*, Vol. I, p. 298.

Gurupāda-giri—Gurpa hill in the district of Gaya, about 100 miles from Bodh-Gaya, where Mahākāśyapa attained Nirvāṇa (Legge's *Fa Hian*, ch. xxxiii). It is also called Kukkuṭapāda-giri [see *An account of the Gurpa Hill* in *JASB.* (1906), p. 77]. By "Mahā-Kāśyapa" is meant not the celebrated disciple of Buddha who presided over the first Buddhist synod after Buddha's death, but Kāśyapa Buddha who preceded Śākyasiṃha (Legge's *Fa Hian*, ch. xxxiii). But see Kukkuṭapāda-giri. This hill is called Gurupādaka hill in the *Divyāvadānamālā* (Dr. R. Mitra's *Sanskrit Buddhist Literature of Nepal*, p. 308; *Divyāvadāna*, Cowell's ed., p. 61) where Maitreya, the future Buddha, would preach the religion.

H

Halhaya—Khandesh, parts of Aurangabad and South Malwa. It was the kingdom of Kārtavīryārjuna, who was killed by Parasurāma (see *Tamasa*). Its capital was Māhishmati, now called Maheshvara or Chuli-Maheshvara (*Śārnggop.*, Uttara, ch. 36). Same as Anupadeśa (Mbh., Vana, 114, *Skanda P.*, Nāgara kh., ch. 66), Mahesa and Mahishaka.

Halmavata-varsha—The name of India before it was called Bhāratavarsha (*Līnga P.*, Pt. I, ch. 45). See Bhāratavarsha.

Hamsavati—1. Same as Hishikūyā (*Hemakosha*). 2. The river Ravi in the Panjab (*Matsya P.*, ch. 116). 3. The original name of the river Sutlej, which flew in a hundred streams at the sight of Vāśiṣṭha, and since then it is called Śatādru (Mbh., Ādi P., ch. 179). 4. The river Atiravati (Iravati) in the Panjab (*Matsya P.*, chs. 115, 116).

Hamsavati—Pegu, built by the two brothers Samala and Binala [*JASB.*, (1859), p. 478.]

Hamsadvāra—Same as Krauñcha-randhira (*Meghadūta*, pt. I, v. 58).

Hamsa-sōpa—Jarāśinḍhu-kā-Batthak in Giriyak near Rajgir in Bihar, visited by Huen Tsang. It is a dagoba [*Dehagopa* or *Dhātugopha* or *tope (stūpa)*] erected, according to him, in honour of a Hamsa (goose) which sacrificed itself to relieve the wants of a starving community of Buddhist Bhikshus of the Hinayāna school. There was formerly an excellent road which led up to the mountain-top. This road was constructed by Bimbisāra when he visited Buddha at this place; the remains of the road still exist.

Haradvāra—Same as Haridvāra.

Hārāhaura—The tract of country lying between the Indus and the Jhelum, and the Gandgarh mountain and the Salt range (*Arch. S. Rep.*, vol. v, p. 79, and *Bṛhat-saṃhitā*, xiv, 33).

Harakela—Baṅga or East Bengal (Hemachandra's *Abhidhāna-chintāmaṇi*).

Harkshetra—Bhuvaneśvara in Orissa. It was the site of a capital city founded by Rājā Yayāti Keśari, who reigned in Orissa in the latter part of the fifth century. Same as Ekāmraśānana.

Haramukta—The mount Haramuk in Kāśmīra, twenty miles to the north of Śrinagar (Dr. Stein's *Rājataranginī*, II, p. 407).

Hārdapitha—Baidyanātha in the Santal Parganas in Bengal. It is one of the fifty-two Pithas where Satī's heart is said to have fallen, though there is no memento

of any kind associated with the occurrence [Dr. B. L. Mitra, *On the Temples of Deoghar* in *JASB.* (1883), p. 172; *Tantra-chudāmaṇi*].

Haridvāra—*Ses Kanakhala*. It stands on the right bank of the Ganges, at the very point where it bursts through the Siwalik hills and debouches upon the plains nearly two hundred miles from its source. It is in the district of Shahranpur and was situated on the eastern confines of the kingdom of Śrughna. It is also called Gaṅgādvāra which contains the shrine of Nakuleśvara Mahādeva (*Kārma P.*, II., ch. 42).

Hariharakhetra—1. Hariharakhetra or Sonapur at the junction of the Gaṅgāk and the Ganges (*Varāha P.*, ch. 144). *See* Bīṣālā-chhātra. 2. Harihara at the junction of the rivers Tuṅgabhadra and Haridra in Mysore (Rice's *Mysore Inscriptions*, p. 71). *See* Hariharanāthapura.

Hariharanātha-pura—Harihara or Kuḍalur at the junction of the river Haridra with the Tuṅgabhadra; a celebrated place of pilgrimage (*Padma P.*, Uttara, ch. 62; Rice's *Mysore Inscrip.*, Intro.). It was visited by Nityānanda, the celebrated disciple of Chaitanya.

Harikshetra—Harikāntam Sellar on the river Pennar, a place of pilgrimage visited by Chaitanya (*Chaitanya-Bhāgavata*, ch. 6).

Hārīta-śrama—Ekaliṅga, situated in a dēśa about six miles of Udaipur in Rajputanā. It was the hermitage of Rishi Hārīta, the author of one of the Saṃhitās.

Haritakivana—A part of Bakdyanātha in the Santal Parganas in Bengal now called Haritājūḍi (*Baidyanāthamahātmya*); *see* Chitābhōmi.

Harivarsha—It included the western portion of Thibet (*Kālikā P.*, ch. 82; *Mbh.*, Sabhā P., ch. 51). Same as Uttara-kuru (*Mbh.*, Sabhā, ch. 28).

Haryo—Hasan-Abdul in the Punjab; it was also called Haro.

Hastaka-vapra—Hāthab, near Bhavnagar in Gujarat; it is the "Ashtacampra" of the *Periplus of the Erythraean Sea*, and Astakapra of Ptolemy (*see* *Bomb. Gaz.*, vol. I, pt. I, p. 539).

Hastimati—The river Hastimati, a tributary of the Sabarmati in Gujarat (*Padma P.*, Uttara, ch. 55).

Hastināpura—The capital of the Kurus, north-east of Delhi, entirely diluviated by the Ganges. It was situated twenty-two miles north-east of Mirat and south-west of Bijnor on the right bank of the Ganges. Nichakshu, the grandson of Janamejaya of the *Mahābhārata*, removed his capital to Kauśāmbi after the destruction of Hastināpura (*Vishnu P.*, pt. IV, ch. 21). Gaḍmuktesvar, containing the temple of Muktesvara, Mahādeva was a quarter of ancient Hastināpura. *See* Gaṇamuktesvara.

Hastisomā—The river Hastu, a tributary of the Mahānadi [*Padma P.*, Svarga (Ādi), ch. 3].

Hātaka—1. Undes or Hūnadeśa where the lake Mānasasarovara is situated (*Mbh.*, Sabhā P., ch. 27). The Guhyakas (perhaps the ancestors of the Gurkhās) lived at this place. 2. A Kshetra or sacred area in the district of Ahmedabad in which was situated Chamatkārapura, once the capital of Anartta-dēśa, seventy miles to the south-east of Sidhpur (*Shanda P.*, Nāgara kh). *See* Chamatkārapura.

Hatyaharāṇa.—Hattiaharaṇa, twenty-eight miles south-east of Hardoi in Oudh. Rāmachandra is said to have expiated his sin for killing Rāvaṇa, who was a Brāhmaṇ's son, by bathing at this place.

Hayamukha.—Cunningham has identified this with Daundiakhara on the northern bank of the Ganges, about 104 miles north-west of Allahabad (*Jaimini-Bhārata*, ch. 22; Cunningham's *Anc. Geo.*, p. 387). Beal considers that the identification is not satisfactory (*Records of Western Countries*, I, 229). It was visited by Hiuen Tsiang.

Hemakūṭa.—1. Called also Hemaparvata. It is another name for the Kailāsa mountain which is the abode of Kuvera, the king of the Yakshas (*Mōh.*, Bhishma P., ch. 6; *Kurma P.*, I, 68). This appears to be confirmed by Kalidāsa (*Śakuntalā*, Act vii). 2. The Bāndarpuchchha range of the Himalaya in which the rivers Alakānandī, Ganges and Yamunā have got their source (*Vardha P.*, ch. 82). It should be observed that the Kailāsa, and Bāndarpuchchha ranges were called by the general name of Kailāsa. See Kailāsa.

Hidamba.—Cachar, named after a Rāja of Kamrupa in Assam, who built a palace at Khaspur at the foot of the northern range of hills [*Bengal and Agra Guide and Gazetteer* (1841), vol. 11, p. 97].

Himādri.—The Himalaya mountain.

Himalaya.—The Himalaya mountain (see *Himavān*).

Himavān.—Same as *Himālaya* (*Mārkaṇḍeya P.*, chs. 54, 55). According to the Purāṇas Himavān or the Himālaya range is to the south of Mānasa-sarovara (*Vardha P.*, ch. 78).

Himavanta.—Maṇḍhina, Kassapagotta, and Dundubhissara were sent as missionaries to Himavanta by Asoka (*Mahāvastu*, ch. xii). Their ashes were found in a tope at Sanchi (Cunningham, *Bhiles Tope*, p. 287). By some, it has been identified with Tibet, but Fergusson identifies it with Nepal (Fergusson's *Cave Temples of India*, p. 17).

Hingula.—Hinglāj (*Dev-Bhāgavata*, vii, 38), situated at the extremity of the range of mountains in Beluchistan called by the name of Hingulā, about twenty miles or a day's journey from the sea-coast, on the bank of the Aghor or Hingulā or Hingol river (the Tomeros of Alexander's historians) near its mouth. It is one of the fifty-two pīṭhas or places celebrated as the spots on which fell Sati's dismembered limbs. Sati's *brahmarandhara* is said to have fallen at this place (*Tantra Chudāmaṇi*). The goddess Durgā is known here by the name of Mahāmāyā or Kottari. According to Captain Hart, who visited the temple, it is situated in a narrow gorge, the mountains on each side of which rise perpendicularly to nearly a thousand feet. It is a low mud edifice, built at one end of a natural cave of small dimensions, and contains only a tomb-shaped stone, called the goddess Mātā or Mahāmāyā [*Account of a Journey from Karachi to Hinglaj* in *JASB.*, IX (1840), p. 134; *Brief History of Kalat* by Major Robert Leech in *JASB.*, (1843), p. 473]. Sir T. Holdich considers that the shrine had been in existence before the days of Alexander, "for the shrine is sacred to the goddess Nana (now identified with Siva by the Hindus)" which, Assurbanipal (Sardanapalus of the Greeks) king of Assyria, removed from Susa in 645 B.C. to the original sanctuary at Urakh (now Warka in Mesopotamia), the goddess being Assyrian. (*The Greek Retreat from India* in the *Journal of the Society of Arts*, vol. XLIX;

Rawlinson's *Five Great Monarchies*, IV, p. 344). The temple is said to be a low mud edifice, containing a shapeless stone situated in a cavern (*Asiatic Researches*, vol. XVII). The *ziarat* is so ancient that both Hindus and Muhammadans claim it without recognising its prehistoric origin. The goddess is known to the Muhammadans by the name of Nani (*Imperial Gazetteer*, vol. xlii, p. 142). The Aghor river is the boundary between the territory of the Yam of Beila and that of the Khan of Khelat. The name given to the stream above the peak in the Hara mountains is Hingool. It is called Aghor from the mountains to the sea. On the way from Karashi, between the port of Soumeance and the Aghor river, there are three hills which throw up jets of liquid mud called Chandra-kūpa. The village nearest to Hingol is Urmura or Hurnura, situated on the coast at a distance of two days' march (*JASB.*, IX, p. 134).

Hiranyavati—1. A river in Kosala, probably at its western extremity (*Vāmana P.*, ch. 64). 2. A river in Kurukshetra (*Mbh.*, Udyoga, ch. 138).

Hiranyavāhu—The river Sona, the Erannobos of the Greeks (*Amarakosha*). See **Sona**. The modern Chāndan was erroneously identified by Major Franklin with Erreen Bhowah; it runs south of Bhagalpur and joins the Ganges to the west of Champānagar. Chāndan was also called Chandrāvati (see Franklin's *Site of Ancient Palibothra*, p. 20, and *Uttara Parāya* quoted by him). The name of Chāndan however has some connection with Chānd Sadāgar (see **Champāpurī**).

Hiranyavindu—1. A celebrated place of pilgrimage at Kalinjar (*Mbh.*, Vana, ch. 87). 2. A place of pilgrimage in the Himālaya (*Ibid.*, Ādi, ch. 217).

Hiranya-parvata—Monghir (see **Mudgala-giri**).

Hiranyapura—Herdoun or Hindaun in the Jeypur state, seventy-one miles to the south-west of Agra, where Vishnu is said to have incarnated as Nṛsiṅha Dev and killed Hiranyakāshipu, the father of Prahlāda (*Padma P.*, Śubhā, ch. 6). But see **Mulasthanapura**.

Hiranyavati—The Little (Chhoṭa) Gaṇḍak, same as Ajitavati near Kuśinārā or Kuśinagara (*Mahāparinirvāṇa Sūtra*). It flows through the district of Gorakhpur about eight miles west of the Great Gaṇḍak and falls into the Gogrā (Sarayū).

Hisadru—The river Sutlej in the Punjab.

Hṛdini—The river Brahmaputra (Wilford, *Asiatic Researches*, vol. XIV, p. 444). But this identification does not appear to be correct. It is described as situated between Kekaya on the west and the river Śatadru (Sutlej) on the east. Bharata crossed this river on his way to Oudh from Kekaya (*Rāmāyaṇa*, Ayodhya, ch. 71).

Ṛishiketa—Rishikes, a mountain twenty-four miles to the north of Haridwar, which was the hermitage of Devadatta (*Parāya P.*, ch. 146). It is situated on the bank of the Bhāgirathī on the road from Haridwar to Badrināth.

Haṇa-deśa—1. The country round Sākala or Sealkot in the Punjab, as Mihirakula, a Hun, made it his capital. 2. The country round Mānasa-sarovara.

Hupian—The capital of Parsusthāna, the country of the Parsus, a warlike tribe mentioned by Pāṇini. Hupian is the present Opian, a little to the north of Charikar at the entrance of a path over the north-east of the Paghman or Peshghar range (Cunningham's *Anc. Geog.*, p. 20). It was the site of Alexandria, a town founded by Alexander

the Great, the Alasanda of the Mahāvamsa and the birth-place of Menander (the Milinda of the Buddhist writers), the celebrated Bactrian king (McCrindle's *Invasion of India*, p. 332). Opian is perhaps a corruption of Upaniveśa or properly Kshatriya-Upaniveśa, a country situated on the north of India (*Mataya P.*, 113).

Hushkapura—Uskur on the left bank of the Vitastā opposite to Bāramāla in Kāśmīra. It was founded by king Hushka, the brother of Kanishka. Uskur is also called Uskara (Cunningham's *Anc. Geog.*, p. 99).

Hydaspes—The Greek name of the river Jhelum in the Punjab.

Hydrouates—The Greek name of the river Ravi in the Punjab.

Hypanis—The Greek name of the river Bias in the Punjab.

Hypasis—The Greek name of the river Bias in the Punjab.

I.

Iksha—1. The river Oxus: it flowed through Śākadvīpa (*Vishṇu P.*, II, ch. 4; *JASB.*, (1902), p. 154). 2. An affluent of the Nerbuda (*Kāśmīra P.*, pt. II, ch. 39).

Ikshumati—The river Kālinadi (East) which flows through Kumaun, Rohilkhand, and the district of Kanauj (*Bhāṇḍyaṇa*, Ayodhyā, ch. 68).

Ivalapura—Ellora, seven miles from Daulatabad in the Nizam's Dominions and 44 miles from Nandgaon on the G. I. P. Railway. It is said to have been the residence of the Daitya Ivala whose brother Bātāpi was killed by Rishi Agastya at Bātāpīpura while on his way to the south. It is the same as Elapura, which is evidently a corruption of Ivalapura. See Elapura. The Vīṣvakarmā Cave (Chaitya) at Ellora, and the viḥāras attached to it are supposed by Fergusson to belong to a period from 600 to 750 A. D. when the last trace of Buddhism disappeared from Western India. The Kālīśa temple which is the "chief glory" of Ellora, was caused to be carved by Kṛishṇa I, king of Bādāmi, on the model of the Vīrūpākṣa temple at Pattadakal to celebrate his conquests in the 8th century A. D. (Havell's *Ancient and Medieval Architecture*, p. 183). It is the same as Deva-Parvata (or giri), and Sivalāya of the *Siva P.* (I, ch. 68). For its sanctity, see Sivalāya.

Indrāṇi—Near Katwa, district Burdwan, Bengal, on the river Ajaya (*K.* ch. 195).

Indraprastha—Old Delhi. It is also called Brihaasthala in the *Mahābhārata*. The city of Indraprastha was built on the banks of the Jamuna, between the more modern Kotla of Firoz Shah, and Humayun's tomb, about two miles south of modern Delhi. The river has now shifted its course more than a mile eastwards. The Nigambod Ghat on the banks of the Jamuna near the Nigambod gate of Shah-jahan's Delhi, just outside the fort close to Selimgah, and the temple of Nīlāchatri said to have been erected by Yudhishtira on the occasion of performing a *homa*, are believed to have formed part of the ancient capital. It was also called Khāṇḍava-prastha, and formed part of Khāṇḍava-vana (see Khāṇḍava-vana). The name Indraprastha is preserved in that of Indrapat, one of the popular names of the fort *Parāṇa Kila*, which is still pointed out as the fort of Yudhishtira and his brothers. The fort was repaired or built on the original Hindu foundations by Humayun and was called Dinpānā (*Arch. S. Rep.*, vol. IV). It now contains the Kesā Koni

mosque the building of which was commenced by Humayun and completed by Sher Shah, and also the Sher Manjil or the palace of Sher Shah, which was used as a library by Humayun on his re-accession to the throne, and in which he met with his death by an accidental fall. Indraprastha was the capital of Yudhishtira, who became king in the year 653 of the Kali era, called also the Yudhishtira era. According to Āryabhaṭa and Varāhamihira, the Kali age began in 3101 B.C. A large extent of land between the Delhi and Ajmer gates of modern or Shahjahan's Delhi and about sixteen miles in length contained at different periods the site of old Delhi which was shifted from time to time according to the whims and caprices of different monarchs. Just after leaving the Delhi gate, there is Firuz Shah's Kotla containing a pillar of Aśoka (for the inscription on the pillar see *JASS.* (1837), p. 577), which is one of the few remnants of Firuz Shah's capital Firuzabad. Another Aśoka pillar is on the ridge in a broken condition. The next place is Indrapat or Yudhishtira's Indraprastha. Just outside the fort is a gate called Lal Darwāzā, the ancient Kābuli Darwāzā of Sher Shah's Delhi, which now gives entrance to an ancient mosque. At some distance is Humayun's tomb built by Akbar, containing also the tomb of Hamida Banu Begum, and also those of Jehandar Shah, Farrukhsiyar, Alamgir II, Rafi-ud-Daula, Rafi-ud-Dijarat, and Dara. Beyond it is a village called Nizamuddin Aulia after the name of a saint who flourished at the time of Ghiasuddin Tughlak. The village contains a *baoli* (well), the beautiful marble tombs of Nizamuddin Aulia, Mahomed Shah, Jahanara Begum, the poet Khusrū and Prince Mirza Jahangir, son of Akbar II. These tombs are enclosed with beautiful marble fret-work screens, one of which is provided with a marble door. There is also a mosque called Jumat Khana built by the Emperor Alauddin. Beyond Nizamuddin Aulia is Chausath Khamba containing the tomb of Akbar's foster brother and General Mubarak called Aziz Khan. The Mausoleum of Safdar Jung, the son of Sadat Khan, Nawab of Oudh and Vizir of Ahmad Shah, was erected by his son Shuja-ud-Daula. Tughlakabad contains the ruins of a big fort built by Ghiasuddin Tughlak whose tomb was raised by his crazy son Muhammad Tughlak just outside the southern wall of the city. Besides, there is the Kutub Minar, the tower of victory, with Prithvi-Rāja's Yajñashālā in the neighbourhood converted into a mosque, in the courtyard of which stands the celebrated Iron Pillar. This and the Lāko; with Yogamāyā's temple, the Butkhana and Altamash's tomb are within the Delhi of Prithvi-Rāj. Close to the Kutub Minar is the Alai Darwāzā or the gateway of Alauddin, perhaps, of his capital, and near it is the marble tomb of Imani Zamin, the spiritual guide of Humayun. Near the Ajmer gate is the Yantar-Mantar or the Observatory of Jai Singh of Jaipur. Within Shahjahanabad or modern Delhi is the fort with its celebrated Dewan-i-Am Rang-Mahal, Mumtaz-Mahal, Shahpur palace, and the Pearl Mosque. The Jumma Masjid was constructed by Shahjahan. The Sonari Mosque (Mosque of Raushan-ud-Daula) is situated immediately to the west of the Kotwali from which Nadir Shah ordered the massacre of Delhi. For further particulars, see Delhi in Pt. II, of this work.

Indrapura—Indore, five miles to the north-west of Dabhāi in the Anupashahar subdivision of the Bulandshahr district, United Provinces. It is mentioned in an inscription of the time of Skandagupta, the date being 465 A.D. (*Corp. Ins. Ind.*, III, p. 70). Perhaps this Indrapura is mentioned in the *Śūkarasajaya* of Ananda Giri by the name of Indraprasthapura.

Indrasila-guhā—Mr. Laidlay has identified it with the Giriyeś hill, six miles from Rājgir, which is evidently a corruption of Gairik-giri, a large portion of the stones of this hill being of red (*gairik*) colour. It is a spur of the Bipula range. It is the most easterly of the range of hills in which Rājgir was situated (*JASB.*, XVII, p. 500). The Panchān or Pañchānan river flows by its side, and just across the river is situated the ancient Buddhist village called Giriyeś. It has two peaks; on the lower peak on the east is situated the celebrated brick-tower called Jarāsandha-ka-Baiṭhak which was the Haṃsa-stūpa of the Buddhists. In some portions the moulding of sand and plaster in niches are well preserved. It is said to be the only building in India that has any pretension to be dated before Asoka's reign (Fergusson's *Cave Temples of India*, p. 33). In front of it there are the remains of a monastery (*Saṅghārāma*), a dry well, two tanks and a garden. The western peak which is connected with the Haṃsa-stūpa by a pavement is the higher of two; to this peak the name of Giriyeś properly belongs; it contains the remains of a vihāra. It is the "Hill of the isolated rock" of Fa Hien. It was on this hill that Indra brought the heavenly musician Pañcha Sikkhā to play on his lute before Buddha, and questioned the latter on forty-two points, which questions he traced with his finger on the ground (Legge's *Fa Hien*, p. 80). According to the Buddhist account, the cave was situated in the rock Vēdi, at the north side of the Brāhman village Ambasanda, on the east of Rājagriha (Spence Hardy's *Manual of Buddhism*, p. 295).

Irān—Persia, which was so-called from its colonisation by the ancient Aryans, the ancestors of the modern Persians, who settled there after they left the Punjab; see *Ariana* (*JASB.*, 1838, p. 420).

Irāva—The Ruin of Cutch, the word Ruin or Ran is evidently a corruption of Irāva, which means a salt land (*Amara-kośa*). It is the Eriyon of the *Periplus of the Erythraean Sea*.

Iravati—1. The Ravi (Hydrotes of the Greeks). 2. The Rapti in Oudh (*Garuḍa P.*, ch. 81). Rapti is also said to be a corruption of Bevaś.

Isalia—Kesarīya, in the district of Champāra, where Buddha in a former birth appeared as a Chakravartī monarch. A stūpa was raised at this place to commemorate the gift of the alms-bowl by Buddha to the Lichchhavis when he parted with them (*Fa Hien*, and *Arch. S. Rep.*, XVI, p. 16). The ruins of this stūpa are known to the people by the name of Rājā Ben-kā-deśā. Rājā Bena being one of the Chakravartī kings of ancient time.

J

Jahnavi—Same as Gaṅgā (*Harivamśa*, I, ch. 27). See **Jahnu-Asrama**.

Jahnu-asrama—The hermitage of Jahnu Muni is at Sultanganj (E. I. Railway) on the west of Bhagalpur. The temple of Gaibinātha Mahādeva, which is on the site of the hermitage of Jahnu Muni, is situated on a rock which comes out from the bed of the Ganges in front of Sultanganj. The river Ganges (Gaṅgā) on her way to the ocean, was quaffed down in a draught by the Muni when interrupted in his meditation by the rush of the water, and was let out by an incision on his thigh at the intercession by Bhagiratha, hence the Ganges is called Jahnavi or the daughter of Jahnu Rishi. It is the Zanghera of Martin (*Indian Empire*, vol. III, p. 37 and *Eastern India*, vol. II, p. 37), or Jahngira which is a contraction of Jahnu-giri according to Dr. R. L. Mitra (*JASB.*, vol. XXXIII, p. 366), and of Jahnu-griha according to General Cunningham (*Arch. S. Rep.*, vol. XV, p. 21). The Paṇḍas of Gaibinātha Mahādeva live in the village of Jahngira which is at a short distance from the temple. The hermitage of Jahnu Muni is

also pointed out at Bhairavaghāt below Gaṅgotrī in Garwal at the junction of the Bhāgirathī and the Jāhnavī, where the Ganges is said to have been quaffed by the rishi (Fraser's *Himala Mountains*, p. 476). For other places which are pointed out as the hermitage of Jāhnu [see Gaṅgā and my *Notes on Ancient Ages* in *JASB.*, vol. X (1914), p. 340]. There was a Buddhist Monastery at Sultanganj itself which contained a colossal copper statue of Buddha constructed in the 5th century A.D.

Jajāhuti—Same as **Jejebhukhū**. Its capital was Kajurāha at the time of Alberuni in the eleventh century (Alberuni's *India*, vol. I, p. 202).

Jajātipura—Jajpur (see **Yajñapura** and **Yajātipura**).

Jalandhara—Jalandhar, a town near the western bank of the Sutlej in the Punjab; same as **Trigartta**. (*Hamakosha*). The name is derived from its founder, the Asura Jalandhara, the son of the Ganges by the Ocean (*Padma P.*, Uttara, ch. 51). It is the head-quarters of the district called Jalandhara Doab or Jalandharapitha lying between the Bias and the Sutlej. It is the Kalindrina of Ptolemy; but see **Kalinda-deśa**.

Jalpa—See **Japyasvara**. It is situated on the west of the river Tista in the district of Jalpaiguri in Bengal (*Kāthā P.*, 77). The name of Jalpaiguri is evidently derived from this Tirtha.

Jamadagni-sarama—1. Zamānia, in the district of Ghazipur, the hermitage of Rishi Jamadagni. Zamānia is a corruption of Jamadagnīya. 2. The hermitage of the Rishi is also pointed out at Khatra Dīh in the Ghazipur district opposite to Bhagalpur. 3. At Mahāśāhānapāṇḍ, seven miles north of Hogra in Bengal (*Kāthā-sūrit-śāgara*, II, 1; *Skanda P.*, Brahma Kh., ch. 5, vs. 147, 156). It is also called **Parasūratma-sarama**.

Jambudvīpa—India. The ancient name of India as known to the Chinese was Shin-tup or Sindhu (Legge's *Fe Hien*, p. 26). See **Sindhu** and **Bhāratavarsha**.

Jambukesvara—Tiruvanaikāval between Trichinopoly and Srirangam (Devī P., ch. 102) see **Srirangam**.

Jambumārga—Kālānjara (Prof. H. Wilson's *Vishnu P.*, Bk. II, ch. XIII note). But this identification does not appear to be correct (see *Mbh.*, Vana, chs. 87 and 89). The *Agni P.*, (ch. 109) places Jambumārga between Pushkara and Mount Abu, and mentions Kālānjara separately as a place of pilgrimage in the same chapter. Jambu is placed in Mount Abu (*Skanda P.*, Arbuda Kh., ch. 60).

Jamunotri—See **Yamunotri**. A sacred spot in the Bāndarpuchchha range of the Himalaya considered to be the source of the river Yamunā (Jamunā) near the junction of three streams. The particular spot which obtains the name of Jamunotri is a little below the place where the various small streams, formed on the mountain-brow by the melting of snow, unite and fall into a basin below. Jamunotri is eight miles from Kursali. At a short distance from the latter is a celebrated hot spring, issuing from the bed of a torrent which falls into the Jamunā at a place called Banas; it is considered by the Hindus to be exceedingly holy (Martin's *Indian Empire Illustrated*, vol. III, pp. 11-20; Fraser's *Tour through the Himala Mountains*, ch. 26).

Janasthāna—Aurangabad and the country between the Godāvari and the Krishnā; it was a part of the Daṇḍakāraṇya of the *Rāmāyaṇa* (Aranya, ch. 49). Paṇḍhavañi or Nasik was included in Janasthāna (*Ibid.*, Uttara, ch. 81). According to Mr. Pargiter, it is the region on both banks of the Godāvari, probably the country around the junction of that river with the Pranhita or Waingāṅgā (*JRAS.*, 1894, p. 247).

Japyesvara—Japyesvara of the *Linga P.* (pt. I, ch. 43), and Japyesvara of the *Siva P.* (pt. IV, ch. 47) are the Jalpisa (q. v.) of the *Kālikā P.* (ch. 77). Nandi, the principal attendant of Śiva, performed asceticism at this place. In the *Kālikā P.* (ch. 77), it has been placed to the north-west of Kāmarūpa in Assam with the five rivers called Pañchanada (q. v.) in the *Linga P.* (pt. I, ch. 43). But the *Kūrma P.* (Uttara, ch. 42) places it near the Ocean (sāgara). See, however, Śhaṭāraṅga and Nandigiri. The *Vardāha P.*, ch. 214 appears to place Japyesvara near Śleshmātaka or Gokarṣa.

Jasnaul—Bara-Banki in Oudh. Jas, a Raja of the Bhar tribe is said to have founded it in the tenth century (Führer's *MAI*).

Jatā parvata—The Jataphatka mountain in Daṇḍakranya, in which the Godāvari has its source. See *Godāvari* (*Dewi P.*, ch. 43).

Jatodbhava—The river Jatoda, a tributary of the Brahmaputra, which flows through the district of Jalpaiguri and Kuch Bihar (*Kālikā P.*, ch. 77).

Jaugaḍa—The fort of Jaugaḍa, eighteen miles to the north-west of Ganjam, contains an edict of Aśoka inscribed upon a rock (*Arcā. S. Rep.*, vol. XIII; *Corpus Inscriptionum Indicarum*, vol. I). The rock which bears the edict of Aśoka (dating about 250 B.C.), is four miles to the west of Purushottamapur in the district of Ganjam, Madras Presidency, on the north bank of the Bishikulyā (*Ind. Ant.*, I, 219).

Jāvālī-pura—Jabbalpur (Bhagavanlal Indraji's *Early History of Gujarāt*, p. 203; *Prabandha-chintāmaṇi*, Tawney's Trans., p. 161).

Jayanti—1. Jyntia in Assam (*Tantrachudāmaṇi*). 2. Same as Baijyanti (*JRAS.*, 1911, p. 810). See *Banavāl*.

Jajabhukti—The ancient name of Bundelkhand, the kingdom of the Chandratreyas or the Chandels. Its capitals were Mahoba and Kharjurāha (*Ep. Ind.*, vol. I, p. 218). Kalibjara was the capital of the Chandels after it had been conquered by Yasovarman. The name was corrupted into Jajshuti (Alberuni's *India*, vol. I, p. 202) and Jajhoṭi (Cunningham's *Arch. Surv.*, p. 481).

Jetavana-vihāra—Joginibhariya mound, one mile to the south of Śrāvastī. Buddha resided and preached here for some time. The Vihāra was erected in a garden by Sudatta, a rich merchant of Śrāvastī, who for his charity was called Anāthapindika. He gave it to Buddha and his disciples for their residence. It was a favourite residence of Buddha (*Chullavagga*, pt. VI, chs. 4 and 9). The garden formerly belonged to Jeta, son of king Prasenajit, who sold it to Anāthapindika for gold *masurams* sufficient to cover the whole area (amounting to 18 kopa of *masurams*). It contained two temples called Gandhakūṭi and Kosambakūṭi and a sacred mango-tree planted by Ānanda at the request of Buddha (Cunningham's *Stūpa of Bharhut*, p. 86). See *Śrāvastī*.

Jetuttara—Nāgarī, 11 miles north of Chitōre. It was the capital of Sivi or Mewar (*Jātaka*, vi, 246; *Arcā. S. Rep.*, vi, 196). Jetuttara is evidently the Jattaur of Alberuni, the capital of Mewar (Alberuni's *India*, I, p. 202). See *Sivi*.

Jhārakhanda—Chota or Chutia Nagpur; Kokra of the Muhammadan historians. Madhu Sing, Raja of Chutia Nagpur, was conquered, and the country was annexed to the Mughal dominion by Akbar in A.D. 1583. According to Dr. Buchanan, all the hilly region between Birbhum (anciently called Virā-desa, the capital of which was Nagara) and Benares was called Jhārakhanda (Martin's *Eastern India*, I, p. 32). It also included the

Santal Pargana (*Mahā-Liṅgeśvara Tantra*). Chutia, now an insignificant village two miles to the east of Ranchi, was, according to tradition, the earliest capital of the Nāgavamśi Rājās of Chota Nagpur, the descendants of the Nāga (snake) Puṇḍarika (Bradley-Birt's *Chota Nagpur*, chs. I, III).

Jirnanagara—Juner in the district of Poona. According to Dr. Bhandarkar (*Hist. of the Dehkan*, sec. viii), it was the capital of the Kaśatrapa king Nahapāna whose dynasty was subverted by Pulamāyi, king of Paithān.

Jushkapura—Zakur in Kāśmīra.

Jvālāmukhī—A celebrated place of pilgrimage (*Devī-Bhāgavata*, vii, 38), 22 miles south of Kangra and 10 miles north-west of Nadaun in the Kohistan of the Jalandhara Doab in the Dehra sub-division of the Kangra district, being one of the Pīṭhas where Satī's tongue is said to have fallen *Tantra-chuddamayi*. The town is thus described by W. H. Parish in *JASB.*, vol. XVIII: "The town of Jvālāmukhī is large and straggling, and is built at the base of the western slope of the Jvālāmukhī or Chungar-ki-dhar. The town with the wooded slopes of Chungar forming the background, and the valley spread out before it, has a very picturesque appearance from a distance." The celebrated temple has been cut out of the volcanic rock. It possesses no architectural beauty, nor anything worthy of notice except natural jets of gas which are ten in number, five being within the temple and five on its walls. The temple contains the image of Ambikā or Maṭeśvari, but General Cunningham says that there is no idol of any kind, the flaming fissure being considered as the fiery mouth of the goddess whose headless body is in the temple of Bhawan (*Arch. S. Rep.*, vol. V, p. 171). According to an ancient tradition, the flame issued from the mouth of the Dvitya Jālandhara. It is evidently the Bāḍavā of the *Mahābhārata* (Vana, ch. 82). The Jvālāmukhī mountain is 3,284 feet high, the temple being at a height of 1,882 feet.

Jyotirathā—A tributary of the river Sona (*Māh.*, Vana P., ch. 85). It has been identified with the Johila, the southern of the two sources of the Sona. (*Pargiter's Mahābhārata P.*, p. 206)

Jyotirlingas—For the twelve Jyotir-līṅgas of Mahādeva, see Amareśhvara.

Jyotirmatha—One of the four Mathas established by Śaṅkarāchārya, at Badrināth (see Śrīrāgagiri). It is now called Joshimath on the Alakānandā in Kumaun.

Jyotishā—Same as Jyotirathā (*Vishṇu Saṁhita*, ch. 85).

K

Kabandha—The territory of Sakik-kan and its capital Tashkurgan in the Tagdumbash Pamir. It is the Kie-pan-to of Hsien Tsang (Sir Henry Yule's *Marco Polo*, vol. I, pp. 154, 163, 166; Dr. Stein's *Sand-buried Ruins of Khotan*, p. 72). See Kupatha.

Kachehha.—1. Cutch; it was called Marukachehha (*Bṛhat-saṁhita*, ch. XIV) in contradistinction to Kausiki-kachehha. 2. Kaira (Kheda) in Gujarat, a large town between Ahmedabad and Cambay (Kambay), on the river Betravati (present Batrak). 3. Perhaps Uch (see Śūdraka). 4. Kachar in Assam.

Kailāsa—The Kailāsa mountain; it is the Kangrinpoche of the Tibetans, situated about 25 miles to the north of Mānas-sarovara beyond Gangri which is also called Darchin, and to the east of the Nīti Pass. Batten's *Nīti Pass* in *JASB.*, 1838, p. 314.) It is a spur of the Gangri range, and is said to be the abode of Mahādeva and Pārvatī. "In picturesque beauty" says H. Strachy in *JASB.*, 1848, p. 158, "Kailāsa far surpasses the big Gurla or any other of the Indian Himalaya that I have ever seen; it is full of majesty—a king of mountains." Through the ravines on either side of the mountain is the passage

by which the pilgrims perform their perambulation in two days. The identification of the Kiunlun range with Kailāsa is a mistake (see Map of Tibet in Dr. Waddell's *Lhasa and its Mysteries*, p. 40). The *Mahābhārata*, Vana (chs. 144, 156) and the *Brahmāṇḍa P.*, (ch. 51) include the mountains of the Kumaun and Garwal in the Kailāsa range (see *Vikramorvasi*, Act IV; Fraser's *Himala Mountains*, p. 470). Badrikā-śrama is said to be situated on the Kailāsa mountain (*Mbh.*, Vana P., ch. 157). The Kailāsa mountain is also called Hemakūṭa (*Mbh.*, Bhishma P., ch. 6). Four rivers are said to rise from Gangri, from the mountain or the lakes; the Indus on the north is fabled to spring from the mouth of the Lion, the Śatadru on the west from the Ox, the Karnali on the south from the Peacock, and the Brahmaputra on the east from the Horse [*JASB.* (1848), p. 329]. Sven Hedin says, "The spring at Dolchu is called Langchenkabab, or the mouth out of which the Elephant river (i.e., the river Suti) as called by the Tibetans comes, just as Brahmaputra's source is the Singi-kabab, or the mouth from which the Lion river issues. The fourth in the series is the Mapcha-kamba, the Peacock river or Karnali (Sven Hedin's *Trans-Himalaya*, vol. II, p. 103). For the description of the Kailāsa mountain (see Sven Hedin's *Trans-Himalaya*, vol. II, ch. 51, and H. Strachey's *Narrative of a Journey to Cho Logan* (Rākhas Tāl) in *JASB.*, 1848, pp. 157, 158). Kailāsa mountain is the Aśṭāpada mountain of the Jainas. According to Mr. Sherring, the actual circuit round the holy mountain occupies, on an average, three days, the distance being about 25 miles. The water of the Geuri-kunḍa, a sacred lake that remains frozen all the year round, has to be touched during the circuit. Darohan is the spot where the circuit usually begins and ends (Sherring's *Western Tibet*, p. 279). But it is strange that none of the travellers mention anything about the temple of Hara and Pārvatī who are said to reside in the mountain.

Kairamālī—The Kaimur range, which is situated in the ancient Kaira-deta, *māli* being the name of a mountain [*JASB.* (1877), p. 16]. Same as **Kimmriya**. Kaimur is evidently a corruption of Kairamālī.

Kajjāghara—Same as **Kajughira**.

Kajughira—Kajeri, ninety-two miles from Champā (Beal's *R.W.C.*, vol. II, p. 193 n.). Cunningham identifies it with Kankjöl, sixty-seven miles to the east of Champā or Bhagalpur. Kajughira is a contraction of Kujjāghira. It may be identified with Kajra, one of the stations of E. I. Railway in the district of Monghyr. Three miles to the south there are many remains of the Buddhist period, and many hot springs.

Kakanāda—Sāñchi in the Bhopal territory, celebrated for its Buddhist stupas. Bhagavanlal Indraji first pointed out that the ancient name of Sāñchi was Kakanāda (*Corp. Ins. Ind.*, vol. III, p. 31).

Kakauthā—The small stream Barhi which falls into the Chhotā Gaṇḍak, eight miles below Kasia (Cunningham's *Anc. Geo.*, p. 435). Carleyle has identified it with the river Ghāgi, one and half miles to the west of Chittiyason in the Gorakhpur district. See *Kakushtā* (*Mahāparinibbāna Sutta*, ch. IV and *Arch. S. Rep.*, vol. XXII.) Lassen identifies Kakauthā of Arrian with the Bāgmati of Nepal (McCrindle's *Megasthenes and Arrian*, p. 189 n.).

Kāśachampā—Same as Champāguri (*Mahā-Janaka Jātaka* in the *Jātakas*, vi, 20, 28, 127).

Kaladi—Kaladi or Kalati in Kerala, where, according to the *Śaṅkaravijaya*, Śaṅkarāchāryya was born in the seventh century of the Christian era. See **Kerala**. His father's name was Śivaguru. Guru Govinda Gaṇḍa Padyāchāryya, a Vedantist initiated him into Sannyāsihood on the banks of Nerbada. Govindanātha was himself a disciple of Gāṇḍapāda (*Ibid.*, ch. V, v. 105).

Kalahagrāma.—Kahalgāon or Colgong in the district of Bhagelpur in Bengal. The name is said to be derived from the pugnacious character of Rishi Darvāsā, who lived in the neighbouring hill called the Khallī-pāhāḍ.

Kalahastī.—In the North Arcot district (*Ep. Ind.*, vol. I, p. 368; vol. III, pp. 116, 240) one mile from the Renugunta railway station. It was a celebrated place of pilgrimage (*Saṅkaracārya*, ch. 14) on the river Savarnamukhari. The great temple contains the *Vāyu* (Wind) image of Mahādeva, which is one of the Bhautika or elementary images. The lamp over the head of this phallic image which is called *Ūrpanābha Mahādeva* is continually oscillating on account of the wind blowing from below, while the lamps in other parts of the temple do not oscillate at all. See *Chidambaram*.

Kalakavana.—The Rajmahal hills in the Province of Bihar (Patañjali's *Mahābhāṣya*, II, 4, 10; *Bauddhāyana*, I, 1, 2; Kuntze's *Vicissitudes of Aryan Civilization*, p. 380). See *Āryāvarta*.

Kala-Kuṇḍa.—Golconda in the Nizam's territory, formerly celebrated for its diamond mines. Gowāl-kuṇḍa is a corruption of Kalakuṇḍa. It was the birthplace of Mādhavāchārya, the author of the *Sarvadarśanasāra-saṃgraha* and other works.

Kālāñjara.—Kalinjar, in the Badāusa sub-division of the Banda district in Bundelkhand (*Padma P.*, *Svarga*, ch. 10, v. 130 and *Śiva P.*, IV, ch. 16). It was the capital of Jejabhūkti (Bundelkhand) at the time of the Chandelas after it was conquered by Yaśovarman (*Ep. Ind.*, vol. I, p. 218). It contains the temple of Nīlakanṭha Mahādeva (*Vāmana P.*, ch. 84) and also that celebrated place of pilgrimage called Koṭa-tīrtha within the fort, the erection of which is attributed to Chandra Barmā, the traditional founder of the Chandel family, though the inscriptions mention Nannuka as the founder of the dynasty; see, however, *Mahotsavanagara*. There is also a colossal figure of Kāla Bhairava with eighteen arms and garlands of skull and snake armlets within the fort (*Arch. S. Rep.* vol. XXI). The *tīrtha* called Hiranya-vindu is also situated at this place (*Māh.*, Vana, ch. 87). The hill of Kalinjar is also called Babichitra (*JASS*, XVII (1848), p. 171). For the inscriptions of Kalinjar, see p. 313 of the *Journal*.

Kalāpa-grāma.—A village where Maru and Devāpi, the last kings of the Solar and Lunar races respectively performed asceticism to re-appear again as kings of Ayodhyā and Hastināpura after the subversions of the Mlecchha kingdoms by Kalki, the tenth incarnation of Viṣṇu (*Kalki P.*, pt. III, ch. 4). According to the *Mahābhārata*, (*Mausala*, ch. 7), *Bhāgavata P.* (X, ch. 87, v. 7), and the *Bṛhat-Nāradya P.* (Uttara, ch. 66), Kalāpa-grāma appears to have been situated on the Himālaya near Badarikārama. In the *Vāyu P.* (ch. 91), Kalāpa is placed among the Himalayan countries where Urvāś passed sometime with Purūravā. According to Capt. Raper, Kalāpa-grāma is near the source of the Sarasvatī, a tributary of the Alakānandā, in Badrināth in Garwal (*Asia. Res.*, vol. XI, p. 524).

Kālī.—The Kālī Nadi (west), a tributary of the Hindan; it flows through the Saharanpur and Muzaffarnagar districts, United Provinces (*Matsya P.*, ch. 22).

Kālighāṭa.—Near Calcutta. It is one of the Pīthas where the four toes of Sati's right foot are said to have fallen. The name of Calcutta is derived from Kālighāṭ. Golam Husain in his *Riḡaz-us-Salatīn* says that the name of Calcutta has been derived from Kālī-karṭā, as the profit of the village was devoted to the worship of the goddess Kālī. In the *Mahā-Nāgārāṇa Tantra*, it is mentioned as *Kālī-pīṭha*, and as the pilgrims bathed in the Ghāṭ before worshipping the goddess, the place became celebrated by the name of Kālighāṭ. Some derive the name of Calcutta from Kīlkilā of the Purāṇas. See *Kīlkilā*.

Kalka-Sangama—The confluence of the Kankai and the Arunā (*Padma P.*, Svarga, ch. 19).

Kālī-Nadi (East)—A river rising in Kumaon joins the Ganges (*Vāmana P.*, ch. 13). The town of Saikāśya stood on the east bank of this river. It is also called Kālīnī or Kālindī. Kanauj stands on the western bank of the eastern Kālī-Nadi, 3 or 4 miles from its junction with the Ganges. From its source to its junction with the Dhavāl-gaṅgā, Gaūrī and Chandrabhāgā, it is called Kālī-gaṅgā, and after its junction, it is known by the name of Kālī-nadī.

Kalinda-Desa—A mountainous country situated in the Bāndarapuchchha range of the Himālaya, where the Yamunā has got its source; hence the river is called Kālindī. Same as **Kulinda-Desa**. The *Kalinda-giri* is also called Yāmuna Parvata (*Rāmāyaṇa*, Kishkindhā K., ch. 40).

Kālindī—The river Yamunā. See **Kalinda-Desa**.

Kaliṅga—The Northern Circars, a country lying on the south of Orissa and north of Drāviḍa on the border of the sea. According to General Cunningham, it was between the Godāvari river on the south-west and the Gaoliya branch of the Indrāvati river on the north-west (Cunningham's *Anc. Geo.*, p. 516). It was between the Mahānadi and the Godāvari (according to Rapson's *Ancient India*, p. 164). Its chief towns were Manipura, Rājapura or Rājamahendri (*Mā., Ādi*, ch. 215; *Śānti*, ch. 4). At the time of the *Mahābhārata* a large portion of Orissa was included in Kaliṅga, its northern boundary being the river Baitarani (*Vana*, ch. 113). At the time of Kālīdāsa, however, Utkala (Orissa) and Kaliṅga were separate kingdoms (*Raghuvamśa*, IV). It became independent of Magadha shortly after the death of Aśoka in the third century B.C., and retained its independence at least up to the time of Kanishka.

Kaliṅga-Nagara—The ancient name of Bhuvaneśvara in Orissa. The name was changed into Bhuvaneśvara at the time of Lalitendu Keśari in the seventh century A.C. It was the capital of Orissa from the sixth century B.C. to the middle of the fifth century A.C. (R. L. Mitra's *Antiquities of Orissa*, vol. II, p. 62 and *Dakṣiṇāmūrti*, ch. 7). It has now been identified with Mukhalīṅga, a place of pilgrimage, 20 miles from Parlakimedi in the Ganjam district (*Ep. Ind.*, vol. III, p. 220). It contains many Buddhist and Hindu remains. The temple of Madhukēśvara Mahādeva is the oldest, and that of Someśvara Mahādeva the prettiest. These old temples still bear numerous inscriptions and excellent sculptures. The adjoining Nagarakatakam also contains some interesting remains and a statue of Buddha. But according to the Parlakimedi inscriptions of Indravarman, king of Kaliṅga, Kaliṅga-nagara is Kaliṅgapatam at the mouth of the Barpādharī river in the Ganjam district (*Ind. Ant.*, XVI, 1887, p. 132). The *K.C.A.* (composed in 1577 A.D.) places it on the river Kaṅga which is different from the Kasal. Kaliṅga-nagara, however, appears to have been the general name of the capitals of Kaliṅga which were different at different periods, as Manipura, Rājapura, Bhuvaneśvara, Pīṣṭapura, Jayantapura, Siṅhapura, Mukhalīṅga, etc.

Kālīṅjara—Kalinjar in Bundelkhand. The fort was built by the Chandel king Kīrāt Brahma; it contains the shrine of Mahādeva Nilakanṭha and the Tīrtha called Kōṭa-tīrtha (*Mataya P.*, ch. 180; Lieut. Mailey's *Description of the Antiquities of Kalinjar* in *J.A.S.B.*, XVII, p. 171). See **Kālāṅjara**.

Kālī-Pīṭha—Same as *Kālīpāṭha* (*Tantrachudāmaṇi*).

Kalki—Tutikorin at the mouth of the river Tāmraparṇi in Tinnevely; it is the Sosikourai of Ptolemy (McCrindle's *Ptolemy*, p. 57). It was formerly the capital of Pāṇḍya (see Koikai).

Kalyāṇapura—Kaliani Kalyāṇa, thirty six miles west of Bidar in the Nizam's territory. It was the capital of Kuntala-deśa (see Kuntala-deśa). In the beginning of the seventh century A.D., the Chalukyas were divided into two main branches,—the Western Chalukyas in the Western Deccan and the Eastern Chalukyas in that part of the Pallava country which lies between the Kṛishṇā and the Godāvarī (Rapson's *Indian Coins*, p. 37). Ahavamalla or Someśvara, one of the later Chalukya kings of the Deccan, founded this city in the eleventh century and removed his seat of government from Mānyakheta (Mālikhet) to this place (Dr. Bhandarkar's *History of the Dekkan*, sec. xii; but see *Indian Antiquary*, vol. I, p. 200). Viśāṇeśvara, the author of the *Mitākhaṇḍ*, flourished in the court of Tribhuvanamalla Vikramāditya II, the second son of Someśvara I, who reigned from 1070 to 1126 A.D., and who was the most powerful monarch of the Chalukya dynasty (Dr. Burnell's *South Indian Palaeography*, p. 60). Bilhana also flourished in the court of this king in the eleventh century. He was the author of the *Vikramānka-deśa-charita* which was written about 1085 A.D. (Dr. Bühler's *Introduction to the work*, p. 23). The kings of Kalyāṇa were also called kings of Karpāta. According to the *Vāsava Purāṇa* Bijala Rāya, the last king of Kalyāṇa, was a Jaina. He persecuted the followers of Vāsava, who was his minister, and was the founder of the Līṅgait or Jāṅgama sect of Saivas. Bijala was assassinated in his own palace by Jagaddēva, a Līṅgait, at the instigation of Vāsava. After the death of the king Kalyāṇa was destroyed by internal dissension (see Garrett's *Classical Dictionary of India*, s. v. *Vāsava Purāṇa*; Wilson's *MacKenzie Collection*, pp. 311-320). But it appears that Kalyāṇa ceased to be the capital on the fall of the Kalachuris.

Kāma-Āirama—Kāron, eight miles to the north of Korapēṭi in the district of Balla. Mahādeva is said to have destroyed Madana, the god of love, at this place with the fire of his third eye in the forehead (*Rāmāyaṇa*, Bāla, ch. 23). It was situated at the confluence of the Sarayu and the Ganges, but the Sarayu has now receded far to the east of this place, and joins the Ganges near Siūghī, eight miles to the east of Chapra in Saran. The place contains a temple of Kāmeśvaranātha or Kauleśvaranātha Mahādeva. It is the same as Madana-tapovana of the *Raghuvamśa* (ch. II, v. 13). But according to the *Skanda P.*, (Avanti Kh., Avanti-kāsetra-māhātmya, ch. 34), the incident took place at Deva-dāruvana in the Himālaya.

Āma-Giri—See Kāmākhyā (*Devī-Bhāgavata*, viii, 11).

Āmākhyā—1. In Assam (*Bṛihat-Dharma P.*, I, 14); see Kāmarūpa. 2. In the Punjab, it is a place of pilgrimage (*Padma P.*, Svarga, ch. 11) on the river Devikā. 3. Same as Mdyāpurī (*Bṛihat-Siva P.*, I, ch. 16).

Kāmakoshthī (Kāmakoshnī)—1. Kumbhaconam in the province of Madras. It was the ancient capital of Chola (*Bhāgavata*, bk. X, ch. 79; *Chaitanya-charitāmṛta*, Madhya, ch. 9; *Life of Chaitanya*, p. 43 in the journal of the Buddhist Text Society). But this identification is doubtful. 2. Same as Kāmākhyā (*Bṛihat-Dharma P.*, Pūrva, ch. 14).

Kamālāṅka—Comilla; it was the capital of Tipārā in the sixth century. Most probably, it is the Komalā of the *Vāyu P.*, (II, ch. 37, v. 369) and Kiamolongkia of Hiuen Tsang.

Kāmarūpa—Assam; on the north it included Bhutan, on the south it was bounded by the confluence of the Brahmaputra and the Lākhyā and Raaga, and included Manipur, Jayantiya, Kachhar, and parts of Mymensingh and Sylhet (Buchanan's *Account of Rangpur* in *JASB.*, 1838, p. 1). It included also Rangpur which contained the country-residence of Bhagadatta, king of Kāmarūpa (*Ibid.*, p. 2). The modern district of Kāmrup extends from Goalpara to Gauhati. Its capital is called in the *Purāṇas* Prāgiyotisha (*Kālikā P.*, ch. 38) which has been identified with Kāmākhyā, or Gauhati (*JRAS.*, 1900, p. 25). Kāmākhyā is one of the Pithas, containing the temple of the celebrated Kāmākhyā Devī on the Nila hill or Nilakūṭa-parvata (*Kālikā P.*, ch. 62); it is two miles from Gauhati. Rājā Nīlāditya founded another capital Komatapura (the modern Kamatapur in Cooch-Bihar, *Imp. Gaz.*, s. v. *Rangpur District*). On the opposite or north side of the river Brahmaputra is situated a hill called Aśva-kṛāntā-parvata where Kṛishṇa is said to have fought with Narakāśura (*Brīhat-Dharma P.*, Madhya Kh., ch. 10 and *Brahma P.*, ch. 51; *JRAS.*, 1900, p. 25). Bhagadatta, son of Naraka, was an ally of Duryodhana (*Mahābhārata*, Udyoga, ch. 4). The *Yoginī-Tantra* (Pārva Kh., ch. 12) has preserved some legends about the successors of Naraka. For the stories of Mayanāvati's son Gopichandra and his son Gayachandra, see *JASB.*, 1838, p. 5. The Ahom kings came into Assam from the east at the beginning of the thirteenth century. The immediate cause of their emigration was the breaking up of the Chinese Empire by the Moguls, for at the time when Chukapka fixed himself in Assam, Kublai had just established himself in China (*JASB.*, 1837, p. 17). The word "Ahom" is perhaps a corruption of Bhauma, as the descendants of Narakāśura were called (*Kālikā P.*, ch. 39). For the later history of Kāmarūpa under the Muhammadans, see *Asiatic Researches*, vol. II. The temple of Tāmredvārī Devī or the copper temple, called by Buchanan the eastern Kāmākhyā, on the river Dalpani, is situated near the north-eastern boundary of the ancient Kāmarūpa (*JASB.*, XVII, p. 462).

Kamberikhen—According to Ptolemy, it is the third mouth of the Ganges; it is a transcription of Kusubhīrakhātana or the Crocodile-channel. It is now represented by the Bangora estuary in the district of Khulna in Bengal (see my *Early Course of the Ganges* in the *Indian Antiquary*, 1921).

Kāmboja—Afghanistan, at least its northern part (*Māhābhārata P.*, ch. 57 and *Manu*, ch. X). According to Dr. Stein (*Rājatarānginī*, vol. I, p. 136), the eastern part of Afghanistan was called Kāmboja. The name of "Afghan," however, has evidently been derived from Aśvakān, the Assakenoi of Arrian (McCrindle's *Meqasthenes and Arrian*, p. 180). It was celebrated for its horses (*Māh.*, Sabhā P., chs. 26 and 51). Its capital was Dvārakā, which should not be confounded with Dwarka in Gujarāt (Dr. Rhys Davids' *Buddhist India*, p. 28). See Loha. The Shiaposh tribe, which now resides on the Hindukush mountain is said to have descended from the Kāmbojas. In the Girnar and Dhauli inscriptions of Aśoka, Kāmboja is mentioned as Kambocha, and according to Wilford, Kāmboja was classed with the mountain of Ghazni (*JASB.*, 1838, pp. 252, 267).

Kambysen—According to Ptolemy, it is the name of the westernmost mouth of the Ganges. It is evidently a corruption of Kapilāśram (see my *Early Course of the Ganges* in *Ind. Ant.*, 1921.)

Kāṅkāli—1. One of the fifty-two Pithas situated on a burning ground near the river Kopai, where it takes a northerly course, in the district of Birbhum in Bengal. The name of the goddess is Kāṅkāli. 2. For Kāṅkāli Tīlā, see Mathurā.

Kampilya—Kampil, twenty-eight miles north-east of Farrakhabad in the Farrakhabad district, United Provinces. It is situated on the old Ganges, between Budson and Farrakhabad. It was the capital of Rājā Drupada, who was king of South Pañchāla, and was the scene of Draupadi's svayamvara (*Mbh.*, Ādi P., ch. 138; *Rāmāyaṇa*, Ādi, ch. 23). Drupada's palace is pointed out as the most easterly of the isolated mounds on the bank of the Buda-Gaṅgā. Its identification with Kampil by General Cunningham (*Arch. S. Rep.*, I, p. 255) and by Führer (*MAI.*) appears to be correct and reasonable.

Kamāsavati—The river Kasāi in Bengal. But see **Kapīśa** (river). It is perhaps the Kośā of the *Mahābhārata* (Bhīṣma, ch. 9). Kamāsavati and Kasāi are separately mentioned in *E. Ch.*, p. 197.

Kāmyaka-vana—The Kāmyaka-vana of the *Mahābhārata* was situated on the bank of the Sarasvatī (Vana P., ch. 5; *Vāmana P.*, ch. 34), and is not identical with Kāmyavana in the district of Mathurā. Kāmyaka-vana was then a romantic wilderness in Kurukshetra (*Vāmana P.*, ch. 34, v. 4), where at Kāmōda, six miles to the south-east of Thanesar, Draupadi-kā-bhāṇḍār is pointed out as the place where Draupadi cooked food for her husbands, the Pāṇḍavas, during their sojourn at that place after Yudhishtira lost his kingdom by gambling with the Kurus (*Arch. S. Rep.*, vol. XIV).

Kanaka—Travancore. Same as *Mushika* (*Padma P.*, Svarga, Ādi, ch. 3; *Garrett's Class. Dic.*).

Kanakavati—Kankotah or Kanak-kot, sixteen miles west of Kosam on the southern bank of the Yamunā near its junction with the river Paṣaunī. (Dr. Hony's *Identification of Kusindra*, etc. in *JASB.*, 1900, p. 85; *Aur. Kalp.*, ch. 106).

Kanakhala—It is now a small village two miles to the east of Hardwar at the junction of the Ganges and Nīlāchhrā. It was the scene of *Dakṣa-yajña* of the *Purāṇas* (*Kūrma P.*, Uparibhāga, ch. 36; *Vāmana P.*, chs. 4 and 34). The *Mahābhārata* (Vana P., ch. 84) describes it as a place of pilgrimage, but states that the sacrifice was performed at Haridvāra (*Mbh.*, Śalya, ch. 281). The *Līṅga P.*, says that Kanakhala is near Gaṅgā-dvāra, and Dakṣa performed his sacrifice at this place (*Līṅga P.*, pt. I, ch. 100).

Kāñchīpura—Conjeveram (*Mbh.*, Bhīṣma, ch. IX), the capital of Drāviḍa or Chola (*Padma P.*, Uttara, ch. 74), on the river Palar, forty-three miles south-west of Madras. The portion of Drāviḍa, in which it is situated, was called *Topḍa-maṇḍala*. The eastern portion of the town is called Vishnu-Kāñchi and the western portion Śiva-Kāñchi, inhabited by the worshippers of Vishnu Varadā Rāja and Śiva called Ekāṁranātha (with his consort Kāmākshī Devī) respectively (*Padma P.*, Uttara, ch. 70; Wilson's *Mackenzie Collection*, pp. 146, 191). See **Chidambaram**. Śaṅkarāchārya constructed the temple of Vishnu called Vishnu-Kāñchi at Kāñchi (Ānanda Giri's *Śaṅkaraśijaya*, ch. 67). At Śiva-Kāñchi exists his tomb or Samādhi with his statue upon it within the precincts of the temple of Kāmākshī Devī. The town contains the celebrated Tīrtha called Śiva-Gaṅgā. It possessed a University (see *Nālandā*). The Pallava dynasty reigned at Conjeveram from the fifth to the ninth century of the Christian era, when they were overthrown by the Chola kings of Tanjore, which was also the capital of Chola or Drāviḍa. Kāñchīpura is said to have been founded by Kulottuṅga Chola on the site of a forest called Kurumbar-bhūmi (*Mackenzie Manuscripts* in *JASB.*, vii, pt. I, pp. 399, 403), which was afterwards called *Topḍa-maṇḍala*.

Kanhagiri—Kanhari in the Province of Bombay. It is the Krishna-sāla of the Kanheri inscription (Rapson's *Catalogue of Coins of the Andhra Dynasty*, Intro., p. xxxii).

Kanishkapura—Kanikhpur or Kāmpur, ten miles to the south of Srinagar. It was founded by Kanishka, who in 78 A.D., convened the last Buddhist synod, which gave rise to the Śaka era.

Kanṣaka-Dvīpa—See **Kaṣadvīpa**.

Kanṣaka-Nagara—Katwa in the district of Burdwan in Bengal. It was visited by Chaitanya (*Chaitanya-Bhāgavata*, Madhya, ch. 26). See **Kaṣadvīpa**.

Kantāraka—See **Aranyaka**.

Kāntipuri—1. Identified by Cunningham with Kotwal, twenty miles north of Gwalior (*Skanda P.*, Nāgara Kh., ch. 47; *Arch. S. Rep.*, vol. II, p. 308). 2. According to Weight (*Hist. of Nepal*, pp. 9, 151), Kāntipura or Kāntipuri is one of the ancient names of Katmandu in Nepal. 3. The *Viśva P.* (pt. IV, ch. 24) places it on the Ganges near Allahabad.

Kaṣya-Ārama—1. On the bank of the river Mālīnī (the river Chukā) which flows through the districts of Shoharanpur and Oudh; it was the hermitage of Kaṣya Muni who adopted the celebrated Śakuntalā as his daughter (Kālidāsa's *Śakuntalā*). The hermitage of Kaṣya Muni was situated 30 miles to the west of Hardwar, which is called Nāḍagiri in the *Satspatha-Bṛāhmaṇa*, xiii, 6, 4, 13 (*SBE.*, xlv, p. 399). 2. On the river Chambal, four miles to the south-east of Kota in Rajputana (*Māh.*, Vana, ch. 82; *Agni P.*, ch. 109). This Kaṣya-ārama was also called Dharmāranya. 3. On the banks of the Nerbuda (*Padma P.*, Uttara, ch. 94).

Kānyakubja—1. Kānauj, on the west bank of the Kālpinādi, about six miles above its junction with the Ganges in the Farrakhabad district, United Provinces. It was the capital of the second or Southern Pañchāla during the Buddhist period (Dr. Rhys Davids' *Buddhist India*, p. 27) and also in the tenth century (Rājasekhara's *Kaṣpāramaṇjī*, Act III). It was the capital of Gādhī Rājā and birth-place of Viśvāmītra (*Rāmāyaṇa*, Bāla K.). Buddha preached here on the instability of human existence. It was visited by Fa Hien and Hsien Tsang in the beginning of the fifth and the middle of the seventh centuries respectively. Harshavardhana or Śūlāditya II was the reigning sovereign, when it was visited by Hsien Tsang in 636 A.D.; he inaugurated the Varsha era in 606 A.D., but according to Max Müller, Harshavardhana reigned from 610 to 650 A.D. He was the contemporary of Muhammad, whose flight from Medina in 622 A.D. gave rise to the Hījra era. In his court flourished Bāṣabhaṭṭa, the author of the *Kādambarī* and *Harsha-charita*, Dhāvaka, the real author of the *Nāḍananda*, and Chandraditya, the versifier of the *Vasantara-Jātaka*. The celebrated Bhavabūti was in the court of Yaśovarmana of Kānauj (Stein's *Rājataranginī*, I, p. 134); he went to Kāśmīra with Lalitāditya (672 to 728 A.D.) after the conquest of Kānauj by the latter. Śriharsha wrote the *Naishadha-charita* at the request of Jayachandra. For the ancestors of Jayachandra, see copperplate grant in *JASB.*, 1841, p. 98. Kānauj had been the capital of the Maukhari kings before Harshavardhana transferred his seat of government from Thāneśvara to this place. The three great monasteries, in one of the chapels of which was enshrined a tooth relic of Buddha, were situated to the south-west of the town in what is now called Lalā Misar Tolā (Cunningham; *Arch. S. Rep.*, I, p. 292). A celebrated temple of Vāmana existed at Kānyakubja (*Padma P.*, Śrīṣṭī, ch. 35; Uttara, ch. 53). The Rang-mahal of the ancient Hindu palace is situated in the south-west angle of the triangular shaped

fort, the remains of which still exist; the palace is said to have been built by Ajaya Pála who was killed in 1021 A.D., and it was perhaps from this palace that Prithví Ráj carried off Samyuktá (*Bhaviṣya P.*, Pratisarga P., pt. III, ch. 6). 2. That part of the Káveri, on which Urugapura (Uraiyur), the capital of Pāṇḍya, was situated (see Mallinātha's commentary on *Raghuvamśa*, canto vi, v. 59) was called Kānyakubja-nadī.

Kaśyá-Tirtha—1. In Kurukshetra. 2. On the Káveri. 3. Same as Kumārī.

Kapála-Mochana-Tirtha—1. In Bārāṇasī or Benares (*Śiva P.*, I, ch. 49). 2. In Māyāpura (*Padma P.*, Uttara, ch. 51). 3. In Tāmralipta or Tamluk. 4. On the river Saharmati in Gujārāt (*Padma P.*, Uttara, ch. 53). 5. On the river Sarasvatī called also Anśanasa Tirtha in Kurukshetra (*Māh.*, Śalya, ch. 40). General Cunningham places the holy tank of Kapála-Mochana on the east bank of the Sarasvatī river, ten miles to the south-east of Sadhora (*Arch. S. Rep.*, vol. XIV, pp. 75, 77).

Kapila—1. The portion of the river Narbada near its source which issues from the western portion of the sacred Kuṣṭha, and running for about two miles falls over the descent of seventy feet into what is known as the Kapiladhārā (Consen's *Archaeological Survey List of the Central Provinces*, p. 59; *Padma P.*, Svarga, ch. 22). 2. A river in Mysore (*Malaya P.*, ch. 22, v. 37).

Kapiladhārā—1. Twenty-four miles to the south-west of Nasik; it was the hermitage of Kapila. 2. The first fall of the river Narbada from the Amarakantaka mountains. The Kapilā-saṅgama is near the shrine of Amareśwara on the south bank of the Narbada. See **Kapila**.

Kapilārama—1. The hermitage of Kapila Rishi in the island of Śāgara near the mouth of the Ganges (*Bṛhat-Dharma P.*, Madhya Kh., ch. 22). The ruins of a temple dedicated to him are situated on the south-east corner of one of the minor islands into which the island of Śāgara is divided by creeks and rivers. See **Śāgara-saṅgama**. 2. Same as **Siddhapura** (2).

Kapilavastu—The birth-place of Buddha. It has been identified by Carleyle with Bhulla in the North-western part of the Basti district, about twenty five miles north-east of Fyzabad. He places Kapilavastu between the Ghagrā and the Gandak, from Fyzabad to the confluence of these rivers (*Arch. S. Rep.*, vol. XII, p. 108). General Cunningham identifies it with Nagarkhās on the eastern bank of the Chando Tāl near a large stream named Kohana, a tributary of the Rāptī, and in the northern division of Oudh beyond the Ghagrā river; and he supposes that Mokson is the site of the Lumbini garden, where Buddha was born. But Dr. Führer, on the suggestion of Dr. Waddell, has discovered that Kapilavastu lies in the immediate neighbourhood of the Nepalese village called Nigliva, north of Gorakpur, situated in the Nepalese Terai, thirty-eight miles north-west of the Uska station of the Bengal and North-Western Railway. The Lumbini garden has been identified with the village Paderia, two miles north of Bhagabanpur. The birth of Buddha occurred under a Sal tree (*Shorea robusta*) in the Lumbini garden when Māyā Devī, his mother, was travelling from Kapilavastu to Koli. He was born according to Prof. Max Müller (*History of Ancient Sanskrit Literature*, p. 298) in 557 B.C., during the reign of Bimbisara of the Śiśunāga dynasty of Magadha, and died in 477 B.C., but according to Prof. Lassen, and the Ceylonese chronology, he was born in 623 and died in 543 B.C. The ruins of Kapilavastu, according to Dr. Führer, lie eight miles north-west of Paderia. P. C. Mukherji has explored the region and identified Kapilavastu with Tilaura, two miles north of Tauliwa which is the head-

quarters of the provincial government of the Tarai, and three and half miles to the south-west of Nigliwa. The town of Kapilavastu comprised the present villages of Chitra-dei Ramghat, Sandwa and Tilaura, of which the last mentioned place contained the fort and the palace within it. It is situated on the east bank of the Bāngālgā, which has been identified with the Bhāgirathī, on the bank of which, according to some authorities, Kapilavastu was situated. He has identified Lumbini-vans with Bummā-dei which is a corruption of Lummīni-devī, ten miles to the east of Kapilavastu and two miles north of Bhagabanpur, and about a mile to the north of Paderia. The inscription found there on the pillar of Aśoka leaves no doubt as to the accuracy of the identification. It distinctly mentions the name as "Lummīni-gāma" and contains a temple of Māyā Devī. He has identified also Śarakūpa (Arrow-well) with Piprava, which also contains the stupa in which the Śākya of Kapilavastu enshrined the one-eighth share of Buddha's relics obtained by them after his death. He identifies Kānska-muni or Kanagamana-Buddha's birth-place Sobhāvatnagara with Araura, a yojana to the east of Tilaura, and Kṛakuchandra's birth-place Khemavatnagara with Gutiva, four miles to the south of Tilaura. He has identified the Nyagrodha monastery with the largest mound to the south of Lori-Kudan, which is one mile to the east of Gutiva, and one and a half miles west of Tauliva, and has also identified the place of massacre of the Śākya by Virūdhaka with Sagarwā, two miles to the north of Tilaura-koṭ (Mukherji's *Antiquities in the Terai, Nepal*, ch. 6). Buddha, when he revisited Kapilavastu at the request of his father Suddhodana who had sent Udāyi (called also Kaludā) to invite him, dwelt in the Nyagrodha garden, where he converted his son Rāhula and his step-brother Nanda. It was also in this Nyagrodhārāma Vihāra that he refused to ordain his step-mother Prajāpati and other Śākya princesses, though at the request of Ānanda, he ordained them afterwards in Vaiśālī. The names of the twenty-four Buddhas who preceded Gautama Buddha are to be found in the Introduction to the *Mahāvastu* by Turnour. The Śākya, including the Koliyana, had republican form of government like the Vajjians and Licchavis of Vaiśālī and the Mallas of Kośiāra and Pava. They elected a chief who was called Rājā and who presided over the State. They carried on their business, in a public hall called the Mote Hall (Santhāgāra). Suddhodana, Buddha's father was an elected president (Dr. Rhys Davids' *Buddhist India*, p. 19). The contemporaries of Buddha outside India were the prophet Ezekiel and king Josiah in Jerusalem, Croesus in Lydia, Cyrus in Persia, Anacreon, Sappho, Simonides, Epimenides, Draco, Solon, Æsop Pythagoras, Anaximander, Anaximenes, and Pisistratus in Greece, Pseumeticus in Egypt and Servius Tullius in Rome. Ahasuerus reigned thirty years after Buddha's death (Spence Hardy's *Legends and Theories of the Buddhists*, Introduction, p. xix).

Kapisa—1. Kushan, ten miles west of Oplan, on the declivity of the Hindu-kush, in short, the country to the north of the Kabul river was Kapisa, the Kipin of the Chinese travellers. Julien supposes the district to have occupied the Panjshir and Tagao valleys in the north border of Kohistan (Beal's *R. W. C.*, I, p. 55 n). It is the Kāpisi of Pāṇini. Ptolemy places Kapisa two and half degrees northwards from Kabura or Kabul (*JASB.*, 1840, p. 484). According to Sir R. G. Bhandarkar, Kapisa was North Afghanistan—the country to the north of the Kabul river (*Ind. Ant.*, I, 22). According to Prof. Lassen, Kapisa is the valley of the Gurbad river (*JASB.*, 1839, p. 146). The town of Kapisa was once the capital of Gandhāra (Rapson's *Anc. Ind.*, p. 141). It has been identified with Afghanistan (*Ind. Ant.*, I, 1872, p. 22). 2 The river Subarnarekha in Orissa

(Raghuvamśa, IV, v. 38; Lassen's *Ind. Alt.*, Map), but Mr. Pargiter correctly identifies Kapisā with the river Kāśī which flows through the district of Midnapur in Bengal (*Ancient Countries in Eastern India in JASB.*, vol. LXVI, pt. I, 1897, p. 85; *K. Ch.*, p. 197).

Kāpisthala—It is called Kavital by Alberuni (Alberuni's *India*, I, p. 206) which has been corrupted into Kaithal. Kāpisthala of the *Bṛhat-saṃhitā* (xiv, v. 4) is the Kambistholoi of Arrian. Kaithal is situated in the Karnal district, Punjab. It is said to have been founded by Yudhishthira. In the centre of the town is an extensive lake.

Kapisthala—Same as Kāpisthala.

Kapitha—Identified by General Cunningham (*Anc. Geo.*, p. 369), following Hsien Tsiang's description, with Sankisa or Sāśkāśya, forty miles south-east of Atrangi and fifty miles north-west of Kanauj. See Sāśkāśya.

Kapivati—The Bhaigu, a branch of the Rāmgangā (Lassen's *Ind. Alt.*, II, p. 544; *Rāmāyana*, bk. II, ch. 71).

Kārā—The hermitage of Agastya, said to be situated in the Southern Ocean; it may be identified with Kolai, the Kael of Marco Polo on the mouth of the Tāmrāparāi in Tinnevely (Speyer's *Jātakamālā*—the story of Agastya).

Kārāhātaka—Karāḍa, in the district of Satara in the Province of Bombay on the confluence of the Krishnā and the Kōlnā, about forty miles north of Kolhapur; it was conquered by Sahadeva, one of the Pāṇḍavas (*Mbh.*, Sabhā, ch. 31; *Ep. Ind.*, vol. III, p. 232; Bhandar, kar's *Early History of the Dekkan*, sec. III). It was the capital of the Silahāra kings and the residence of the Sinda family who claimed to belong to the Nāga-vamśa, being the descendants of Vānuki; for their history, see *Ep. Ind.*, vol. III, p. 231. Vikramāditya II, king of Kalyāṇa, married Chandralākhā, the daughter of a Silahāra prince of Karahātaka (*Vikramādityadeva-charita*, vii). Karahātaka was the capital of the country called Kārāshtra (*Skanda P.*, Sahyādri kh.).

Karakalla—Karachi, in Sindh; Krokala of Megasthenes.

Kārapatha—Kārābagh, or Kālābagh, or Bāghān, as it is now called, on the right or west bank of the Indus, at the foot of the Salt range locally called Nili hill in the Banna district. It is mentioned in the *Raghuvamśa* (XV, v. 90) as the place where Lakshmana's son Ahgada was placed as king by his uncle Rāmachandra when he made a division of his empire before his death. It is the "Carabat" of Tavernier. But the distance he gives from Kandahar does not tally with its actual distance from that place (Tavernier's *Travels*, Ball's ed., vol. I, p. 91). But it should be observed that there is a town called Kārābagh on the route from Kandahar to Ghazni, 35 miles south-west from the latter place. The surrounding district called also Kārābagh is remarkably fertile (Thornton's *Gazetteer of the Countries Adjacent to India*). It is called Kārūpātha in the *Rāmāyana* (Uttara K., ch. 115). The *Padma P.* (Uttara, ch. 93), however, says that Lakshmana's sons were placed in the country of Madra, which is evidently a mistake for Malla of the *Rāmāyana* (Uttara, ch. 115). It is perhaps Kailavata of the *Bṛhat-saṃhitā* (ch. 14). For a description of Kālābagh or Bāghān, see *JASB.*, 1838, p. 25.

Kārāshtra—The country was situated between the Vedavati on the south and the Kōlnā or Koyanā on the north (*Skanda P.*, Sahyādri Kh.). It included the district of Satara; its capital was Karahātaka (*Ind. Ant.*, V, 1876, p. 25).

Karaskara—The country of the Kāraskaras is in the south of India (*Mbh.*, Kārpa, 44; *Bauddhāgama*, I, 1, 2; *Matsya P.*, 113). Perhaps it is Kārkak in South Kanara, Madras Presidency, famous for the Jaina and Buddhist pilgrims, which accounts for its being condemned as a place of pilgrimage.

Karatoya—1. A sacred river which flows through the districts of Rangpur, Dinajpur, and Bogra. It formed the boundary between the kingdoms of Bengal and Kāmarūpa at the time of the *Mahābhārata* (*Vana*, ch. 85); see *Sadānūra*. It flowed through the ancient Pundra (*Skanda P.*). It is called Karatoyā and Kuratī. 2. A river near the Gandhamādana mountain (*Mbh. Anuś.*, ch. 25).

Karavana—Karvan in the territory of the Gaikwar, 15 miles south of Baroda and 8 miles north-east of Miyagam railway station. Nakulīśa, the founder of the Pānpata sect of Saivism, flourished between the 2nd and 5th century A.D. His chief shrine of Śiva called Nakulīśa or Nakuleśvara (see *Dent P.*, ch. 63) was at Kāvān. The special holiness attached to the Narbada and its pebbles as *Lūgas* is probably due to the contiguity of this shrine of Kāvān (Bhagavān Lal Indraji's *Early History of Gujarat*, pp. 83, 84). Same as *Kayāvarahana*.

Karavirapura—1. It has been identified with Kolhapur in the Province of Bombay (Madhura Kavīśarmā's *Archavatāsthala-vaibhava-darpanam*; *Padma P.*, Uttara Kh., ch. 74; Rāmdās Sen's *Ātithāsika Rahasya*, 3rd ed., pt. II, p. 276). It is locally called Kāvīr. Kṛishṇa met here Parśurāma, and killed its king named Śrīgāla. Same as *Padmasaī* on the river Yenya, a branch of the Kṛishṇā (*Haeinsaia*, ch. 9). The temple of Mahā-Lakṣmī is situated at this place (*Dent-Bhāgavata*, vii, chs. 30, 38; *Matsya P.*, ch. 13). In the eleventh century it was the capital of the Śilahāra chiefs. For the genealogy of the Śilahāra dynasty of Kolhapur, see *Ep. Ind.*, vol. III, pp. 208, 211, 213. It appears from an inscription that Keshullakapura is another name for Kolhapur (*Ep. Ind.*, vol. III, p. 209). 2. The capital of Brahāvartā; it was situated on the river Dṛishadvatī (*Kālikā P.*, chs. 48, 49).

Kardama-kārama—Sitpur or Siddhapur (Siddhapura) in Gujarāt, the hermitage of Rishi Kardama and birth-place of Kapila. The hermitage of the Rishi was situated on the bank of the Bindusarovara caused by the tears of Vishnu (*Bhāgavata P.*, bk. III, ch. 21). The town itself is situated on the north bank of the river Sarasvatī in the Kadi district of the Baroda State, sixty-four miles north of Ahmedabad.

Karkotaka-Nagara—1. Karra, forty-one miles north-west of Allahabad. It is one of the Pithas where Sati's hand is said to have fallen (*Führer's MAI.*). 2. Perhaps Arakan (Rakia) on the "opposite side of Tāmralipta across the eastern sea," i.e., the Bay of Bengal (*Kathā-sarit-sāgara*, pt. I, ch. 18; Tawney's trans., vol. I, p. 136).

Karmanāsā—1. The cursed river, the water of which is considered by the Hindus to be polluted, being associated with the sins of Triśanku, the *protégé* of Rishi Visvāmītra (*Vāyu P.*, ch. 98, v. 113). The river is on the western limit of the district of Shahabad in the former province of Bengal and forms the boundary of Bihar and the United Provinces. It issues from a spring situated in a village called Sarodak (Martin's *Eastern India*, vol. I, p. 400). 2. A small rill in Baidyanātha (see *Chitābhumi*).

Karmamanta—Kamta, near Comilla, in the district of Tipārā, Bengal. It was the capital of Samatāṣa at the time of the Khaḍga kings (*JASB.*, 1914, p. 87).

Karna-Gangā—The river Pendar, a tributary of the Alakānandā in Garwal.

Karnali—A town on the Narbada. It is mentioned as Karpikā in the *Bṛhat-Siva P.*, I, ch. 75. It is perhaps the modern Karnali near the junction of the Narbada and the Uri; see *Erāṅgī* and *Bhadrakarna* (I).

Karṇakubja—Janāgād in Kāthiawād; it is situated in Antargra-kshetra (*Skanda P.*, Prabhāsa Kh).

Karṇapura—Near Bhagalpur, now called Karṇagaḍ (*see* Champāpurī). According to Yule, Karṇagaḍ is the Kartīnagar of Ptolemy (*JASB.*, vol. XVIII, p. 393).

Karna-suvarṇa—Kānsonā, now called Rāṅgāmāṭī in the district of Murshidabad, on the right bank of the Bhāgirathī, six miles south of Berhampur, in Bengal (*Kubjikā Tantra*, ch. 7; *JASB.*, XXII, 281). It was the former capital of Bengal at the time of Ādisara. It was at the request of Ādisara that Bira Sīpha, king of Kanaḍ, sent five Brāhmaṇas, Bhaṭṭanārāyaṇa, Dakṣha, Śrīharsha (the author of the *Naishadha-charita*), Chhāndada, and Vedagarbha, to Bengal to perform his sacrifice according to the Vedas. Bhaṭṭanārāyaṇa, the author of the drama *Peśi-saṅgḍra*, is considered by some to have flourished at the court of Dharma Pāla of the Pala dynasty. Even the name of Kānsonā has become antiquated, and the town is now known by the name of Rāṅgāmāṭī. Captain Layard says that Rāṅgāmāṭī was anciently called Kānsonāporī, and the remains of the greater part of the palace with its gate and towers are distinctly traceable, although the site is now under cultivation (*JASB.*, vol. XXII, 1853, p. 281). Karṇa-suvarṇa was also the capital of Saśāka or Narendra, the last of the Gupta kings and the great persecutor of the Buddhists, who reigned in Bengal in the latter part of the sixth century and it was he who treacherously killed Rājyavarddhana, elder brother of Harsha Deva or Śīlāditya II of Kanaḍ, as related in the *Harsha-charita*. The kingdom of Karṇa-suvarṇa was situated to the west of the Bhāgirathī and included Murshidabad, Bankura, Burdwan, and Hugli. The earth of Rāṅgāmāṭī is red, and the tradition is that Bibhishana, brother of Rāvaṇa, being invited to a feast by a poor Brahman at Rāṅgāmāṭī, rained down gold on the ground as a token of gratitude and hence the earth is red (*On the Banks of the Bhāgirathī* by Rev. J. Long in *Col. Asiatic*, vol. VI). This is a figurative way of stating the immense profit which Bengal derived from its trade with Ceylon in precious stones, pearls, etc. (*K. Ch.*, pp. 189, 223). Dr. Waddell identifies Karṇa-suvarṇa with Kānsonnagar (Kānson-nagara) near Burdwan in Bengal (Dr. Waddell's *Discovery of the Exact Site of Asoka's Classic Capital of Pataliputra*, p. 27).

Karṇāṭa—Part of the Camatic between Ramnad and Seringapatam. It is another name for Kuntaladeśa, the capital of which Kalyānapura; see *Kuntala-deśa*. According to the *Tāra Tantra*, it was the same as Mahārāshṭra, and extended from Bāmanātha to Śrīraṅgam. Dvāra-samudra was the capital of Karṇāṭa. The kingdom of Vijayanagar was also called Karṇāṭa (*Imperial Gazetteer of India*, vol. IV). But see *Imperial Gazetteer*, vol. VII, p. 377 (1886), in which Kanara is said to be Karṇāṭa-deśa, including Mysore, Coorg, and part of the Ceded Districts. The Mysore State was called Karṇāṭaka (*JRAS.*, 1912, p. 482).

Karṇāvati—1. The river Kane in Bundelkhand (*Arch. S. Rep.*, vols. II and XXI). But this name does not appear in any *Purāṇa*. See *Śyenī* and *Śuktimati*. 2. Ahmedabad in Gujarāt. It was built by Rājā Karṇa Deva of the Solanki race of Anahillapattana or Pattana in Gujarāt in the eleventh century (Tawney: *Merutunga's Prabandha-chintāmaṇi*, pp. 80, 97n.). Ahmad Shah made it his capital after conquering it. It was also called Srinagar. It is the Rājanagara of the Jains (*Antiquities of Kathiawad and Kachh* by Burgess; H. Cousen's *Revised Lists of Antiquarian Remains in the Bombay Presidency*, vol. III).

Karnika—The Coleroon, a branch of the Kâveri. Both these rivers surround Śrīraṅgam (*Padma P.*, Uttara, ch. 62).

Kartipura—The kingdom of Kartipura included Kumaun, Almorah, Garwal and Kangra (*JRAS.*, 1898, p. 198). It was conquered by Samudra Gupta. Mr. Prinsep supposes it to be Tripura or Tippera (*JASB.*, 1837, p. 973). Same as **Katipura**.

Kārttikasvāmi—See **Kumārasvāmi**.

Kārttikēya-Pura—Baijnāth or Baidyanāth, in the district of Kumaun, about 80 miles from Almora. It is also called Kārttikapura (*Dev P.*, ch. 9; also Dr. Führer's *Monumental Antiquities and Inscriptions*).

Karupatha—Same as **Karāpatha**.

Karura—See **Korura**.

Karusha—Two countries by the name of Karusha are mentioned, one in the east and the other in the west. 1. Same as *Adāirāja*, the kingdom of Dantavakra (*Harivamśa*, ch. 106). In the *Mahābhārata* it has been named between Matsya and Bhoja (*Bhishma P.*, ch. 9). In the *Purāṇas*, it is mentioned as a country on the back of the Vindhya range. According to Mr. Fargiter, Karusha lay to the south of Kāśī and Vatsa between Chedi on the west and Magadha on the east, enclosing the Kaimur hills, in short, the country of Rewā (*JASB.*, 1896, p. 255; *JRAS.*, 1914, p. 271; Pāṇini's *Sūtra*, IV, I, 178). Same as **Karuṣa**. 2. A portion of the district of Shahabad in Bihar (*Rāmāyaṇa*, I, ch. 24). According to tradition, the southern portion of the district of Shahabad between the river Śoṇa and Karmanāsā was called Karukh-deśa or Karushadeśa (Martin's *Eastern India*, vol. I, p. 405). Vedagarbhapurī or modern Bazar was situated in Karusha (*Brahmaṇḍa P.*, Pūrva Kh., ch. 5). 3. It was another name for Puṇḍra (*Bhāgavata*, X, ch. 60).

Karusha—Same as **Karuṣa**; Rewā.

Kāshṭha-Manḍapa—Kāśmāṇḍu, the capital of Nepal, founded by Rājā Guṇakāmadeva in 723 A.D. at the junction of the Bagmati and Vishnumati rivers. It was anciently called Mañju-Patan (see *Mañjupatan*), after Mañjuāri, who is said to have founded it. Mañjuāri was esteemed by the northern Buddhists as their Viśvakarmā or celestial architect (Hodgson's *Literature and Religion of the Buddhists*, p. 62). According to the *Swayambhū Purāṇa*, he was an historical personage who introduced Buddhism into Nepal. Kāśmāṇḍu is also called Kāntepura (Wright's *History of Nepal*, p. 9).

Kāśī—Benares. Kāśī was properly the name of the country, of which Benares was the capital (*Fa Hien*; also *Apannaka Jātaka* in the *Jātakas* (Fausbøll's ed.), p. 98; *Mbh.*, Bhishma, ch. 9; *Rāmāyaṇa*, Uttara, ch. 48). At the time of Buddha, the kingdom of Kāśī was incorporated with the kingdom of Kośala (Lohiccha Sutta in the *Dialogues of the Buddha*, pp. 291, 292). See **Bārāṇasī**.

Kāśmīra—Kāśmīr (*Brahma P.*, ch. 54). It is said to have been originally colonised by Kāśyapa, and the hermitage of the Rishi is still pointed out in the Hari mountain near Śrīnagar. But see **Kāśyapapura**. He gave his name to Kasgar and Kashmir, and to the people originally called Kāśas or Kassias. Viṣṇu is said to have incarnated in Kāśmīra as the fish (*Matsya-avatāra*), and bound the ship (Nau) (into which form Durga had converted herself to save the creatures from destruction in the great deluge) to the westernmost and highest peak of the three snowy peaks situated on the west of Benhal Pass in the eastern portion of the Pir Pansal range: hence this peak is called *Naubandhana-triṭha*. It is the Nāvaprabhramāna of the *Ātharva-Veda* and the Manoravasarpasā

of the *Śatapatha-Brāhmaṇa* (Macdonell's *Hist. of Sanskrit Literature*, p. 144). At the foot of this peak is the Kramasara lake (now called Konarnāg) which marks a foot-step (Krama) of Viṣṇu (*Śatapatha-Brāhmaṇa* in *SBE.*, XII: *Mōk.*, Vana, ch. 186; Dr. Stein's *Rājatarāṅgiṇī*, II, p. 392). Viṣṇu is also said to have incarnated as the boar (*Varāha-avatāra*) at Baranula, thirty-two miles from Srinagar on the right bank of the Vītastā (see *Śūkara-kāṣeṭra*). Asoka sent here a Buddhist missionary named Majjhantika in 245 B.C. (*Mahāvamsa*, ch. XII). For the history of Kāśmīr, see Kalhaṇa's *Rājatarāṅgiṇī*. It appears from the Jātaka stories that Kāśmīr once formed a part of the kingdom of Gandhāra (*Jātakas*, Cam. Ed., vol. III, pp. 222, 229).

Kāśyapapura—Wilson supposes that the name of Kāśmīr is derived from Kāśyapapura, the town of Rishi Kaśyapa, the Kaspapyros of Herodotus. Dr. Stein, however, is of opinion that Kāśmīr was never called Kāśyapapura, but it was always called Kāśmīra (Dr. Stein's *Ancient Geography of Kashmir*, pp. 11, 62). Kaspairia of Ptolemy has been identified with Multan. For the legend how the lake Satisara was desecrated and Kāśmīra was created by Kaśyapa, see *Rājatarāṅgiṇī* (Dr. Stein's *Rājatarāṅgiṇī*, vol. I, p. 5). 1. The hermitage of Rishi Kaśyapa was on the Hari mountain, three miles from Srinagar. 2. Multan was also called Kāśyapapura, the Kaspiera of Ptolemy, being founded by Kāśyapa, the father of Hiranyakaśipu (Alberuni's *India*, I, p. 298).

Kaśyapī-Gaṅgā—The river Sabarmati in Guzerat (*Padma Purāṇa*, Uttara, ch. 52).

Kāṭadvīpa—Kāṭwa in the district of Burdwan in Bengal (McCrindle's *Ancient India as described by Megasthenes and Arrian*, p. 187; Wilford in *Asia. Rev.*, V, p. 278). It is a sacred place of pilgrimage to the Vaiṣṇavas, where Chaitanya at the age of 24 embraced Dandiam after leaving his father's home, being initiated into its rites by a Gosain named Keśava Bhāratī. The hairs cut off from his head on the occasion have been preserved in a little temple. Kāṭwa was called Murshidganj after the name of Murshid Kuli Khan, Nawab of Murshidabad. The old fort of Kāṭwa where Ali Verdi Khan defeated the Mahrattas, was situated on a tongue of land between the Ajai and the Bhāgrathi (Bholanath Chunder's *Travels of a Hindu*, vol. I; *Chaitanya-Bhāgavata*, Madhya Kh.). Chaitanya's autograph is preserved in a village called Dadur, 14 miles to the south of Kāṭwa. Same as *Kaṇṭakunagara* and *Kaṇṭaka-dēva*, the gradual corruptions of which are Kāṭa-dvīpa, Kāṭādia, and Kāṭwā. Krishṇadās Kavirāj, the author of the *Chaitanya-chariṭāmṛta* lived at Jhāmātpur, 4 miles to the north of Kāṭwā; Nānmur, 16 miles to the south-west of Kāṭwā in the district of Birbhūm, was the birth-place of the Vaiṣṇava poet Chāṇḍīdās.

Kāṭripura—Tripura or Tīpara (Allahabad Inscription); but Mr. Oldham supposes that the kingdom of Kāṭripura included Kumaun, Almora, Garwal, and Kangra (*JRAS.*, 1898, p. 198). Same as Kāṭripura.

Kaulam—Quilon in Travancore, once a great port on the Malabar coast (Yule's *Marco Polo*, vol. II, p. 313 note).

Kauninda—See Kuninda.

Kauśāmbi—Kosambi-nagar or Kosam, an old village on the left bank of the Jamuna, about thirty miles to the west of Allahabad. It was the capital of Vamśadeśa or Vatsyadeśa, the kingdom of Udayana, whose life is given in the *Bṛhat-Kathā* and *Kathā-sarit-sāgara*, II, ch. I. The *Kaṇḍavāk*, a drama by Harsha Deva, places its scene at Kauśāmbi (see *Hastināpura*). Buddha dwelt in the Ghosita-arāma of Kauśāmbi (*Chullavagga*, pt. I, ch. 25). Udayana or Udena, as he was called by the Buddhists, was the son of King Parantapa; he married Vāsuladattā or Vāsava-dattā, daughter of Chāṇḍa Prajjota.

called also Mahāsena (Śrīharaha's *Prigadarsikā*, Acts I, III), king of Ujjayini. He was converted to Buddhism by Piṅgola (Dr. Rhys Davids' *Buddhist India*, p. 7), and it was Udayana who first made an image of Buddha who was his contemporary. The image was of sandal-wood, five feet in height. The second image was made by Prasenañjit, king of Kośala, who was also a contemporary of Buddha. It was made of gold (Dr. Edkins' *Chinese Buddhism*, p. 49), but according to Fa Hian, Prasenañjit's image was also made of Gośirha Chandana (sandal-wood). The *Vāsaavadattā* by Subandhu, probably written at the beginning of the 9th century A. D., relates the story of Vāsavadattā and Udayana. Vararuchi, called also Kātyāyana, the author of the *Vārtika*s, is said to have been born at Kauśāmbi and became the minister of Nanda, king of Pāṭaliputra (*Kathā-sarit-sāgara*, I, ch. 3).

Kauśiki—1. The river Kusi (*Rāmāyaṇa*, Ādi, ch. 34; *Bardha P.*, ch. 140). According to tradition, the Kusi in remote ages passed south-east by the place where Tajpur is now situated, and thence towards the east until it joined the Brahmaputra, having no communication with the Ganges. When the Kusi joined the Ganges, the united mass of water opened the passage now called the Padmā, and the old channel of the Bhāgirathi from Sonli (Sutl) to Nadia was then left comparatively dry (Martin's *Eastern India*, III, p. 15). This junction must have taken place at some period between the third century A. D., when the Sultanganj Jahanu was established, and the 7th century A. D. At Jot-narhari, the Kusi joins the Ganges, and the junction is a place of pilgrimage (Martin's *Eastern India*, III, p. 84). 2. A branch of the Dyahadvatī (Chitang) in Kurukshetra (*Vāmana P.*, ch. 34).

Kauśiki-Kachchha—The district of Purnea.

Kauśiki-Sāgama—1. The confluence of the Kusi and the Ganges on the opposite side of Kahaigaon and to the north of Pātharghātā in the district of Bhagalpur in Bengal. 2. The confluence of the rivers Dyahadvatī and the Kauśiki (*Padma P.*, Svarga Kh., ch. 12). The confluence is near the village of Balu on the Rakshi river 17 miles to the south of Thaneavar. (*Arch. S. Rep.*, vol. XIV, p. 88).

Kautalakapura—Same as Kuntalakapura (*Jaimini-Bhārata*, ch. 53).

Kaveri—1. The Kaveri, a river in southern India which rises from a spring called Chandra tirtha (*Śrīma P.*, II, ch. 37) in the Brahmagiri mountain in Coorg (*Skanda P.*, Kaveri Māhāt., chs. 11-14; Rice's Mysore and Coorg, III, pp. 8 and 85). The Kaveri-fall at Śivasamudra is one of the most picturesque sights in southern India. 2. The northern branch of the Nerbuda near Māndhātā (Om̐karanātha) mentioned in the *Purāṇas* (*Padma P.*, Svarga Kh., ch. 8; *Matsya P.*, ch. 189). The junction of the Nerbuda and the Kaveri is considered to be a sacred place.

Kayabarahana—Same as Kārāvana (*Skanda P.*, Prabhāsa Kh., I, ch. 79).

Kedāra—Kedāranātha, situated on the southern side of the junction of the Mandākinī and the Dudhgaṅgā. The temple of the Kedāranātha, one of the twelve great Liṅgas of Mahādeva, is built on a ridge jutting out at right angle from the snowy range of the Budra Himalaya below the peak of the Mahāpanthā in the district of Garwal, United Provinces (see Amareśvara). A sacred stream called Mandākinī or the Kālī-gaṅgā has its rise about two days' journey from Kedārnātha from a lake which is said to produce blue lotus, and it joins the Alakānandā at Badraprayāga. It requires eight days to go from Kedāra to Badrinath, although the distance along a straight line between them is short. It is 15 or 16 days' journey from Haridvāra to Kedāranātha.

The peak of Kedāranātha is said in the *Śiva Purāṇa* (Pt. I, ch. 47) to be situated at Badarikā-āśrama. The worship of Kedāranātha is said to have been established by the Pāṇḍavas (see *Pañcha-kedāra*). Close to the temple is a precipice called Bhairav Jhāmp, where devotees committed suicide by flinging themselves from the summit. (Dr. Führer's *MAI.; Imperial Gazetteer*, vol. VIII, s.v. *Kedarnath*). Śaṅkarāchārya died at this place (Mādhavāchārya's *Śaṅkaravijaya*, ch. 16). Near the temple is a Kuṇḍa called Reta-Kuṇḍa where Kārttika is said to have been born. (*Skanda P.*, Mahēśvara Kh., I, 27; II, 29). Ushī-maṭh is 32 miles lower; it contains the images of Māndhātā and the five Pāṇḍavas.

Kekaya—A country between the Bias and the Sutlej. It was the kingdom of the father of Kaikeyī, one of the wives of Daśaratha, king of Ayodhyā (*Rāmāyaṇa*, Ayodhyā, ch. 68). See *Girivrajapura* (II).

Kerala—The Malabar coast (Wilson's *Mālan and Mādhava*). It comprised Malabar, Travancore, and Kanara (*Rāmāyaṇa*, Kishk., ch. 41) terminating at Cape Comorin on the south and Goa on the north. It is the country of the Nairs. It is sometimes used as synonymous with Chera (Rapson's *Ancient India*, p. 164 and *Indian Coins*, p. 36; Dr. Bhandarkar's *Hist. of the Dekkan*, sec. III). In fact Kerala is the Kanarese dialectal form of the more ancient name of Chera (Hunter's *Imperial Gazetteer of India*, s.v. *Chera*). Śaṅkarāchārya, the celebrated reformer, was born at Kāladi on the bank of the river Paruṭā at the foot of the mountain called Brishā in Kanara (Kerala); his father was Śivaguru and his grandfather was Vidyādīrāja. See *Chittambalam*. In the Mackenzie Manuscripts, the capital of Keraladeśa is said to be Ananta-sayanam. Paraśurāma is said to have caused Brāhmanas to inhabit this country (*JASB.*, 1838, pp. 183, 128). Gibbon says "Every year about the summer solstice, a fleet of 120 vessels sailed from Myas Hormas, a port of Egypt on the Red Sea. The coast of Malabar or the island of Ceylon was the usual term of their navigation, and it was in those markets, that the merchants from the more remote parts of Asia expected their arrival. This fleet traversed the ocean in about forty days by the periodical assistance of the monsoons." The Kollam era which is in use in Travancore and Malabar, and which commenced in 824 A.D., is a modification of the Saptarshī era (*Ind. Ant.*, vol. XXVI, p. 118).

Keralaputra—See *Ketalaputra*.

Kesavati—The Vishūmatī river in Nepal, a tributary of the Bāgmatī (Wright's *Hist. of Nepal*, pp. 81, 89). It forms four out of the fourteen great Tirthas of Nepal by its junction with four rivers. The names of the four Tirthas are Kāma, Nirmala, Akara, and Jugana. But according to the *Svagambhū Purāṇa* (ch. iv), its junction with the rivers Bimalāvatī, Bhadrānadi, Svāpavati, Pāpanāśini, and Kanakavati form the sacred Tirthas called Manoretha, Nirmala (or Triveṇī), Nidhana, Jñāna and Chintāmaṇi respectively.

Ketakiavana—Baidyanāth in the Santal Parganas (Dr. R. L. Mitra's *On the Temples of Deoghar* in *JASB.*, 1883, p. 172).

Ketalaputra—Same as *Kerala* or *Chera* (Asoka's Girnar Inscription; Bhandarkar's *Early History of the Dekkan*, sec. III, p. 10). It comprised the Malabar Coast, south of the Chandragiri river (V. A. Smith's *Early History of India*, p. 184); it was also called *Keralaputra*.

Ketumala-Varsha—Turkestan and the lands watered by the river Chaksu or Oxus (*Vishnu P.*, ch. 2; *Mārkaṇḍeya P.*, ch. 59). In oriental history, Turkestan is called Desht-i Kiptchak from the Kiptchaks who are the primitive Turkish race. It comprises Kharezm (called also Urgendj) as the Khanat of Khiva is called, the Khanat of Bokhara, and the Khanat of Khokand called also Fergana. Up to the time of Zenghis Khan's conquest in 1225, Bokhara, Samarkhand, Merv, Kerehi (Nakshah), and Balkh (Um-ul-Bilad, the mother of cities) were regarded as belonging to Persia, although the government of Khorasan (the district of the sun as it was then called) was under Bagdad (Vambery's *Travels in Central Asia*, ch. XII, and pp. 339, 367).

Khajjūrpura—Khajuraho, the capital of the Chandels, in Bundelkhand.

Khalatika-Paryata—The Barabar hill in the Jehanabad sub-division of the district of Gaya, containing the Sātgharā and Nāgārjuni caves of the time of Asoka and his grandson Daśaratha. It is about 7 miles east of the Bela station of the Patna-Gaya Railway. Khalatika is evidently a corruption of Skhalatika or Slippery (*Corpus Inscriptionum Indicarum*, vol. I, p. 32). Some of the inscriptions on the cave show that Daśaratha gave certain cave-hermitages to the Ājivakas (a sect of naked ascetics). The Ājivakas are also mentioned in the seventh pillar-edict of Asoka issued in the twenty-ninth year of his reign (Bühler's *Indian Sect of the Jainas*, p. 39). For a description of the Barabar Hill Caves, see *JASB.*, 1847, pp. 401 and 594 (Nāgārjuni cave). To the south and near the foot of the hill are the seven rock-cut caves called the Sātgharā. Out of these seven caves, three are on the Nāgārjuni hill. There is also a sacred spring called Pātālagāgā. Not far from it, is the Kawāḍol hill (see *Śīlabhadra Monastery*).

Khaṇḍava-Prastha—Same as *Indraprastha*; old Delhi (*Mbh.*, *Adi P.*, ch. 207).

Khaṇḍava-Vana—Mozaffarnagar, at a short distance to the north of Mīrat included in ancient Kurukshetra. It is one of the stations of the North-Western Railway. Arjuna, one of the Pāṇḍavas, appeased the hunger of Agni, the god of Fire, at this place (*Mbh.*, *Adi.*, ch. 225). The name was applied to a great portion of the Mīrat division from Bulandshahr to Saharanpur (*Hardwar in the Cal. Review* of 1877, p. 67). Khaṇḍava-vana was situated on a river called Aśvarathā (*Mbh.*, *Vana*, ch. 160). According to the *Padma P.* (Uttara, ch. 64), Khaṇḍava-vana was situated on the Jamuna, and Indraprastha, called also Khaṇḍava-prastha, was a part of it.

Kharkī—Aurangabad.

Kharosthra—Kashgar (Dr. Stein's *Sand-buried Ruins of Khotan*, p. 404). The ancient alphabets called Kharosthi were introduced from this country into India. It is situated in that part of Turkestan which is called Lesser Bucharla. It was conquered by Jengiz Khan, and upon the division of his empire, it fell to the share of his son Jagatai; it was then conquered by Tamerlane, and in 1718 by the Chinese (Wright's *Marco Polo*).

Khaśa—The country of the Khaśas was on the south of Kāśmīr, and extended from "Kastvar in the south-east to the Vitastā in the west", and it included the hill states of Rājapuri and Lohara. The Khaśas are identical with the present Khakha (Dr. Stein's *Rājatarāngīnī*, vol. II; *Ancient Geography of Kāśmīr*, p. 430; and *Mārkaṇḍeya P.*, ch. 57).

Khaṭṭāga-Prapata—The celebrated water-fall of the river Sarasvatī in Kanara near Hunabar, not far from Mangalore. The sound of the fall is terrible.

Khemavatinagara—The birth-place of the Buddha Krakuchchanda or Krakuchandra (*Saṅgambhū P.*, ch. 4). It was also called Khema (*Dīpaṅkara* in *JASB.*, 1835, p. 793). It has been identified with Gutiva, four miles to the south of Tilaura in the Nepalese Terai (P. C. Mukherji's *Antiquities of Terai, Nepal*, pp. 49, 55). According to Fa-hian, Krakuchandra's birth-place was Napeika or Nabhiga.

Khetaka—Kaira, 20 miles south of Ahmedabad, on the river Vetravati (present Vatrak) in Guzerat, described in the *Padma P.* (Uttara Kh., ch. 51; *Dasakumāracharita*, ch. 6 and Cunningham's *Asi. Geo.*, p. 492). See Kachehha. For a description of the town, see Bishop Heber's *Narrative of a Journey*, vol. II, p. 156. It contains a Jaina temple.

Khragrāma—Twenty miles north of Burdwan in Bengal. It is one of the Pithas, where a toe of Sati's right foot is said to have fallen. The name of the goddess is Jogādhyā.

Khorasan—Khorasan in Central Asia; it was celebrated for its fine breed of horses. (*Asiatickitesitam* by Nakula ch. 2; see also Ward's *History of the Hindoos*, 2nd ed., vol. I, p. 558).

Kikāṣa—Magadha (*Vāyu P.*, ch. 105; *Rig-Veda*, III, 58, 14). According to the *Tāri Tantra*, the name of Kikāṣa was applied to the southern part of Magadha from Mount Varuṣa to Gridhrakuṣa (Ward's *History of the Hindoos*, vol. I, p. 558).

Kūṭila—Kilagila, the capital of Konkana (Garrett's *Classical Dictionary* s. v. *Kallakila*). See **Bakataka** and **Kalighaṭa**.

Kimṣṭīya—The Kaimur range, between the rivers Son and Tons. This range is part of the Vindhya hills (Hooker's *Himalayan Journals*, vol. I, p. 28). It commences near Kaṭāṅgi in the Jabulpore district and runs through the state of Rewa and the district of Shahabad in Bihar. Same as **Kaira-māli**. Perhaps the names of Kimṣṭīya and Kaimur are derived from Kumāra-rājya, a kingdom which was close to Chedi (*Mbh.*, Sabhā, ch. 30).

Kimpurusha-Deva—Nepal.

Kirāgrāma—Bairnath in the Punjab; it contains the temple of Baidyanātha, a celebrated place of pilgrimage (*Śiva P.* cited in the *Arch. S. Rep.*, vol. V, pp. 178, 180) 30 miles to the east of Kot Kangra (*Ep. Ind.*, I, p. 97). Twelve miles to the south-west of Bairnath is the temple of Āṣṭpurī Devī, situated on the top of a lofty hill.

Kirāta-Deva—Tipārā. The temple of Tripurādevī at Udaipur in Hill Tipārā is one of the Pithas (*Mbh.*, Bhīṣma, ch. 9; *Brahma P.*, ch. 27; *Vishnu P.*, pt. 2, ch. 3). It was the Kirrhadia of Ptolemy, and included Sylhet and Assam (see *Rājamāla* or *Chronicles of Tripura* in *JASB.*, XIX, 1850, p. 536, which contains the history of the Tipārā Rāj). The title of Mānikya was conferred upon the Rājā named Ratāṅkya by the king of Gauḍ, shortly after 1297 A.D., which title they have retained ever since. The Kirāta also lived in the Morung, west of Sikkim (Schoff, *Periplus of the Erythraean Sea*, p. 243). They lived in the region from Nepal to the extreme east (*JRAS.*, 1908, p. 326).

Kirīṭakona—One of the Pithas, situated four miles from Īāhāpādā in the district of Murshidabad. Sati's crown (*kīrti*) is said to have fallen at this place (*Tantrachūḍamāni*; P. C. Mazumdar's *Musnad of Murshidabad*). Mr. Beveridge says that it is three miles from Murshidabad (*Old Places in Murshidabad in the Calcutta Review*, 1802, p. 208).

Kishkindhā—"About a mile easterly from Nimhapur, a small hamlet in the suburb of Bijanugger, lies an oval-shaped heap of calcareous scoria, partially covered by grass and other vegetation. The Brahmins aver it to be the ashes of the bones of giant Wali or Bali, an impious tyrant slain here by Rāma on his expedition to Laṅkā (Ceylon)." — *JASB.*, vol. XIV, p. 519. It appears from the accounts of pilgrims that the ancient Kishkindhā is still called by that name and also by the name of Anagandī. It is a small hamlet situated in Dharwad on the south bank of the river Tuṅgabhadra near Anagandī,

three miles from Bijayanagara (Sewell's *Arch. Surv. of Southern India*, I, p. 322) and close to Bellary (*JR.A.S.*, 1894, p. 257). About two miles to the south-west of Kishkindhā is the Pampā-sarovara, and to the north-west of Pampā-sarovara is the Añjana hill, where Hanumāna was born; Savari's hermitage was 60 miles to the west of Kishkindhā. Rāma killed Bālī, the brother of Sugrīva, and gave the kingdom of Kishkindhā to the latter (*Rāmāyaṇa*, Kishk., ch. 28). Kishkindhā comprises the hills on the opposite side of the valley that separates it from Humpi, which are wild congeries of fantastic caked granite rocks with narrow valleys between. In one of these is shown the place where the body of Rājā Bālī was burnt; it is a bed of very white carbonate of lime (Meadows Taylor's *Architecture in Dharwar and Mysore*, p. 70).

Kiyāna—The river Kane or Ken in Bundelkhānd (Lassen). It runs through the country held by the Chandel kings from south to north dividing it into two nearly equal portions with the capital cities Mahoba and Khajurāho in the western half and the great forts of Kalinjar and Ajaygaḍh in the eastern half (*Arch. S. Rep.*, vol. XXI, p. 78). See Śyeni, Karpāvatī and Śuktimati. The name of Kiyāna is not mentioned in any of the *Purāṇas*.

Klisoboras (of the Greeks)—Growse identifies it with Mahāvana, six miles to the south of Mathurā on the opposite bank of the Yamunā (Growse's *Mathurā*, p. 279). General Cunningham identifies it with Brindāvana (Cunningham's *Ass. Geo.*, p. 375). Vajra founded many towns after the name of his grandfather Kṛishna, e.g., Kṛishnapura. Wilkins restores the name to Kalsapura, now called Mugu-nagar by the Mussalmāns (*Asia. Res.*, vol. V, p. 270). See *Ind. Ant.*, VI, p. 240 note. It is the Karesobara of Megasthenes.

Koḍagu—Coorg, a country on the Malabar Coast (Caldwell's *Descript. Comp. Gram.*, p. 32). Same as Kolagiri (Koragiri of the *Vishnu P.*, ch. 57).

Koḍāṅgalura—Cranganore, a town of Malabar; it is practically identical with Mouziris of Marco Polo, once a seaport of Malabar.

Kol—Aligarh in the United Provinces. Balarāma is said to have killed here the demon Kol.

Kokākshetra—The tract of land to the west of the river Kauśiki, or Kusi, including the western portion of the district of Purnea in Bengal (*Vaṇīka P.*, ch. 140, vs. 53 and 72). It included the Barāha-kshetra at Nāthpur below the Trivenī formed by the junction of the three rivers Tāmbra, Aruṇa, and Suna Kusi.

Kokāmukha—Barāha-kshetra in the district of Purnea in Bengal on the Trivenī above Nāthpur, where the united Kosi (the Tāmbra, the Aruṇa, and Suna) issue into the plains. See Mahākauśika and Barāhakshetra (*Vaṇīka P.*, ch. 140; *Nṛsiṅgha P.*, ch. 66).

Kokilā—The river Koil which rises in Chota Nagpur and flows through the district of Shahabad in Bihar (*As. Res.*, XIV, p. 405).

Kolāchala—It has been identified with the Brahmayoni hill in Gaya. It is considered to be the same as Kolāhala-parvata. But it appears that Kolāchala and Kolāhala are two distinct mountains, and Kolāchala may be identified with the Kaluhā-pāhād (see Makula-parvata).

Kolagiri—Same as Koḍagu (*Mbh.*, Sabhā, ch. 30; Pargiter's *Mahābh.*, p. 364).

Kolāhala-Parvata—1. The Brahmayoni hill in Gaya (*Vāyu P.*, I, ch. 45; Dr. R. L. Mitra's *Buddha Gayā*, pp. 14, 15), including the hill called Munḍa-prishṭha which contains the impression of Gadādhara's feet (*Ibid.*, II, ch. 50, v. 24). 2. A range of hill in Chedi (*Mbh.*, Ādi, ch. 63). It has been identified by Mr. Regier with the Kāvā-kol range in Bihar

(*Arch. S. Rep.*, vol. VIII, p. 124). But this identification does not appear to be correct; it is the Bandair range on the south-west of Bundelkhand in which the river Ken (the ancient Suktinadi) has its source (*Māh.*, Ādi, ch. 63).

Kolāhalapura—Kolar, in the east of Mysore where Kārtiyavīryārjuna was killed by Paraśurāma. It was also called Kolālapura, evidently a contraction of Kolāhalapura (*Rice's Mysore Inscriptions*, Intro. xviii).

Kola-parvatapura—Its contraction is Kolapura, at present called Kulia-Pāhādapura or simply Pāhādapura (*Kavikāṅkaya Chandro*, p. 228) in the district of Nadia in Bengal. It is the Poloura of Ptolemy situated near the Kambyson mouth of the Ganges. It is not far from Samudragari (ancient Samudragati or 'Entrance into the Sea'), which according to tradition as preserved in the *Navadvīpa-Parikramā* (p. 40) of the Vaiṣṇava poet Naraṇari Chakravartī, was the place where Gaṅgā (the Ganges) united with Samudra (the Ocean) in ancient time.

Kolāpura—See **Karavīrapura** (*Chaitanya-charitāmṛta*, II, ch. 9).

Kolhāpura—Same as **Kolāpura** (*Padma P.*, Uttara, ch. 62).

Koli—The country of Koli was situated on the opposite side of Kapilavastu across the river Rohini; its capital was Devadaha. Koli was the kingdom of Suprabuddha or Aśfensarāja, whose two daughters Māyā Devī and Prajāpatī alias Gautamī were married to Buddha's father Suddhodana. It was also the kingdom of Daṇḍapānī, the brother of Buddha's mother Māyā Devī, whose daughter Gopā or Yaśodharā was married by Buddha. The kingdom of Koli has been identified with a portion of the district of Basti in Oudh, comprising a sacred place called *Bardhachhatra* (Upham's *Madhvapea*, ch. I). P. C. Mukherji has identified the Rohini with the rivulet Rohin between Rummindai and Koli in the Nepalese Terai (*The Antiquities in the Terai, Nepal*, p. 48). Same as **Vyāghrapura**.

Kolkāl—The capital of Pāṇḍya at the mouth of the river Tāmraparai in Tinneveli, now five miles inland; it is the Kael of Marco Polo. It is identified also with Tatiencia (see **Kalki**). It is evidently the Kara of the Buddhist Birth-Story *Agastya Jataka*. It is the Kolkhoi of Ptolemy. For an account of Kolkhoi (see Yule's *Marco Polo*, vol. II, p. 309 n., and Dr. Caldwell's *Dravidian Comparative Grammar*, 3rd ed., p. 12).

Kollāga—A suburb of Vaiṣaṇi (Besar) in the district of Mozaffarpur (Tirhut) in which the Nāya-kula Kshatriyas resided. Mahāvīra, the Jaina Tīrthankara, belonged to this class of Kshatriyas. See **Kurojagāma**.

Koluka—Same as **Kulūta**.

Kolvagiri—Same as **Kolagiri** (*Agni P.*, ch. 169); *Coorg*.

Komalā—Same as **Kamlūka** (*Vāyu P.*, II, 37, v. 369).

Koṇāditya—Kanakak (Koṇarka) or Chandrabhāgā in Orissa (*Brahma P.*, ch. 27). See **Padmakshetra**. Same as **Koṇārka**.

Koṇārka—Same as **Padmakshetra** and **Koṇāditya**.

Kongga-deṣa—The modern Coimbatore and Salem (*Mackenzie Manuscripts in JASB.*, 1838, p. 105; *Rice's Mysore Inscriptions*, Intro., p. xli) with some parts of Tinnevely and Travancore (Wilson's *Mackenzie Collection*, p. 209).

Koṅgama-deṣa—**Koṅkaṇ** (*JASB.*, 1838, p. 187).

Kongu-deṣa—Same as **Kongga-deṣa**.

Koṅkana—Same as **Parasurāma-kṣhetra** (*Ṭīkhaṣaṇḍā*, ch. 14). Its capital was Tāna (Alberuni's *India*, vol. I, p. 203). It denotes properly the whole strip of land between the Western Ghāṭs and the Arabian Sea (*Bomb. Gaz.*, vol. I, pt. II, p. 283 note).

Koṅkanapura—Anagandi on the northern bank of the Tuṅgabhadra. It was the capital of the Koṅkana (Cunningham's *Anc. Geo.*, p. 552). Da Cunha identifies it with Bassein (*Da Cunha's Hist. of Chaul and Bassein*, p. 129).

Kori—Same as **Urtyur** (Caldwell's *Drav. Comp. Gram.*, p. 13).

Korkal—See **Kolkāl**.

Korura—1. Between Multan and Loni in the district of Multan, where the celebrated Vikramāditya, king of Ujjain completely defeated the Sakas in a decisive battle in 533 A.D. (the date of this battle is supposed to have given rise to the Samvat era, Alberuni's *India*, vol. II, p. 6). It is also written Karur. According to Mr. Vincent Smith, it was Chandra Gupta II of the Gupta dynasty who assumed the title of Vikramāditya and became king of Ujjain, but according to others, Yaśodharman, the Gupta General usurped the sovereign power and assumed the title of Vikramāditya after defeating the Scythians at Karur. 2. Karur, the ancient capital of Chera, in the Coimbatore district situated near Oranganore on the left bank of the river Amaravati, a tributary of the Kāveri (Caldwell's Introduction to *Drav. Comp. Grammar*). It is the Karoura of Ptolemy who says that it was the capital of Kerobothras (Keralaputra). It was also called Vaṣṭi, and it is the Tāmra-chōḍa-korura of the *Mallikā-māruṭa* of Daṇḍi.

Kośa—See **Kapsavati**.

Kośala—Oudh (see *Ayodhya*) : it was divided into two kingdoms called North Kośala (Bahraich district) and Kośala (*Rāmāyaṇa*, Uttara K., ch. 107; *Padma P.*, Uttara, ch. 68; *Asuddha Sataka* in the *Sanskrit Buddhist Literature of Nepal* by Dr. R. L. Mitra). The capital of the latter was Kusāvati founded by Kuśa, and the capital of the former was Śrāvastī. At the time of Buddha, that is, in the fifth and sixth centuries B.C., Kośala was a powerful kingdom which included Benares and Kapilavastu; its capital was then Śrāvastī. But about 300 B.C. it was absorbed into the Magadha kingdom, the capital of which was Pataliputra (Patna).

Kośala (Dakṣiṇa)—Gondwana, including the eastern portion of the Central Provinces (*Brahma P.*, ch. 27). Same as **Mahā-Kośala**. At times, its boundaries extended much to the south and west. Its capital was Ratanapura in the eleventh or twelfth century. Its former capital was Chirāyu [see *Kośā's caritasagara* (Tawney's trans., vol. I, p. 376) in which the story of Nāgārjuna and king Sadvaha, called also Chirāyu, is given; cf. Beal's *E. W. C.*, II, p. 210]. Nāgārjuna's *Suṣīlakkha* (letter to a friend) was dedicated to his old friend Dānapati named Jin-in-ta-ka (*Jetaka*), a king in a great country in southern India, who was styled Sadvāhana or Sātavāhana (I-tsing's *Record of the Buddhist Religion*, p. 159, translated by Takakusu). As the Sātavāhanas were the Andhrabhṛitya kings of Dhanakataka, and as there was no particular person by the name of Sātavāhana, the king referred to must be a king of Dhanakataka (Jin-in-ta-ka); the name of the capital was perhaps mistaken for the name of the king, and the king must have been either Gotamiputra Sātakarpi or his son Pulamāyi, most probably the former, who reigned in the second century of the Christian era when Nāgārjuna is said to have flourished (see *Dhanakataka*). It is, however, possible that Yajña Sātakarpi, was meant, as he made a gift of the Śrīśaila mountain to Nāgārjuna containing a Buddhist library. Nāgārjuna was the founder of the Mahāyāna school and editor of the original *Sūtrā*. According to Prof. Wilson, Sātavāhana is a synonym of Śālivāhana. The Śaka era, which

begins in 78 A.D. is also called the Śālivāhana era, but this is a mistake (see Pañchanada). Bidarbha or Berar was called, in the Buddhist period, Dakshina Kosala (Cunningham's *Arch. S. Rep.*, XVII, p. 68). Dakshina Kosala is mentioned in the *Ratnāvalī* (Act IV) as having been conquered by Udayana, king of Vatsa. Gondwana is the Gaḍ Kaṭanga of the Muhammadan historians; it was governed by Durgavati, the queen of Dalpat Shah, and heroine of Central India. Dakshina-Kosala is the Tosali of Asoka's Inscription at Dhauī (see Tosali). The ancient name of Lahnji was Champanattu, that of Ratanpur Manipur, that of Maṇḍala Mahikamati. These towns were the capitals of the Haihayas of Gaḍa-Maṇḍala. For the history of Gaḍa-Maṇḍala, see the *History of the Garha-Maṇḍala Rājās* in *JASB.*, 1837, p. 621.

Kotesvara—A celebrated place of pilgrimage near the mouth of the Kori river on the western shore of Cutch (*Bomb. Gaz.*, V, p. 229). It is the Kie-tai-shi-fa-lo of Hiuen Tsiang.

Koṭa-tirtha—A holy tank situated in the fort of Kalinjar (*Arch. S. Rep.*, vol. XXI, p. 32; Lieut. Maisey's *Description of the Antiquities of Kalinjar* in *JASB.*, 1848). It is now called Karoḍ-tirtha.

Koṭigama—Same as **Kuṇḍagama** (*Mahā-parinibbāna-sutta*, ch. II, 5).

Koṭi-tirtha—1. In Mathurā. 2. A sacred tank in Gokarna. 3. In Kurukshetra (*Vāmana P.*, ch. 36). 4. A sacred Kuṇḍa in the court-yard of Mahākālā at Ujjayinī (*Skanda P.*, Avanti Kh., ch. 22; *Padma P.*, Svarga (Ādi), ch. 6). 5. Same as Dhanushkoṭi-tirtha (*Skanda P.*, Brahma Kh., Setu-māhāt., ch. 27). 6. On the Narmadā (*Mateya P.*, ch. 190).

Krathakalika—Same as **Payoshni**; the river Pārpā in Berar. 2. Same as **Bidarbha**, from Kratha and Kalika, two sons of king Vidarbha (*Mbh.*, Sabhā, ch. 13).

Krauñcha-Parvata—That part of the Kailāsa mountain on which the lake Mānasa-sarovara is situated (*Rāmāyaṇa*, Kiśk., ch. 44). It included *Krauñcha-randhra*.

Krauñchapura—Same as **Banavāsi** (*Harivaṇṣa*, ch. 94), which has been placed by Dr. Burnell in his Map in the *South Indian Palaeography* in North Kanara on the river Baradā, an affluent of the Tungabhadra. It was founded by Rājā Sārṇa. See **Baljayanti**.

Krauñcha-randhra—The Niti Pass in the district of Kumaun, which affords a passage to Tibet from India (*Meghadūta*, pt. I, v. 58). The passage is said to have been opened with an arrow by Paraśurāma in the Krauñcha Mountain.

Krishnā—See **Kṛishnavenī** (*Padma P.*, Svarga Kh., ch. 3, v. 29).

Krishna-giri—The Karakorum mountain or the Black Mountain (*Vāya P.*, ch. 36; Breischneider's *Mediaeval Researches*, vol. I, p. 256). It is also called **Mus-togh**.

Kṛishnavenī—1. The united stream of the Krishṇā and Vepā rivers. Bīlvamaṅgala, the author of the *Kṛishṇakarmāṇya*, lived on the western bank of this river (Krishna Das's *Sārasa-raṅgadhā*, a commentary on the work, MS., Sansk. Col., Calcutta). 2. The river Krishṇā (*Agni P.*, ch. 118; *Rāmāyaṇa*, Kiśk., ch. 4). It rises at Mahabalesvara in the Western Ghats, and its source, which is enclosed within a temple of Mahādeva, is considered to be a sacred spot visited by numerous pilgrims. It falls into the Bay of Bengal at Sippelar, a little to the south of Masulipatam.

Kṛitamālā—The river Vaiga, on which Madura (Dakshina Mathurā) is situated; it has its source in the Malaya mountain (*Chaitanya Charitāmṛita*; *Mārkaṇḍeya P.*, ch. 57; *Viśṇu P.*, pt. II, ch. 3).

Kṛitavātī—The river Sabarmati in Gujarāt (*Padma P.*, Uttara, ch. 52).

Kṛivī—The old name of Pañchāla (*Mbh.*, Ādi P., ch. 138).

Kroda-desa—Coorg; same as **Koḍagu** (*Skanda P.*, Kāveri Māhāt., ch. 11; Rico's *Mysore and Coorg*, vol. III, pp. 88, 91, 92).

Krokala—Same as Karakalla.

Krumu—The river Kunar or the Choaspes of the Greeks, which joins the Kabul river at some distance below Jalalabad (*Rig Veda*, X, 75—*Nadistuti*); it is also called the Kamah river. It has been identified also with the Koram river (McCrindle's *Ptolemy*, p. 95). See **Kuramu**. According to Drs. Macdonell and Keith, it is the river Kurum (*Vedic Index*, vol. II) which joins the Indus near Isakhel.

Kshatri—The country of the Kathaldi who lived between the Hydraotes (Ravi) and the Hyphasa (Bias), their capital being Saṅgala (McCrindle's *Ptolemy*, p. 157).

Kshatriya-Kuṇḍa—Same as Kuṇḍapura (*Śabdabālpadruma*, s. v. *Tirthaṅkara*).

Kshemavati—The birth place of Krakucchandra, a former Buddha. It has been identified by P. C. Mukherji with Gaṭiya in the Nepalese Terai (P. C. Mukherji's *Antiquities in the Terai, Nepal*, p. 55). See **Kapilavastu**.

Kshetra-Upaniṣa—Its contracted form is Upaniṣa. See **Hupian**.

Kshipra—Same as Sipa (*Brāhma P.*, ch. 43; *Vāmāna P.*, ch. 83, v. 19).

Kshira-Bhavan—12 miles from Srinagar in Kashmir. The goddess is within a Kuṇḍa or reservoir of water which assumes different colours in different parts of the day.

Kshiragrāma—See **Khiragrāma**.

Kshudraka—Same as Śodraka; called also Kahudra (*Padma P.*, *Svarga Kh.*, ch. 3) and Kahaudraka (Pāṇini's *Aṣṭādhyāyī*).

Kubha—1. The Kabul river, the Kophen or Kophea of the Greeks, which rises at the foot of the Kohi Baba from a spring called Sir-i-Chusma, 37 miles to the east of Kabul, and flowing through Kabul falls into the Indus just above Attock (*Rig Veda*, X, 75). It is the Nilah of the Muhammadan historian Abdul Qadir (*JASB.*, 1842, p. 125). 2. The district through which the Kophea (Kophen) or the Kabul river flows. The name of Kabul is derived from the Vedic name of Kubhā. It is the Koa of Ptolemy (McCrindle's *Ptolemy*, VII, ch. I, sec. 27) and Kophen of Arrian (McCrindle's *Megasthenes and Arrian*, p. 191). The valley of the Kabul river is generally called Ningrahar or Nungnihar, the former being the corruption of the latter word which signifies nine rivers and they are the Surkhud, the Gandamak, the Kurrussa, the Chiprial, the Hisaruk, the Kote, the Momunderrah, the Koshkote, and the Kabul river (*JASB.*, 1842, p. 117).

Kubja—A tributary of the Narbadā (*Padma P.*, *Bhūmi*, ch. 63).

Kubjagṛha—Same as Kajughra.

Kubjāmra—It has been identified by some with Hrishikeśa but the identification is not correct. It is a celebrated place of pilgrimage at some distance to the north of Hrishikeśa, sacred to Vishnu. The *Mādhya*s of Kubjāmra and Hrishikeśa has been treated separately in the *Vardha P.*, chs. 126 and 146 (*Archevratā-sthala-saṁbhava-darpana*, p. 108). It was the hermitage of Raibhya Rishi. It is also called Kubjāmra. According to the *Kūrma P.*, Kubjāmra or Kubjāms is identical with Kanakhala (*cf.* *Kūrma P.*, *Upari*, ch. 34, v. 34, and ch. 36, v. 10).

Kuhu—The Kabul river. The Vedic Kubhā appears to have been corrupted into Kuhu during the Pauranic period. The river Sindhu (Indus) is said to pass through the country of the Kuhus, who are mentioned just after the people of Gāndhāra and Uraśa in the *Matsya P.* (ch. CXX, v. 46 and ch. CXIII, v. 21). It is evidently the Koa of Ptolemy which has been identified by McCrindle with Kophen (McCrindle's *Invasion of India by Alexander*, p. 61). But according to Prof. Lassen, Koa or Koas of Ptolemy is not the Kophen or Kabul river. Ptolemy says that Koas is the most western river of India, but the westernmost part of India was the country of the Lampakas, who lived near the sources at the Koas. (*JASB.*, 1840, p. 474).

Kukkutapāda-giri—Kurkihar, about three miles north-east of Wazirganj, which is fifteen miles east of Gaya (Grierson's *Notes on the District of Gaya* and Cunningham's *Anc. Geo.*, p. 461). Dr. Stein has identified it with Sobhnāth Peak, the highest point of the Moher Hill in Hasra Kol (*Ind. Ant.*, 1901, p. 88). The three peaks situated about a mile to the north of Kurkihar are said to have been the scene of some of the miracles of the Buddhist saint Mahā Kāśyapa, the celebrated disciple of Buddha, and eventually of his death, and not of Kāśyapa Buddha who preceded Buddha Śākyasiṃha (Rockhill's *Life of Buddha*, p. 161). But Gurupāda-giri of Fa Hian has been considered to be the same as Kukkutapāda-giri, so called from its three peaks resembling the foot of a chicken (Legge's *Travels of Fa Hian*, ch. XXXIII; *JASB.*, 1906, p. 77). Hence Kukkutapāda-giri is not Kurkihar but Gurpā hill (see Gurupāda-giri; for a description of the place, see *JASB.*, XVII, 235).

Kukubha—A mountain in Orissa (*Devī-Bhāgavata*, VIII, ch. 11; Garrett's *Class. Dic.*, s.v. *Kukubha*).

Kukura—A portion of Rajputana, of which the capital was Balmer, the Pi-lo-mi-lo of Hsien Tsiang. Kukura is the Kiu-shi-lo of the Chinese traveller (*Bṛhat-saṃhitā*, ch. xiv, v, 4; Burgess' *Antiquities of Kathiawad and Kachh*, p. 131; Dr. Bhandarkar's *Early History of the Dekkan*, p. 14 n.). East Rajputana (*Bomb. Gaz.*, vol. I, pt. I, p. 36, note; *Padma P. Svarga*, ch. 3). Same as **Daśārha** (*Trilokyaśāstra*, II). The Kukuras were a tribe of Yādavas (Viśvanāth Deva-Varma's *Rukmītpariṣaya*, VI, 30).

Kukushta—Same as *Kakushtā* or *Kakutsthā* of the *Mahāparinibbāna Sutta*. Buddha crossed this river on his way from Pava to Kusinagara (*Mahāparinibbāna Sutta* in *SBE.*, XI, p. 74). Kukushta has been identified with a small stream called Barhi, which flows to the Ohhota-Ganjak, 8 miles below Kasia (see Cunningham's *Anc. Geo.*, p. 435).

Kulinda-deśa—Garwal including the district of Shaharanpur, north of Delhi (*Mahābhārata*, Sabhā, ch. 26). The entire tract of land lying between the upper portion of the Ganges and the Sutlej was called Kulinda, the Kulindri of Ptolemy. Cunningham places Kulinda-deśa between the Bias and the Tons, including Kulu, the Kuninda of the coins (Cunningham's *Arch. S. Rep.*, vol. XIV). Same as **Kallinda-deśa**. According to McCrindle, the region of lofty mountains, wherein the Vipāśā, the Satadru, the Yamaunā, and the Ganges have their sources, was the Kylandria of Ptolemy (p. 109). The Kulindas lived on the southern slope of the Himalaya from Kulu eastward to Nepal (*JRAS.*, 1908, p. 326).

Kulōta—The sub-division of Kulu in the Kangra district in the upper valley of the Bias river, Punjab, to the north-east of Kangra (*Bṛhat-saṃhitā*, ch. XIV; *Arch. S. Rep.*, 1907-8, p. 290). It formed a part of Kulinda-deśa. Its capital was Nagarkot. Its present head-quarters is Sultanpur called also Stanpur and Raghunathpur from the chief temple dedicated to Raghunāth, situated at the confluence of the Serbulli or Serbari, a small stream, with the Bias river (*JASB.*, 1841, p. 3; Fraser's *Himala Mountains*, p. 291). There is a celebrated place of pilgrimage in this sub-division called Trilokanāth (Trilokyanāth), situated on a hill in the village of Tānda on the left bank of the Chandra-bhāgā (Chenab) river, some 32 miles below the junction of the rivers Chandra and Bhāgā. It contains an image of Avalokiteśvara with six hands, worshipped as an image of Mahādeva (*JASB.*, 1841, p. 105; 1902, p. 35).

Kumāra—Perhaps the corruption of Kumāra is Kaira (see **Kaira-māl**) which was situated very close to Rewa (*Mbh.*, Sabhā, ch. 29).

Kumarasvami—1. This is a celebrated place of pilgrimage in Tuluva, 26 miles from Hospet, S. M. Railway, on the river Kumāradhārā which rises in the Bisli Ghāt below the Pushpagiri or Subrahmanya range of the Western Ghats. 2. The temple of Kumārasvāmī or Kārttikasvāmī is situated about a mile from Tiruttani, a station of the Madras and S. M. Railway, on a hill called Krauñcha-parvata. See **Subrahmanya**. It was visited by Śaṅkarāchārya (Ānanda Giri's *Śaṅkara-vijaya*, ch. II, p. 67; *Skanda P.*, Kumārikā Kh., Kumārasvāmī-māhāt., ch. 14). It is briefly called Svāmī-tīrtha.

Kumāravana—Same as *Kūmaravana* or *Kūrmāchala*; Kumaun (*Vikramorvaś*, Act IV). See **Kedāra**.

Kumārī—1. Cape Comorin (*Mbh.*, Vana, ch. 88). It contains the celebrated temple of Kumārī Devī (Ziegenbalg's *Genealogy of South-Indian Gods*, Rev. Metzger's trans., p. 39, note). 2. The river Kaorhārī which rises in the Saktimat range in the Bihar subdivision near Rajgir. (*Vishṇu P.*, II, ch. 3, and *Arch. S. Rep.*, Vol. VIII, p. 125). 3. The Kūārī-nadī of Tavernier (*Travels in India*, Bail's Ed., p. 64) which joins the river Sindh, a tributary of the river Yamunā, 12 miles from Dholpur. Same as **Sukumārī**.

Kumbhaghona—Kumbhaconum in the Tanjore district. It was one of the capitals of the Chola kingdom and was a celebrated place of learning. The temple of Śiva in Kumbhaconum is one of the most celebrated temples in the Presidency. There is a sacred tank called Kumbhakarna-kapāla in the *Chaitanya-chariṭmṛta* (II, ch. 9) or *Mahā-māgaṇ*, where pilgrims from all parts of southern India go to bathe in Māgh of every twelfth year.

Kumbhakarna—Same as **Kumbhaghona** (*Chaitanya-chariṭmṛta*, II, 9).

Kumbhakona—Same as **Kumbhaghona**.

Kundagāma—It is another name for Vaiśālī (modern Besah) in the district of Mozaffarpur (Tishut); in fact, Kundagāma (Kundagrāma) now called Basukunda was a part of the suburb of the ancient town of Vaiśālī, the latter comprising three districts or quarters: Vaiśālī proper (Besah), Kundapura (Basukund), and Vāṇagāma (Banī), inhabited by the Brahman, Kshatriya, and Banīa castes respectively. Under the name of Kundagāma, the city of Vaiśālī is mentioned as the birth-place of Mahāvīra, the Jaina Tirthakara, who was also called Veśālī or the man of Veśālī. It is the Kopyāma of the Buddhists (Prof. Jacobi's *Jaina Sūtras*, Introduction to *SBE.*, XXII, p. xi). It is also said that he was born at Kollaga, a suburb of Vaiśālī, where the Nāya or Nāta clan of Kshatriyas resided, and in which was a temple called Chaitya Duipalāsa (Dr. Hoernle, *Uvasagadasao*, p. 4; and his *Jainism and Buddhism*). Mahāvīra is said to have been conceived at first in the womb of the Brāhmaṇī Devanandā, but Indra caused the embryo to be transferred to the womb of the Kshatriyā Trisālā who was also with child, through the agency of his deer-headed general Harineyameshi, who is no doubt the same as Nāgamaśa or goat-headed god of the Brāhmaṇas (*Ep. Ind.*, vol. II, pp. 316, 317; *Kaṭhasūtra* in *SBE.*, vol. XXII, p. 227). Mahāvīra or Varddhamaṇa was the son of Siddhārtha, a chief or "king" of Kundapura, by his wife Trisālā, who was a sister of Chetaka, king of Vaiśālī; Chetaka's daughter, Chellānā, or the Videha Devī as she was called, was married to Bimbisāra, king of Magadha, and she was the mother of Ajātasatru or Kuṇika, who married Vajirā, the daughter of king Prasenajit of Śrāvastī, the brother of his step-mother, the Kosalā Devī, but according to other accounts Ajātasatru was the son of Kosalā Devī. Mahāvīra died at Pāpā (Pāvāpurī) at the age of 72 in B.C. 527, or according to Mr. Prinsep in 562 B.C., at the age of 70 (Prinsep's *Useful Tables*, pt. II, p. 33), i.e., 26 years

before the death of Buddha (see *Papa*). According to Dr. Hoernle, Mahāvira was born in 599 B.C. and died in 527 B.C. at the age of seventy-two (*Jainism and Buddhism*). Mahāvira had a daughter named Anojjā or Priyadarśanā by his wife Yasodā (Jacobi's *Jaina Sūtras* in *SBE.*, XXII, p. 183; Dr. Bühler's *Indian Sect of the Jains*, pp. 25-29). Nigrantha Jñātiputra or Jñātaputra or Nātaputta, one of the celebrated sages who lived at Rajagriha at the time of Buddha, has been identified with Mahāvira of the Jains; he also resided at Śrāvastī when Buddha lived there (see *Mahāvastu*, VI, 31). Hence Buddhism and Jainism were two contemporary systems. Mahāvira wandered more than 12 years in Lāṭa in Vajjabhūmi and Subhābhūmi, the Rāṭha of to-day in Bengal. In the thirteenth year of his wandering life, he attained Jinahood and taught the Nigrantha doctrines, a modification of the religion of Pārśvanātha (Bühler's *Indian Sect of the Jains*, p. 26). The Nigranthas are mentioned in a pillar edict of Aśoka issued in the 29th year of his reign. During the famine which lasted for twelve years in the reign of Chandragupta, king of Magadha, Bhadrabāhu, who was then at the head of the Jaina Community, emigrated into Karpāta (or Canarese) country with a portion of the people, and Sthūlabhadra became the head of the portion that remained in Magadha. At the council held at Pātālīputra towards the end of the famine, the Jaina books consisting of eleven *Aṅgas* and fourteen *Pūrvas* (which latter are collectively called the twelfth *Aṅga*) were collected. All the Jains wore no clothes before, but during the famine, the Pātālīputra Jains commenced wearing clothes. Hence Bhadrabāhu's followers after their return refused to hold fellowship with them and to acknowledge as sacred the books collected by them, that is the *Aṅgas* and the *Pūrvas*. The final separation between the two sects as Śvetāmbaras and Digambaras took place in 70 or 82 A.D. At a council held at Valabhī in Gujārāt under the presidency of Devarddhi, the sacred books were again settled: this took place in 154 A.D. (Hoernle's *Jainism and Buddhism*).

Kundapura—Same as *Kundagama*.

Kundilyapura—Same as *Kundīnapura*.

Kundīnapura—The ancient capital of Vidarbha. Dowson identifies it with Kundapura, about forty miles east of Amarāvati (Dowson's *Classical Dic.*, 4th ed., p. 171 and Wilson's *Mālatī Mādhava*, Act I). It existed at the time of Bhavabhūti (*Mālatī Mādhava*, Act I). Devalavārā, eleven miles south of Warrora, on the river Wardha (Vidarbha) in the district of Chanda in the Central Provinces, is traditionally known as the ancient Kundīnapura (Cunningham's *Archaeological Survey Report*, IX, p. 183). A fair is held here every year near the temple of Rukmiṇī. Ancient Kundīnapura is said to have extended from the river Wardha to Amarāvati (Amraoti) where the identical temple of Bhavānī, from which she was carried away by Krishna, is still said to exist. Kundīnapura was the birth-place of Rukmiṇī, the consort of Krishna. It has been identified with Konḍāvir in Berar (Dr. Führer's *Monumental Antiquities and Inscriptions*). Kundīnapura was also called Vidarbhapura (*Harivaṃśa*, II; *Mbh.*, Vana, ch. 73). It appears, however, that Vidarbhapura or Kundīnapura was on the site of Bidar (see *Bidarbha*). Rukmiṇī was formerly married by Krishna, after she was carried away from Bidarbha, at Mādhavapur, forty miles to the north-west of Prabhāsa or Somanātha (*Archācatāra*). The *Anarghaḍghavam* (Act VII, 101) places Kundīnanagara in Mahārāṣṭra which, it says, included Bidarbha.

Kuninda—Same as *Kuṇḍa-deśa*. It is the Kauninda of *Bṛhat-Saṃhitā*, ch. XIV, v. 30.

Kuntala-desa—At the time of the Chalukyas, Kuntala-desa was bounded on the north by the Narbada, on the south by the Tungabhadra on the west by the Arabian Sea, and on the east by the Godavari and the Eastern Ghats. Its capitals were Nasik and Kalyana at different periods (*Ind. Ant.*, XXII, 1895, p. 182; *Antiquities of Bidar and Aurangabad Districts*, by Burgess). In later times the Southern Mahratta country was called Kuntala (Dr. Bhandarkar's *Hist. of the Dekkan*, sec. xii; *Vamana P.*, ch. 13). It included the north of the present Mysore country (*JRAS.*, 1911, p. 812). In the *Dasakusamacharita* (ch. 8), it is placed among the dependent kingdoms of Bidarbha. But in the tenth century, the town of Bidarbha is mentioned as being situated in Kuntaladesa (Rajasekhara's *Karpura-manjari*, Aet I). The later inscriptions called it Karnataka-desa (*Literary Remains of Dr. Bhau Daji* by Ramchandra Gosh, Preface, p. xxxiv). Kuntala was also called Karnata (see Bühler's note at pp. 27, 28 of the *Introduction to the Vikramadityacharita* by Bilhana). The *Tara Tantra* also says that Karnata was the name of Maharashtra (see Ward's *History, Literature, and Religion of the Hindus*, vol. I, p. 558). The *Mārkaṇḍeya P.*, ch. 57, mentions two countries by the name of Kuntala, one in Madhyadesa and the other in Dakṣiṇātya; see **Kuntalapura**.

Kuntalakapura—Kubattur in Sorab in the Shimoga district of Mysore. It was the capital of Kuntaladesa. It was, according to tradition, the capital of king Chandrahama (*Jaimini-Bhārata*, ch. 53; Rice's *Mysore and Coorg*, vol. II, p. 351). It was situated in Kerala. Chandravati was six yojanas or 42 miles from Kuntalakapura. Sarnal, in the Kaira District with which Kuntalakapura is identified (Cousen's *Antiquarian Remains in the Bombay Presidency*, VIII, p. 94) is too far off from Kerala. It was also called Kuntalakapura. See **Sarabhi**.

Kuntalapura—1. Same as **Kuntalakapura**. 2. General Cunningham places it in the Territory of Gwalior (Cunningham's *Arch. S. Rep.*, XX, p. 112). 3. Sarnal in the Kaira district is said to be Kuntalapura.

Kuntī-Bhoja—It was also called Bhoja, an ancient town of Malwa, where Kuntī, the mother of Yudhishthira and his brothers, was brought up by her adoptive father Kuntī-Bhoja, king of Beja (*Mbh.*, Adi, chs. 111, 112). It was situated on the bank of a small river called Asvanadi or Asvarathanadi which falls into the river Chambal (*Mbh.*, Vana, ch. 306; *Bṛihat-Samhitā*, ch. 10, v. 15). It was also called Kuntī (*Mbh.*, Bhishma P., ch. 9; Virāṭa P., ch. 1).

Kupatha—Hsien Tsiang's *Kie-pa-to* should perhaps be restored to *Kupatha*, mentioned among the mountainous countries in the north-west of India (*Matya P.*, ch. 113, v. 55), and not to **Kabandha** (q. v.).

Kuramu—The river Koram, a tributary of the Indus (*Rig-Veda*, X, 75). Same as **Krumu**.

Kuraṅgapura—Koranga, near the mouth of the Godavari.

Kurmāchala—Kumaon [*JASS.*, XVII, 580, quoting *Skanda P.*, Manushkhaṇḍa (sic) for Māheśvarakhaṇḍa (Kedāra kh)]. It was also called by the names of Kūrmavāna and Kumāravāna, the corruption of which is Kumaon. Its former capital was Champauti which was also called Kūrmāchala (Conder's *Modern Traveller*, X, 343), and its present capital is Almora. On the western border is the Trisūl Mountain as its peaks have the appearance of a trident. The celebrated temple of Pāṛvā Devī or Annapūrnā at Pūrnagiri, visited by pilgrims from all parts of the country, is situated in Kumaon (*JASS.*, XVII, 573). Viṣṇu is said to have incarnated here near Lohāghāt as Kūrma to support the Mandāra mountain (*Ibid.*, p. 580); see **Mandara-giri**. The Doonagiri mountain is the

Dronāchala of the *Purāṇas*; the Lodh Moona forest was the hermitage of Garga Rishi, and the Gagas river rises in the forest (p. 817) and falls into the Dhauli. The Kūrmāchali Brahmins who reside in Kumaun have evidently derived this name from the country (Sherring's *Hindu Tribes and Castes*, pp. 21, 108). See *Kartripura*, *Kartikēyapura* and *Umavāna*. For the *Śva* Prayāgas, see *Pañcha-Prayāga*. The province of Kumaun is situated in the tract of hills lying between the western branch of the Gagra known as Kālī-nadi and the river Rām-Gaṅgā which divides Garwal from Kumaun (*Fraser's Himala Mountains*, pp. 54, 537). For the history of the kings of Kumaun, see *JASB.*, 1844, p. 887.

Karmakshetra—Eight miles to the east of Chikakol on the sea-coast in the district of Ganjam. It was visited by Chaitanya (Shyamal Goswami's *Gaurasandarbha*, p. 188). It is now called Śrīkūma.

Karmavana—Same as Kurmāchala.

Kurujāṅgala—A forest country situated in Śirhind, north-west of Hastināpura. It was called Śrīkanthadeśa during the Buddhist period; its capital was Bilāspur. It was included in Kurukshetra. In the sixth century, its capital was Thāneśvara. The seat of Government was removed by Harsha Deva (Śilāditya II) to Kanauj (see *Srikauṭha*). The entire Kurudeśa was called by this name in the *Mbh.* (Ādi P., ch. 201) and *Vdmāna P.* (ch. 32). Hastināpura, the capital of the Kurus, was situated in Kurujāṅgala (*Mbh.*, Ādi, ch. 126).

Kurukshetra—Thaneswar. The district formerly included Sonapat, Amin, Karnal, and Panipat, and was situated between the Sarasvatī on the north and the Drishadvatī on the south (*Mbh.*, Vana, ch. 83), but see Pratap Chandra Roy's edition of the *Mahābhārata*. The war between the Kurus and the Pāṇḍavas took place not only at Thaneswar but also in the country around it. The Dvāpāyana Hraḍa is situated in Thaneswar. Vyāsasthali (Modern Basthali) is seventeen miles to the south-west of Thaneswar. At Amin, five miles south of Thaneswar, Abhimanyu, the son of Arjuna, was killed, and Aśvatthāma was defeated by Arjuna, and his skull severed. Amin, according to Cunningham, is the contraction of Abhimanyukshetra. At Amin, Aditi gave birth to Sūrya; at Bhore, eight miles to the west of Thaneswar, Bhurīśravā was killed; at Chakra-tīrtha, Kṛiṣṇa took up his discus to kill Bhīṣma; at Nagda, eleven miles to the south-west of Thaneswar, Bhīṣma died; at Asthipura [*Padma P.*, *Śrīṣṭi* (Ādi), ch. 13], on the west of Thaneswar and south of Aujas-ghāt, the dead bodies of the warriors who were killed in the war, were collected and burned (*Arch. S. Rep.*, vol. XIV, pp. 86-106). Sonapat and Panipat are the corruptions of Sonapraṣṭha and Pāṇipraṣṭha, which were two of the *Śva* villages demanded by Yudhishthira from Duryodhana. Kurukshetra was also called Sthāntīrtha and Sāmantapañchaka (*Mbh.*, Śalya, ch. 54; Vana, ch. 83); the temple of the Mahādeva Sthānn was situated half a mile to the north of Thaneswar. It was visited by people as a place of pilgrimage at the time of Alberuni in the eleventh century A.D., especially at the time of eclipse (Alberuni's *India*, vol. II, p. 147; *Matsya P.*, ch. 191).

Kusabhavanapura—Sultanpur on the Gumti in Oudh (*Thornton's Gazetteer*). It was visited by Hiuen Tsiang. Same as Kusapura. It was the capital of Kuśa, son of Rāmachandra. It is called Kuśasthali in the *Vāyu P.* (Uttara, ch. 26). The capital was removed from Ayodhyā by Kuśa when he succeeded his father Rāmachandra, king of Oudh (*Raghuvamśa*, XV, v. 97; xvi, v. 25).

Kusāgarapura.—Rajgir, the ancient capital of Magadha. Same as Girivrajapura (Beal's *R.W.C.*, II, p. 149).

Kusāmapura.—1. Properly Kusumapura which is the same as Pāṭaliputra (*Mahāvastu*, ch. 5). Kumhrār, the southern quarter of Patna, is evidently a corruption of Kusāmapura (Kusumapura), where the royal palace was situated. It was part of Pāṭaliputra (Upham's *Mahāvastu*, ch. V, p. 46). 2. Kānyakubja.

Kusapura.—Same as Kusābhavanapura (Cunningham's *Anc. Geo.*, p. 398).

Kusāsthala.—Kāncūj (*Hemakosa*).

Kusāsthali.—1. Dvārakā, the capital of Ānarta, in Gujarat. Dvārakā was founded on the deserted site of Kusāsthali by Kṛishṇa (*Harivaṃśa*, ch. 112). 2. Ujjayini (*Skanda P.*, Avānti Kh., chs. 24, 31).

Kusāvartta.—1. A sacred tank in Tryambaka, twenty-one miles from Nasik, near the source of the Godāvari. 2. A sacred ghāt in Hardwar.

Kusāvati.—1. Dvārakā in Gujarat (Nilakantha's commentary on v. 54, ch. 160, Vāsa P. of the *Mbh.*). It was founded by Ānarta, the nephew of Ikṣvāku. It was also called Kusāsthali and was the capital of Ānarta-desa (*Śiva P.*, pt. vi, ch. 60). 2. Kusāvati, which was situated on the border of the Vindhya hills (*Rāmāyaṇa*, Uttara K., ch. 121), was perhaps the ancient Darbhavati (modern Dabhol), thirty-eight miles north-east of Broach in Gujarat. It was the capital of Kusa, son of Rāmachandra. 3. Kasur in the Panjab, thirty-two miles to the south-east of Lahore. 4. Same as Kusābhavanapura and **Kūśapura**, the capital of Kūśa, son of Rāmachandra (*Jātakas*, o. 15, v. 97); Saltanpur in Oudh. 5. Ancient name of Kuśināra or Kuśinagara, where Buddha died (*Mahā-parinibbāna Sutta* in *SBE.*, XI, p. 100; *Jātakas*, Cam. Ed., vol. V, p. 141—*Kusa-Jātaka*). 6. A place on the bank of the Vepā or Vain-Gatgā which was given by Āryaka, the founder of the Abhira dynasty, to Ohārudatta after killing Pālaka, the tyrant king of Ujjayini (*Mūrchchhakaśikā*, Act X, 51).

Kuśinagara.—The place where Buddha died in 477 B.C., according to Prof. Max Müller, but according to the Ceylonese chronology and Prof. Lassen, he died in 543 B.C., (see Goldstücker's *Pāṇini*, pp. 231-235), at the age of eighty in the eighth year of the reign of Ajātasatru. It has been identified by Prof. Wilson with the present village of Kasia, thirty-seven miles to the east of Gorakhpur and to the north-west of Bettia. Buddha died in the upavattana of Kuśināra in the Śāla grove of the Mallians, between the twin Śāla trees in the third watch of the night, resting on his right side with his head to the north (*Mahāparinibbāna Sutta* in *SBE.*, vol. XI, pp. 103, 116). Asoka erected three stūpas on the scene of his death. It was anciently called Kusāvati (*Jātakas*, Cam. Ed., V, 141—*Kusa-Jātaka*). The charcoal ashes of Buddha's funeral pyre were enshrined in a stūpa at Barhī now called Moriyānagara in the Nyagrodha forest, visited by Hīnen Tsiang. The ruins of Anuruddha near Kasia in the district of Gorakhpur have been identified with the palaces of the Malla nobles of the Buddhist records. The relics (bones) of Buddha were divided by the Brahmin Droṇa into eight parts among the Lichchhavis of Vaiśālī, Śākya of Kāpilavastu, Balaṇas of Allakappa, Koliyas of Bāmagrāma, Brāhmanas of Bethadivā (perhaps Bethā), Mallas of Pāvā, Mallas of Kuśināra (Kuśinagara), and Ajātasatru, king of Pāṭaliputra, who all erected stūpas upon them. The Brahmin Droṇa built a stūpa upon the pitcher with which he had measured the relics, and the Mauryas of Pippalavati built another on the charcoal from Buddha's funeral pyre (*Mahā-parinibbāna Sutta*, ch. 6). Dr. Hoey identifies Kasia with the place where Buddha

received the *kāshāya* or the mendicant robe after he had left his home (*JASB.*, vol. LXIX, p. 83). Though Mr. Vincent A. Smith doubts the identification of Kusinagara with Kasia, yet the recent exploration by the Archaeological Department has set the question at rest. The stūpa adjoining the main temple containing an image of the dying Buddha was opened and a copperplate was discovered showing the following words at the end "Copperplate in the Stūpa of Nirvāṇa."

Kusināra—Same as Kusinagara.

Kustana—The kingdom of Khotan in Eastern or Chinese Turkestan, famous for the stone called Jade; hence it is called by the Chinese *Ya* (Jade)-*chia*. It was called by the Chinese *Kū-sa-tan-na* (Bretschneider's *Medieval Researches*, II, p. 48). It was visited by Fa Hian and Hsien Tsiang. Its old capital was Yotkan, a little to the west of the modern town of Khotan, which in the ancient manuscripts discovered by Dr. Stein is called Khotana and Kustanaka. The territory of Khotan was conquered and colonised by Indian immigrants from Takhsaillā (Taxila) about the second century before the Christian era. Dr. Stein identified the Buddhist stūpa and the Sa-mo-joh monastery of Hsien Tsiang with the Dūbe in the cemetery of Sorniya, a mile to the west of Yotkan. Dr. Stein discovered many Buddhist shrines, stūpas, relieves and statues of Buddha and Bodhisattvas in stucco at Dandan-Ulig (ancient Li-shih), Niya, Endere and Rawak buried in the sand of the desert of Taklamakan in the territory of Khotan, and exhumed from the ruins many painted panels and documents written in Brāhmī and Kharoṣṭhī characters on wooden tablets (*Takhlāṭ*), and papers ranging from the third to the eighth century of the Christian era (Dr. Stein's *Sand-buried Ruins of Khotan*, p. 402). Fa Hian saw at Khotan in the fourth century the drawing of cars of the Buddhist *Tri-ratnas*, Buddha, Dharma, and Sangha, which are the prototypes of the modern Jagannāth, Balarāma, and Subhadra. At Ujjayini, at the time of Samprati, Aśoka's successor, the Jains used to draw a car on which Jivantaswāmī's image was placed (*Sikavivṛṇāṭ*, Jacobi's ed., XI). The name of Kustana has also been mentioned by Hsien Tsiang (see *Records of the Buddhist Religion* by Takakusu, p. 20). Same as *Stana*.

Kusumapura—Same as Kusamapura (*Mudrārakṣasa*, Act II).

Kutaka—Gadakh, an ancient town containing many old temples in Dharwar district, Bombay Presidency (*Bhāgavata P.*, V, ch. 6).

Kutikā—The river Koṣṭhā, the eastern tributary of the Rāmgangā in Rohilkhand and Oudh (Lassen's *Ind. Ant.*, II, p. 524, and *Rāmāyaṇa*, Ayodhyā K., ch. 71).

Kutlā—Same as Kutikā.

Kutikeshikā—The Koh, a small affluent of the Rāmgangā in Oudh (Lassen's *Ind. Ant.*, vol. II, p. 524 and *Rāmāyaṇa*, Ayodhyā K., ch. 71).

Kuva—Same as Goparashtra and Govarashtra; Southern Koṅkara.

L

Lāḍa—Same as Lāṭa (Southern Gujarat) and Rāḍha (a portion of Bengal).

Lahadā—It is the border-land between Kāāmīr and Dardistan (*Bṛīkat-Saṃhitā*, ch. XIV, v. 22; *Ind. Ant.*, XXII, 1893, p. 182—Topographical List of the *Bṛīkat-Saṃhitā* by Dr. Fleet).

Lakragadh—The fort of Lakragadh was situated on the Rajmahal hills in Bengal; it was an old fort. It is the Lakhnor of Menhajuddin and other Muhammadan historians (Beveridge's *Buchanan Records in C. R.*, 1894).

Lakshmanavati—1. Lakhnauti is the corruption of Lakshmanavati. It was another name for Gaṇḍa (town), the ruins of which lie near Māldā. It was the capital of the

country of Gauda (Tawney: Merutuṅga's *Prabandha-chintāmaṇi*, p. 181). It stood on the left bank of the Ganges. It was the capital of Bengal in 730 A.C. (Rennell's *Memoir of a Map of Hindoostan*, p. 55), which date, however, does not appear to be correct. Lakshmaṇa Sena, the son and successor of Ballāla Sena and grandson of Vijaya Sena, and great-grandson of Hemanta Sena, the son of Sāmanta Sena (Deopāra inscription, *Ep. Ind.*, I, 3), is said to have greatly embellished the city of Gaṇḍ with temples and other public buildings, and called it after his own name, Laknauti or Lakshmaṇāvati (Martin's *East. Ind.*, III, p. 68). He was a great patron of Sanskrit literature. Jaya Deva of Kendali,—the author of the celebrated lyric *Gita Govinda* (*Bhaviṣya P.*, Pratibarga, pt. IV, ch. IX), Umāpatidhara, the commentator of the *Kalāpa* grammar and minister of Lakshmaṇa Sena (*Prabandha-chintāmaṇi*, p. 181), Govardhana Āchārya, the spiritual guide of Lakshmaṇa Sena and author of the *Ārya-saptatī*, Sarana, and Dhoyi (who is called Kavi Kahamāpati-śrutidhara by Jaya Deva in his *Gita-Govinda*), the author of the *Purana-dṛṣṭi*, were called the Pañcharatna or five gems of Lakshmaṇa Sena's court in imitation of the Nava-ratna or nine gems of Vikramāditya (*Ind. Ant.*, vol. XIV, p. 183 n.). Halāyudha, the author of a dictionary and the spiritual adviser of the monarch, and Śrīdharadāsa, the author of the *Sadukti Karṇāmṛta* also flourished in his court. Lakshmaṇa Sena founded the Lakshmaṇa Samvat (era) in 1108 A.D. (Dr. R. L. Mitra's *Buddha Gaya*, p. 201), but according to Dr. Bühler, in 1119 A.D. (*Deopāra Inscription of Vijayasena* in *Ep. Ind.*, vol. I, p. 307). Hunter considers that the name of Gauda was more applicable to the kingdom than to the city (Hunter's *Statistical Account of Bengal*, vol. VII, p. 51; *Bhaviṣya P.*, Pratibarga P., pt. II, ch. 11). For the destruction of Gauda and the transfer of Muhammadan capital to Rājmaṣal in 1392, (see Bradley-Birt's *Story of an Indian Upland*, ch. 2), 2. Lucknow in Oudh. It is said to have been founded by Lakshmaṇa, brother of Rāmachandra, king of Oudh. It was repaired by Vikramāditya, king of Ujjayini. The town was first made the seat of government by Asaf-ud-daulah in 1775 (Conder's *Modern Traveller*, vol. IX, p. 296). See Lucknow in Pt. II of this work.

Lakulisa—See Nakulisa.

Lampaka—Lamghan, on the northern bank of the Kabul river near Peshawar (*Hemakoṣa*; Lassen's *History traced from Bactria and Indo-Scythian Coins* in *JASB.*, 1840, p. 486; *Brahmaṇḍa P.*, Pūrva, ch. 48). It is also called Morapāda. It is 20 miles north-west of Jalalabad.

Lampaka—Same as Lampakā (*Mārkandeya P.*, ch. 57).

Lānguli—Same as Lāngulini. (*Mbh.*, Saṁhā, ch. 9).

Lāngulini—The river Lāngulīya on which Chitacole is situated, between Vizianagram and Kalingsapatam (Pargiter's *Mārkandeya P.*, ch. 57, p. 305). It is also called Naglandi river (Thornton's *Gazetteer*, s. v. Ganjam).

Lanka—1. Ceylon. 2. The town of Laṅkā or Laṅkāpatanam is said to be a mountain on the south-east corner of Ceylon; it is described as Trikūṭa or three-peaked in the *Rāmāyaṇa* (Sundara K., ch. I) and was the abode of Rāvaṇa (Laṅkā Kāṇḍa, ch. 125). It is believed by some to be the present Mantotte in Ceylon, others think it to be a town submerged (Mutu Coomara Swamy's *Dāṣṭarāṇa*, p. 97). There is a place called Nikumbhīlā, about 40 miles from Colombo, where Indrajita performed his sacrifice (*Buddhist Text Society's Journal*, vol. III, pt. I, appendix). There are some very good reasons to suppose that Laṅkā and Ceylon are not identical islands: (1) the *Rāmāyaṇa* (Kishk. K., ch. 41) says that one must cross the river Tāmraparṇī and go to the south

of the Mahendra range which abuts into the ocean and cross it to reach Laṅkā, or in other words, the island of Laṅkā, according to the *Rāmāyaṇa*, was situated to the south of the Cardamum Mountains which form the southern portion of the Mahendra range, while if Ceylon be the ancient Laṅkā, one is not required to cross the Tāmraparṇī river to go to the southern extremity of the Mahendra Mountain in order to reach that island by the Adam's Bridge (or Setubandha Rāmeśvara); (2) Barāha-mihira, the celebrated astronomer, says that Ujjayinī and Laṅkā are situated on the same meridian, while Ceylon lies far to the east of this meridian; (3) Some of the works of the Paurenic times mention Laṅkā and Sīṃhala (the corruption of which is Ceylon) as distinct islands (*Riṣat-Saṃskṛta*, ch. 14 and *Dev P.*, chs. 42, 46). On the other hand, the *Mahāvamśa*, the most ancient history of Ceylon composed in the 5th century A.D., distinctly mentions that the island of Laṅkā was called Sīṃhala by Vijaya after his conquest, and calls Dotthagāmaṇi and Parākramabāhu kings of Laṅkā or Sīṃhala (Geiger's *Mahāvamśa*, chs. VII, XXXI). The *Rājavallī* also mentions the tradition of the war of Rāvaṇa in the island of Ceylon (Upham's *Rājavallī*, pt. I). Dharmakīrti, the author of the *Dāṭṭavamśa*, who lived in the twelfth century A.D., in the reign of Parākramabāhu I, king of Ceylon, states that Sīṃhala and Laṅkā are the same island. It is called Zeylan or Silan (Ceylon) by Marco Polo, who visited it in the thirteenth century A.D. (Wright's *Marco Polo*). For other derivations of the name of Silan, see Col. Yule's *Travels of Marco Polo*, vol. II, p. 254, note.

Lata—1. Southern Gujarat including Khandesh situated between the river Mahi and the lower Tapti—the Larika of Ptolemy (*Garuga P.*, ch. 55; Dowson's *Classical Dictionary of Hindu Mythology*; Dr. Bhandarkar's *Hist. of the Dehkan*, sec. XI, p. 42). It is mentioned in the *Kāmasūtra* of Vātsyāyana. It comprised the collectorates of Surat, Bharuch, Kheda and parts of Baroda territory (*Antiquities of Kathiawar and Kachh* by Burgess). According to Col. Yule, Lāṭa was the ancient name of Gujarat and Northern Kachh (*Marco Polo*, vol. II, p. 302 n). It is the Lāṭhikā of the Dhauli inscription and Rāṣṭhikā (Rāṣṭhikā) of the Girnar inscription of Aśoka. According to Prof. Bühler, Lāṭa is Central Gujarat, the district between the Mahi and Kim rivers, and its chief city was Broach (see Additional Notes, It-sing's *Records of the Buddhist Religion*, by Takakura, p. 217; Alberuni's *India*, I, p. 205). In the Copperplate Inscription found at Baroda, the capital of Lāṭa or the kingdom of Lāṭaśvara is said to be Elapur (v. II). The inscription also gives the genealogy of the kings of Lāṭaśvara (*JASS*, vol. VIII, 1839, p. 202). But it is doubtful whether Lāṭa and Lāṭaśvara are identical kingdoms. Lāṭa was also called Lāṭa in the *Buddhasaṃbhava*; Oṃāśa appears to be identical with Lāṭa (see Oṃā). The Nāgara Brahmins of Lāṭa (Gujarat) are said to have invented the Nagri character. The Devanāgarī character, however, is said to have been derived from the Brāhmī alphabet. 2. Rāḍha—the Lāṭa of Upham's *Mahāvamśa* is a corruption of Rāḍha in Bengal (see Rāḍha).

Latthivana—Same as Yashivana (*Jātaka*, Cam. ed., IV, p. 179; *Mahāvamśa*, I, 22).

Lavanā—The Lun (Looni) or Nun Nadi which rises near Panjar and falls into the Sind at Chandpursonari in Malwa (*Mālaś-mādhava*, Act IX; *Arch. S. Rep.*, vol. II, p. 308).

Lavapura—Called also Lavakota or Lavavarā afterwards called Lohāwar; Lahore, founded by Lava, the son of Rāmachandra (Tod's *Rajasthan*, I, p. 224). The ruins of the ancient city still exist near the present city of Lahore. In the Jain inscriptions at Śatruṅjaya, it is called Lābhapura (*Ep. Ind.*, vol. II, pp. 38, 54).

Lilajana—The river Phalgu, but, in fact, the western branch of the river Phalgu, which joins the Mohanā few miles above Gāya, is called by that name. See Nihajana.

- Lodhra-Kanana**—The Lodh-moona forest in Kumaun (*Rāmāyaṇa*, Kishk., ch. 43); see **Kūrmachala**. It was the hermitage of Garga Rishi.
- Lohā**—Afghanistan (*Mbh.*, Sabhā, ch. 26). In the tenth century of the Christian era, the last Hindu king was defeated by the Muhammadans, and Afghanistan became a Muhammadan kingdom. See **Kamboja**.
- Lohargala**—A sacred place in the Himalaya (*Varāha P.*, ch. 15). It is perhaps Lohāghāt in Kumaun, three miles to the north of Champāwat, on the river Lohā, as the place is sacred to Vishṇu (see **Kūrmachala**).
- Lohita-Sarovara**—The lake Rdwanhrad, which is the source of the river Lohitya or Brahmaputra (*Brahmāṇḍa P.*, ch. 51).
- Lohitya**—1. The river Brahmaputra (*Mbh.*, Bhishma P., ch. 9; *Raghuvamśa*, c. IV, v. 81; *Medint*). For the birth of Lohitya, the son of Brahma, see *Kālikā P.*, ch. 52. Parāśurāma's axe fell from his hand when he bathed in this river owing to the sin of killing his mother. According to Kālidāsa, the river was the boundary of Prāgyotisha or Gauhati in Assam (*Raghuvamśa*, IV, v. 81). For a description of the source of the Brahmaputra, see Sven Hedin's *Trans-Himalaya*, vol. II, ch. 43.
- Lohitya-Sarovara**—The source of the river Chandrabhāgā or Chinab in Lahoul or Middle Tibet (*Kālikā P.*, ch. 52). It is a small lake now called Chandrabhāgā.
- Lokapura**—Chanda in the Central Provinces. It contained the temples of Mahākālī and her son Achalesvara who was formerly called Jharpatēvara (*Skanda P.*).
- Lomaśa-Ārāma**—The Lomaśgir-hill, four miles north-east of Rajauli in the sub-division of Nowadah, in the district of Gaya; it was the hermitage of Lomaśa Rishi (Grierson's *Notes on the District of Gaya*, p. 27).
- Lonāra**—See **Vishnu-Gaya** (*Padma P.*, Uttara, ch. 62; Cousen's *Antiquarian Remains in the Central Provinces and Berar*, p. 77).
- Lumbini-Vana**—Rummen-del in the Nepalese Terai, two miles to the north of Bhagavānpur and about a mile to the north of Paderia. See **Kapilavastu**. The eight Chaityas or sacred places which are visited by Buddhist pilgrims are (1) The Lumbini Garden in Kapilavastu where Buddha was born; (2) Bodhi tree in Bodhi-Gaya where he attained Buddhahood; (3) Mṛigadāva in Benares where he preached his law for the first time; (4) Jetavana in Śrāvastī where he displayed miraculous powers; (5) Sāṅkasya in the district of Kanauj where he descended from the Trayastriṃśa heaven; (6) Rājagṛiha in Magadha where he taught his disciples; (7) Vaiśālī where he spoke to Ānanda about the length of his life; (8) Kuśinagara where he died in a Śāla grove (*Mahāparinibbāna Sutta*, VI, 51-62; in *SBE.*, vol. XI).

M

- Maachchha**—Same as *Matsya* (*Aṅguttara Nikāya*, Tika Nipāta, ch. 70, para. 17).
- Maachheri**—Alwar, which formerly appertained to the territory of Jaipur (see **Matsya-deśa**).
- Madana-Tapovana**—Same as **Kamāśrama** (*Raghuvamśa*, xi, 13).
- Madguraka**—Same as **Modāgiri** (*Matsya P.*, ch. 113).
- Madhumanta**—Same as **Daṇḍakaranya** (*Rāmāyaṇa*, Uttara, chs. 92, 94).
- Madhumatī**—The Mohwar or Modhwar river which rises near Ranod and falls into the Sind, about eight miles above Sonari in Malwa (*Mālatī Mādhava*, Act IX, and *Arch. S. Rep.*, II, 308).
- Madhupuri**—Mathurā; it was founded by Satrugha, the youngest brother of Rāma, by killing the Rākshasa Lavana, son of Madhu. The town of the demon Madhu has been

identified by Growse with Maholi, five miles to the south-west of the present town of Mathurā. In Maholi is situated Madhuvana (or forest of Madhu), a place of pilgrimage (Growse's *Mathurā*, pp. 32, 54).

Madhurā—Same as Mathurā (see *Ghapa-Jātaka* in the *Jātakas* (Cam. ed.), IV, p. 50; it is a distortion of the story of Krishna).

Madhuvana—See Mathurā.

Madhyadeśa—The country bounded by the river Sarasvatī in Kurukshetra, Allahabad, the Himālaya, and the Vindhya; the Anturveda was included in Madhyadeśa (*Manu Smṛiti*, ch. II, v. 21). The boundaries of Majjhimadeśa of the Buddhists are:—east the town Kājāgala and beyond it Mahāsāla; south-east the river Salāvati; south the town Setakannika; west the town and district Thuna; north Usiradhva Mountain (*Mahāvagga*, V, 12, 13). Kāmpilya was originally the eastern limit of Madhyadeśa (Weber's *History of Indian Literature*, p. 115, note). The countries of Pañchāla, Kuru, Matsya, Yaudheya, Patachhara, Kuntī and Śārasena were included in Madhyadeśa (*Garuḍa P.*, I, ch. 55). Madhyadeśa includes Brahmarshi-deśa which again includes Brahmāvarita (Max Müller's *Rig-Veda*, vol. I, 45).

Madhyamarāshṭra—Same as Mahakośala or Dakṣiṇa-Kośala (Bhaṭṭa Svāmī's Commentary on Kautilya's *Arthashastra*, bk. II, Koshādhyakṣa).

Madhyameśvara—A place sacred to Śiva on the bank of the Mandākinī (*Kārma P.*, Pūrva, ch. 33). See Pañcha-Kedara.

Madhyamika—Nāgari near Chitore in Rajputana, which was attacked by Menander; he was defeated by Vasamitra, grandson of Pushyamitra and son of Agnimitra of the Śuṅga dynasty, Agnimitra being the viceroy of Vidisā (Kālidāsa's *Mālavikāgnimitra*, Act V; Vincent A. Smith's *Early History of India*, p. 199). Same as Mibi. But according to the *Mahābhārata* (Sabhā P., ch. 32), Madhyamika and Śibi are two different countries, though their names are mentioned together.

Madhyārjuna—Tiruvaidaimarudūr, six miles east of Kumbhakonam and 29 miles from Tanjore, Madras Presidency; it was visited by Śaṅkarācārya (Ānanda Giri's *Śaṅkararajajaya*, ch. 4, p. 16; *Arch. S. Rep.*, 1907-8, p. 231). It is celebrated for its temple.

Madra—A country in the Panjab between the Ravi and the Chinab. Its capital was Sākala. Madra was the kingdom of Rājā Śalya of the *Mahābhārata* (Udyoga, ch. 8), and also of Rājā Aśvapati, father of the celebrated Sāvitrī, the wife of Satyawāna (*Matsya P.*, ch. 206, v. 5; *Mbh.*, Vana P., ch. 292). Some suppose that Madra was also called Bāhika. Bāhika, however, appears to be a part of the kingdom of Madra (*Mbh.*, Karṇa P., ch. 45). Madra was also called Takkadēsa (Hemachandra's *Abhidhāna-cintāmaṇi*).

Magadha—The province of Bihar or properly South Bihar (*Rāmāyaṇa*, Ādi, ch. 32; *Mbh.*, Sabhā P., ch. 24). Its western boundary was the river Sonā. The name of Magadha first appears in the *Atharva-saṃhitā*, v, 22, 14; xv, 2. The ancient capital of Magadha was Girivrajapura (modern Rajgir) at the time of Jarāsandha, who was killed by Bhīma, one of the five Pāṇḍavas. The capital was subsequently removed to Pātāliputra, which was formerly an insignificant village called by the name of Pātāligrāma, enlarged and strengthened by Ajātaśatru, king of Magadha and contemporary of Buddha, to repel the advance of the Vrijjis of Vaisālī. Udayāstra, the grandson of Ajātaśatru, is said to have removed the capital from Rājagriha to Pātāliputra (*Vāya P.*, II, ch. 37, 369). The country of Magadha extended once south of the Ganges from Benares to Monghyr, and southwards as far as Singbhum. The people of the neighbouring districts still call the districts

of Patna and Gaya by the name of Magā, which is a corruption of Magadha. In the *Lalitavistara* (ch. 17) Gayāśīrsha is placed in Magadha. It was originally inhabited by the Cheras and the Kols, who were considered Asuras by the Aryans. After the Andhrabhṛityas of Pāṭaliputra (see Patna), the Guptas reigned in Magadha. According to Cunningham the Gupta era commenced in 319 A.D., when Mahārāja Gupta ascended the throne, whereas according to Dr. Fleet (*Corp. Insc. Ind.*, vol. III, p. 25), it commenced in 320 A.D., when Chandra Gupta I ascended the throne of Magadha. The Guptas were destroyed by the Ephthalites known in India as the Huns whose leader Laoli (Lakhan Udayāditya of the coins) had wrested Gāndhāra from the Kushans and established his capital at Sākala. His descendants gradually conquered the Gupta territories and subverted their kingdom. The capital of the Guptas was at first Pāṭaliputra, and though after Samudra Gupta's conquest it was still regarded officially as the capital, yet, in fact the seat of government was removed to different places at different times.

Magādhī—The river Sonē (*Rām.*, I, 32). See **Samagadhi**.

Mahābhārpura—Same as **Banapura**.

Mahābodhi—See **Uruvilva** (*Mateya P.*, ch. 22).

Mahāchīna—China was so called during the medieval period (see **China**).

Mahā-Gaṅgā—The river Alakānandā in the Himālaya (*Viśākṣa Saṃkīrtā*, ch. 85; *SBE.*, vol. VII, p. 267 note).

Mahākauśika—It is formed by the seven Kosi of Nepal, which are the Milamchi, the Sun Kosi (Sona Kosi) or the Bhotia Kosi, the Tamba Kosi, the Likhū Kosi, the Dudha Kosi, the Aruna (*Padma P.*, Svarga, ch. 19; *Mbh.*, Vana, ch. 84) and the Tamor (Taura of the *Mbh.*, Vana, ch. 84). The union of the Tamor, the Aruna and the Sun Kosi forms the Trivenī, a holy place of pilgrimage. The Trivenī is immediately above Varāha-kṣetra in Purnea above Nathpur, at the point where or close to which the united Kosi issue into the plains (*JASH.*, XVII, pp. 638, 647, map at p. 761). See **Varāha-kṣetra**. Of the seven Kosis, the Tamba or Tamar, and Likhū are lost in the Sun Kosi and the Barun in the Aruna (*Ibid.*, p. 644 note).

Mahā-Kosala—Mahā-Kosala comprised the whole country from the source of the Narbada at Amarakañṭaka on the north to the Mahānadi on the south, and from the river Wain-Gaṅgā on the west to the Harda and Jonk rivers on the east, and it comprised also the eastern portion of the Central Provinces including the districts of Chhatisgar and Rayapur (see Tivara Deva's Inscription found at Rajim in the *Asiatic Researches*, XV, 608). Same as *Dakṣiṇa-Kosala* (Cousen's *Antiquarian Remains in the Central Provinces and Berar*, p. 59; Cunningham's *Arch. S. Rep.*, vol. XVII, p. 68). It was the kingdom of the Kalachuris (Rapson's *Indian Coins*, p. 33).

Mahālaya—1. Same as **Oṣkharanātha** or **Amareśvara** (*Kārma P.*, pt. II, ch. 3). 2. In Benares (*Agni P.*, ch. 112).

Mahānadi—1. The Phalgu river in the district of Gaya (*Mbh.*, Ādi P., ch. 215, v. 7—Nīlakaṇṭha's commentary; Vana, chs. 87, 95). 2. A river in Orissa (*Padma P.*, Svarga, ch. 3).

Mahānai—Same as **Mahānadi** (*K. CA.*, p. 83, Vaṅgarāṣṭi ed.).

Mahānandi—A place of pilgrimage in the Karnul district (*Ep. Ind.*, vol. I, p. 368).

Mahāpadma-Saras—Same as **Aravalo**; the lake derives its name from the Nāga Mahāpadma. The Wular or Valur lake in Kashmir (Dr. Stein's *Rājatarāngīnī*, vol. I, p. 174, note).

Mahārāṣṭra—The Maratha country (*Vāmana P.*, ch. 13), the country watered by the Upper Godāvari and that lying between that river and the Kṛishṇa. At one time it was synonymous with the Deccan. At the time of Aśoka, the country was called Mahārāṣṭra; he sent here the Buddhist missionary named Mahādhammarakkhita in 245 B.C. (Dr. Geiger's *Mahāvamsa*, ch. XII, p. 85 note). Its ancient name was Āsmaka or Asoka at the time of Buddha (see *Āsmaka*). Its ancient capital was Pratiṣṭhāna (Paithān) on the Godāvari. It was the capital of the junior princes of the Andhrabhṛitya dynasty of the Purāṇas, who were also called Śātakarni or in the corrupted form of the word Śāli-vāhana (see *Dhanakajaka*). The most powerful of the Andhrabhṛitya kings was Pulumāyi, who reigned from 130 to 154 A.C. He overthrew the dynasty of Nahapāna who probably reigned at Jirpanagara (Juner). After the Andhrabhṛityas, the Kātrapa dynasty was in possession of a portion of the Deccan from 218 to 232 A.D., and after them the Abhīras reigned for 67 years, that is up to 399 A.D.; then the Rāshtrakūṭa (modern Rāṣṭhōra) called also Rāṣṭhi or Rāshtrika, from whom the names of Mahārāṣṭhi (Mahārāṣṭā) and Mahārāshṭrika (Mahārāshṭra) are derived, reigned from the third to the sixth century A.D. Then the Chalukyas reigned from the beginning of the sixth century to 753 A.D. Pulakeśi I, who performed the *aśvamedha* sacrifice, removed his capital from Paithān to Bātāpūra (now called Bādāmi). His grandson Pulakeśi II was the most powerful king of this dynasty. He was the contemporary of Shapur II of Persia. He defeated Harshavarddhana or Śūlāditya II of Kanauj. During his reign Hsien Tsiang visited Mahārāshṭra (Mo-ho-la-cha). Dantidurga of the later Rāshtrakūṭa dynasty ascended the throne in 748 A.C., by defeating Kirtivarman II of the Chalukya dynasty. Goviṇḍa III was the most powerful prince of the later Rāshtrakūṭa dynasty. His son Amoghavarsha or Sarva made Mānyakheta (modern Malkhed) his capital. The Rāshtrakūṭa dynasty was subverted in 973 A.C., by Tallapa of the later Chalukya dynasty. Aharavalla or Someśvara I, who reigned from 1040 to 1069, removed his capital from Mānyakheta to Kalyāṇa in Kuntala-desa. His son Tribhuvanamalla Vikramāditya II was the most powerful king who reigned from 1076 to 1126 A.C. In his court flourished Vijañeśvara, the author of the *Mīḍāśāra*, and Bīḥana, the author of the *Vikramāditya-deva-charita*. The throne was usurped by Vījale of the Kalachuri dynasty, who had been a minister of Tallapa II, in 1162 A.C., but the dynasty became extinct in 1192, and the Yādava became the sovereigns of the Deccan. Bhīllama of this dynasty founded the city of Devagiri, modern Daulatābad, and made it his capital in 1187 A.C. Siṅghana was the most powerful king of this dynasty. In his court flourished Chāṇadeva, the grandson of Bhāṣkarāchārya (born in Saka 1036—A.D. 1114), and son of Lakṣmīdhara, who was his chief astrologer. In the reign of Rāmachandra, Hemādri, who was probably called Hemadpant and who was the author of the *Chaturvarṇa-chinīmāṇi*, was his minister. He is said to have constructed in the Deccan most of the temples of a certain style called Hemadpanti temples. Vopadeva, the author of the *Mugdhabodha Vyākaraṇa*, flourished also in the court of Rāmachandra. Dr. Bhau Daji, however, is of opinion that there were many persons of the name of Vopadeva: one the author of the *Mugdhabodha*, another the author of the *Dhātupāṭha* or *Kavikalpadrūpa*, and a third the commentator of Bhāṣkarāchārya's *Līlāvatī*, who was the son of Bhīnādeva, while Keśava was the father of the author of the grammatical treatise. According to Bhau Daji, the last flourished in the court of Rāmachandra (Rāmachandra Ghosh's *Literary Remains of Dr. Bhau Daji*, ch. viii, pp. 149, 150). Rāmachandra or Rāmādeva was the last of the independent Hindu sovereigns of the Deccan. Alauddīn Khilji defeated Rāmachandra, killed his son Saṅkara and absorbed his dominions into the Muhammadan empire in 1318 A.C. (Dr. Bhandarkar's *Early History of the Deccan*, sec. xv).

Mahāsāla—It is mentioned in the *Padma P.* (Śrīṣṭi Kh. ch. 11), and *Matsya P.* (ch. 22), as a tirtha or a place of pilgrimage on the Godāvari. Śāla is mentioned as a tributary of the Godāvari (*Brāhma P.*, ch. 106, vs. 20-22). It is the Maisolus of the Greeks. As Ptolemy places the mouth of the river Maisolus in the district called Maisolia, it may be identified with that portion of the Godāvari which lies between the Pranhita or rather Wain-Gaṅgā and the ocean. See Maisolia. In the *Mahāvagga* (V, 13, 12 in *SBE.*, XVII, 38) Mahāsāla is described as a border country on the east of South India.

Mahāsāra—Maṣār, a village six miles to the west of Arrah in the district of Shahabad visited by Hiuen Tsiang in the seventh century.

Mahāsthāna—Mahāsthāna-gaḍa in the district of Bagurā in Bengal (*Dev-Bhāgavata*, VII, ch. 33). It contained the celebrated temple of Mahādeva called Ugramādhava at the time of Vallāla Sena, king of Gauḍa (Ānanda Bhaṭṭa's *Vallāla-charita*, ch. VI). It is seven miles to the north of Bogra (town). See Ballālapurī. Its ancient name was Śīla Dhāpa (Śīla Dhātugarbha) and contained four Buddhist stupas, but the name was changed into Śīla-Dvīpa after the revival of Hinduism (*List of Ancient Monuments of Bengal in JASB.*, 1875, p. 183).

Mahatī—The river Mahi, a branch of the river Chambal in Malwa (*Vāyu P.*, I, ch. 45, v. 97).

Mahatnu—The river Argēsān in Afghanistan which joins the Gomāl river or Gomati (*Rig Veda*, X, 75). Same as Mehatnu.

Mahāvana—Same as Braja. See Gokula (*Chaitanya-charitāmṛta*, II, ch. 18).

Mahāvana-Vihāra—1. Pinjkolai, near Sunigram in Buner, about twenty-six miles south of Manglaur or Mangalore, the old capital of Udyāna (Dr. Stein's *Archaeological Tour with the Indian Field Force in the Indian Antiquary* of 1899). It was visited by Hiuen Tsiang. 2. Mahāvana-Kūṭāgira was situated in the suburb of Vaiśālī; it was also called Mahāvana-vihāra (Spence Hardy's *Mammal of Buddhism*, p. 343).

Mahendra—The whole range of hills extending from Orissa to the district of Madura was known by the name of Mahendra-parvata. It included the Eastern Ghats and the range extending from the Northern Circars to Gondwana, part of which near Ganjam is still called Mahendra Malai or the hills of Mahendra (*Raghuvamśa*, IV, vs. 39, 40). It joins the Malaya mountain (*Harshacharita*, ch. VII). Paraśurāma retired to this mountain after he was defeated by Rāmacandra. The *Bāṇāyaṇa* (Kishk., ch. 67; Lakṣā, ch. 4) and the *Chaitanya-charitāmṛta* apply the name specially to the Eastern Ghats, and the hermitage of Paraśurāma is placed by the *Chaitanya-charitāmṛta* at the southern extremity of the range in the district of Madura. The *Baghucaryā* (VI, v. 54) places it in Kālāga, so also the *Uttara-Naiṣadha-Charita* (canto XII, v. 24). The name is principally applied to the range of hills separating Ganjam from the valley of the Mahānadi.

Mahesmati-Maṇḍala—Maṇḍala in Central India. It was also called Mahoṣamaṇḍala or Mahesmati (*Arch. S. Rep.*, vol. XVII, p. 54). Its capital was Mahishmati (*JRAS.*, 1910, p. 425).

Mahesvara—Maheś or Chuli Mahesvara on the bank of the Nerbuda (*Matsya P.*, ch. 189; *Shāśāstra-charita*, XII); same as Mahishmati.

Māheya—The country which lies between the rivers Mahi and Nerbuda. The Māheyas lived on the bank of the Nerbuda (*Vāyu P.*, II, 45).

Māhi—1. The river Māhi in Malwa (*Mārkaṇḍeya P.*, ch. 57). Near its mouth Andhaka, a daitya, was killed by Śiva in a cavern (*Śiva P.*, I, chs. 38, 43). 2. The river Māhi, a tributary of the Gandak (*Sutta-nīpāta*, I, 2; *Dhanyasutta*; Trenckner's *Milinda Pañha*,

p. 114, *SBE.*, XXXV, p. 171). It rises in the Himalaya and flows into the Great Ganda about half a mile above its junction with the Ganges, but practically into the Ganges near Sonpur [*Statistical Account of Bengal*, vol. XI (1877), p. 358; *JRAS.*, 1907, p. 45].

Mahisha—1. According to Bhaṭṭa Swāmi, the commentator of the *Arthasastra* (bk. II, Koshādhyaksha), Mahisha was the country of Māhishmatī (*Harivamśa*, I, ch. 14). 2. Same as Māhishaka.

Māhishaka—According to Dr. Bhandarkar, Māhishaka was the name of the country on the Nerbuda, of which Māhishmatī was the capital, (*Early History of the Dekkan*, sec. iii; *Padma P.*, Ādi Kh., ch. 6; *Mā.*, Bhishma P., ch. 9). Griffith identifies it with Mysore (see his *Rāmāyaṇa*, Kishk., ch. 41). The *Padma P.* [Svarga (Ādi), ch. 3] mentions Māhishaka as the country of Southern India, and therefore it is the same as Mahishamandala which has been identified by Mr. Rice with the Southern Mysore country (Mahishamandala; see also Wilson's *Vishnu P.*, vol. II, p. 178 note). But this identification is incorrect. See Dr. Fleet's *Mahishamandala and Mahishmatī* in *JRAS.*, 1910, p. 440.

Mahishamandala—Same as Māhisha and Māhishmatī (see Fleet, *JRAS.*, 1910, p. 429). Mahādeva was sent as a missionary to this place by Aśoka (*Mahādeva*, ch. XII; *Np. Ind.*, vol. III, p. 136). According to the *Dipavamsa*, Aśoka sent missionaries to Gandhāra, Mahisha, Aparāntaka, Mahārashtra, Yona, Hemavata, Suvarṇabhūmi and Laṅkādīpa (*JASB.*, 1838, p. 932). According to Mr. Rice, Mahishamandala was the Southern Mysore country, of which Mysore was the principal town (*JRAS.*, 1911, pp. 810, 814), but Dr. Fleet disagrees with this identification. According to the latter, it was also called Mahāmāṇḍala or Mahesha-rāṣṭra, where the people called Mahesha lived (*ibid.*, p. 833).

Māhishmatī—Mahādeva or Mahesh, on the right bank of the Nerbuda, forty miles to the south of Indora. It was the capital of Hāshaya or Anūpadra, the kingdom of the myriad-handed Kārttya-viryārjuna of the Purāṇas, who was killed by Paraśurāma, son of Jama-dagni and Roṇukā and disciple of Subrahmaṇya (*JASB.*, 1838, p. 496; *Bhāgavata* I., IX, ch. 15). It was founded by Māhishmatī according to the *Harivamśa* (I, ch. 30), and by Mahisha according to the *Padma P.* (Uttara, ch. 75). It is also called Chulī Mahādeva (Garrett's *Classical Dictionary*). It has been correctly identified by Mr. Pargiter (*Mahādeva P.*, p. 333 note) with Māndhātā on the Nerbuda (*JRAS.*, 1910, pp. 445-6); see Omkāranātha. It is the Māhishati of the Buddhists. The country, of which Māhishmatī (Māhishati) was the capital, was called during the Buddhist period Avanti-Dakṣiṇāpāṭha (Dr. B. Bhandarkar's *Ancient History of India*, pp. 45, 54). Maṇḍana Miśra, afterwards called Viśvarūpa Āchārya, who was born at Rājgir resided here, and it was at this place that he was defeated in controversy by Śaṅkarāchārya (Mādhavāchārya's *Śaṅkaradigvijaya*, ch. 8). The *Anargharāghava* (Act VII, 115) says that Māhishmatī was the capital of Chedi at the time of the Kalachuris. According to the *Mahā-Govinda Sattanta* (*Digha Nikāya*, XIX, 36) Mahishati or Māhishmatī was the capital of Avanti (Malwa).

Māhissati—See Māhishmatī.

Mahitā—Same as Mahi (*Mā.*, Bhishma, ch. 9).

Mahoba—The capital of Jejubbukti or Bundelkhand (see *Mahotsavanagara*). The *Prabodha Chandrodaya* was written during the reign of Kirtti Varman in the second half of the eleventh century A.D. (*Hemakosha*; *Rāmāyaṇa*, bk. I).

Mahodadhi—The Bay of Bengal (*Raghuvamśa*, IV, v. 34; *Vāya P.*, Pārva, ch. 47).

Mahodaya—Kansuj (*Hemakosha*; *Rāmāyaṇa*, bk. I, ch. 32).

Mahotsava-Nagara—Mahoba in Bundelkhand. The whole Bundelkhand was anciently called Mahoba from this town. It was the capital of the Chandel kingdom which is universally said to have been founded by Chandra Varman who was born in Samvat 225; he built 85 temples and erected the fort of Kālāñjar. The Chandel kingdom was bounded on the west by the Dhasan river, on the east by the Vindhya mountain, on the north by the Yamuna, and on the south by the source of the Kiyan or Kane river. It appears from the inscriptions that the Chandel kings from Nannuka Deva, the founder of the dynasty, to Kīrat Singh, reigned from 800 A.D. to the middle of the sixteenth century. It was in the reign of Kīrti Varma Deva, the twelfth king from Nannuka, who reigned from 1063 to 1097 A.D., that the *Pralodha Chandrodaya Nāṭaka* was composed by Kṛishṇa Mīra (*Arch. S. Rep.*, vol. XXI, p. 80). The town stands on the side of the Madan Sagar lake, which was excavated in the twelfth century. The Kīrat lake is of the eleventh century.

Malnāka-Giri—1. The Sewalik range (*Kūma P.*, Uparibhāga, ch. 36; *Māh.*, Vana, ch. 135), extending from the Ganges to the Bias. 2. The group of hills near the eastern source of the Ganges in the north of the Almora district (Pargiter's *Māhātmya P.*, ch. 57, p. 288). 3. A fabulous mountain situated in the sea, midway between India and Ceylon (*Rāmāyaṇa*, Sundara K., ch. VII). 4. A mountain on the west of India in or near Guzerat (*Māh.*, Vana, ch. 89).

Malsolia—The coast between the Kṛishṇā and the Godāvari (*Ptolemy*). It is the *Masalia* of the *Periplus*. See *Mahāsāla*.

Magadhi—See *Sumāgadhi* (*Rāmāyaṇa*, I, ch. 32).

Majjhima-Desa—See *Madhyadesa* (*Mahātmya*, V, 12, 13).

Mākandī—See *Pañchāla*.

Makula-Parvata—*Kalukā-pāhād* which is about 26 miles to the south of Buddha-Gaya and about sixteen miles to the north of Chattrā in the district of Hazaribagh, is evidently a corruption of the name of the Makula Parvata (see Bigandet's *Life of Gaudama*). Buddha is said to have passed his sixth *vassa* (or rainy season retirement) on the Makula mountain, which forms the western boundary of a secluded valley on the eastern bank of the Lilaṇ river, containing a temple of Durgā called Kuleśvari (Kula and śvari). But the place abounds in Buddhist architectural remains and figures of Buddha. On a plateau just in front of the hill on which Kuleśvari's temple is situated, and on the eastern side of the ravine which separates the plateau from the hill, there is a temple which contains a broken image of Buddha in the conventional form of meditation. There are also two impressions of Buddha's feet on the top of the highest peak of a hill on the northern side of the valley called the *Ākāśalochana*, and figures of Buddha carved in the central part of the hill with inscriptions which have become much obliterated by time and exposure. The large bricks found at this place also attest to the antiquity of the place. The letter "Ma" of *Makula* must have dropped down by lapse of time, and *kula* was corrupted into *Kalukā*. There can be no doubt that the Brahmīns appropriated this sacred place of the Buddhists and set up the image of Durgā at a subsequent period after the expulsion of Buddhism [see my article on the *Kalukā Hill in the District of Hazaribagh* in *JASB.*, vol. LXX (1901), p. 31], but as Dr. Stein does not approve the above identification (see *Indian Antiquary*, vol. XXX, p. 90), the *Kalukā-pāhād* may be, as is locally known, the *Kolāchala* mountain of the Purāṇas.

Mālā—A country situated to the east of Vidhā and north-west of Magadha, and on the north of the Ganges (*Māh.*, Sabhā, ch. 29), including evidently the district of Chapra,

Malada—A portion of the district of Shahabad (*Rāmāyaṇa*, Bāla, ch. 24). It was on the site of the ancient Malada and Karusha that Viśvāmitra's āśrama was situated; Viśvāmitra-āśrama has been identified with Buxar. It is mentioned among the eastern countries conquered by Bhīma (*Mbh.*, Sabhā, ch. 29).

Malakūṣa—The Chola kingdom of Tanjore; it is mentioned by Hsuen Tsang and also in the Tanjore inscription (Dr. Burnell's *South Indian Palaeography*, p. 47, note 4; Sewall's *Sketch of the Dynasties of Southern India*, p. 14).

Mālava—1. Malwa (Brahmaṇḍa P., Pūrva, ch. 48); its capital was Dhārā-nagara at the time of Rājā Bhoja. Its former capital was Avantī or Ujjayinī (*Brahma P.*, ch. 42). Before the seventh or eighth century, the country was called Avantī (see **Avantī**). Halāyudha flourished in the court of Muṣṇa (974—1010 A.D.); Bāgbhaṭa, the author of the celebrated medical treatise called after his name, flourished in the court of Rājā Bhoja (Tawney's *Prabandha-chintamāni*, p. 198), and Mayara, the father-in-law of Bānabhaṭa, flourished in the court of the elder Bhoja (*Ind. Ant.*, I, pp. 113, 114). For the origin of the name (see *Skanda P.*, Maheśvara, Kāṇḍa Kh., ch. 17). 2. The country of the Mālaves or Mallas (the Mallis of Alexander's historians) the capital of which was Multan (*Mbh.*, Sabhā P., ch. 32; McCrindle's *Invasion of India by Alexander*, p. 352; Cunningham's *Arch. S. Rep.*, V, p. 129; *Bṛhat-saṃhitā*, ch. 14). The "Mālavarāja" mentioned in the *Harsha-charita* (ch. 4) was perhaps the king of the Mallas of Multan (see *Ep. Ind.*, vol. I, p. 70). See **Malla-desa**.

Malaya-Giri—The southern parts of the Western Ghāṭa, south of the river Kāveri (Bhava-bhūti's *Mahātma-charita*, Act V, v. 3), called the Travancore Hills, including the Cardamum Mountains, extending from Kolmbatur gap to Cape Comorin. One of the summits bearing the name of Pothigal, the Betalga of Ptolemy, was the abode of Ṛishi Agastya (McCrindle's *Ptolemy*, VII, ch. 1, sec. 66 in *Ind. Ant.*, XIII, p. 361; *Chaitanya-charita-mṛta*, Madhya, ch. 9); it is also called Agastī-kūṭa mountain or Putiyam, being the southernmost peak of the Anamalai mountains where the river Tāmraparṇī has its source.

Malaya-Khaṇḍam—See **Mallāra**.

Malayālam—Malabar (*Rājavall*, pt. I). The Malayālam country included Cochin and Travancore, and it was anciently called Chera afterwards Kerala (see **Chera** and **Kerala**). According to some authorities, it was the ancient name of Travancore (Schoff, *Periplus of the Erythraean Sea*, p. 234; De Cunha's *Hist. of Chaul and Bassin*; Caldwell's *Drav. Comp. Gram.*, 3rd ed., p. 16). The entire Malayālam country originally comprised Tuluva, Mushika, Kerala and Kuva. For the history of Malayālam, see Mackenzie Manuscripts in *JASB.*, 1838, p. 132.

Mālīni—1. Champanagar near Bhagalpur (*Hemakosha*; *Mālaya P.*, ch. 48). 2. The river Mandākinī. 3. The river Mālīni flows between the countries called Pralamba on the west and Aparāla on the east, and falls into the river Ghagra about fifty miles above Ayodhyā. It is the Erinaces of Megasthenes. The hermitage of Kaṇva, the adoptive father of the celebrated Śakuntalā, was situated on the bank of this river (Kālidāsa's *Śakuntalā*, Act III, VI). Lassen says that its present name is Chukā, the western tributary of the Sarayu (*Ind. Alt.*, II, p. 524; *Rāmāyaṇa*, Ayodhyā K., ch. 68). See **Kaṇva-āśrama**.

Malla-Deśa—1. The district of Multan was the ancient Malla-desa or Mālava (q.v.), the people of which were called Mallis by Alexander's historians and are the Mālaves of the *Mahābhārata* (*Mbh.*, Sabhā P., ch. 32). Its ancient capital was Multan (Cunningham's

Arch. S. Rep., V, p. 129). Lakshmana's son Chandraketu was made king of Malla-desa by his uncle Rāmachandra (*Rāmāyaṇa*, Uttara K., ch. 115). 2. The country in which the Pārśnāth hills are situated (McCrindle's *Megasthenes and Arrian*, pp. 63, 139), that is, portions of the districts of Hazaribagh and Manbhum. The *Purāṇas* and the *Mahābhārata* (Bhishma, ch. 9) mention two countries by the name of Malla, one in the west and the other in the east. 3. At the time of Buddha, the Mallas lived at Pāvā and Kuśinagara where he died. The ruins at Anuruddha near Kasia (ancient Kuśinagara) in the district of Gorakhpur have been identified with the palaces of the Malla nobles (see also *Mbh.*, Saubhā, ch. 28).

Malla-Parvata—The Pārśnāth hill in Chhota-Nagpur, the mount Maleus of the Greeks (McCrindle's *Megasthenes and Arrian*, pp. 63, 139). See Samet-ākhara. Mount Maleus has perhaps been wrongly identified with the Mandāra hill in the district of Bhagalpur in the Bihar province (Bradley-Birt's *Story of an Indian Upland*, p. 24).

Mallāra—Travancore; it is a contraction of Malabar (*Chaitanya-charitāmrita*, pt. II, ch. 9). Travancore is also called Malaya-khandam.

Mallarāshṭra—Same as *Mahārāshṭra* (Garrett's *Class. Dic.*; *Mbh.*, Bhishma, ch. 9).

Mallārī-Liṅga—Belāpur in the Raichur district, Nizam's territory, where Śiva killed Mallāsura (*Arch. S. Lists: Nizam's Territory*, p. 35). See, however, Maṇichudā.

Mallikārjuna—See Śrī-saila (Ānanda Giri's *Śaṅkaravijaya*, ch. 56, p. 180).

Mālyavāna-Giri—1. The Aungudi hill on the bank of the Tuṅgabhadra. According to the Hemakosha, it is the same as Prasravana-giri; but according to Bhavabhūti, Mālyavāna-giri and Prasravana-giri are two different hills (*Uttara Rāmcharita*, Act I); see **Prasravana-giri**. Its present name is Phatika (Shphaṭika) Śila, where Rāmachandra resided for four months after his alliance with Sugriva (*Rāmāyaṇa*, Aranya, ch. 51). According to Mr. Pargiter, Mālyavāna and Prasravana are the names of the same mountain or chain of hills, but he considers that Prasravana is the name of the chain and Mālyavāna is the peak (*The Geo. of Rama's Exile in JRAS.*, 1894, pp. 256, 267). 2. The Karakoram mountain between the Nila and Nishadha (q.v.) mountains (*Mbh.*, Bhishma, ch. 6).

Mānasa—1. Lake Mānasa-sarovar, situated in the Kailāsa Mountain in Hāmadēsa in Western Tibet (*JASB.*, XVII, p. 166; *Rāmāyaṇa*, Bala K., ch. 24). Its Hindu name is Cho Mopan. It has been graphically described by Moorcroft in the *Asiatic Researches*, vol. XII, p. 375; see also *JASB.*, 1839, p. 316, and *Ibid.*, 1848, p. 127. According to Moorcroft's estimate, it is fifteen miles in length (east to west) by eleven miles in breadth (north to south). The circumambulation of the lake is performed in 4, 5 or 6 days according to the stay of the pilgrims in the eight Gumbas or guard-houses on the bank of the lake (*JASB.*, 1848, p. 165). On the south of the lake is the Guria range. Sven Hedin says, "Even the first view from the hills caused us to burst into tears of joy at the wonderful magnificent landscape and its surpassing beauty. The oval lake lies like an enormous turquoise embedded between two of the finest and most famous mountain giants of the world, the Kailāsa in the north and Guria Mandatta in the south and between huge ranges, above which the mountains uplift their crowns of bright white eternal snow" (Sven Hedin's *Trans-Himalaya*, II, p. 112). There are three approaches from the United Provinces to the Holy lakes and Kailāsa,—over the Lipu Lekh Pass, Untadhura Pass, and the Niti Pass, the first being the easiest of all (Sherring's *Western Tibet*, p. 149). 2. Uttara-Mānasa and Dakshina-Mānasa are the two places of pilgrimage in Gaya (*Chaitanya-Bhāgavata*, ch. 12).

Mānasa-Sarovara—Same as **Mānasa**.

Māndāgora—Māndāḍ, originally Māndāgāda, situated in the Rajapuri creek near Kudem in the Bombay Presidency (McCrindle's *Ptolemy*, VII, ch. I, sec. 7; but see W. H. Schoff's *Periplus of the Erythraean Sea*, p. 201). Bhandarkar also identifies it with Māndāḍ (*Early Hist. of the Dekkan*, sec. viii). It has also been identified with Mandangar fort in the Ratnagiri district, Bombay (*Bomb. Gaz.*, vol. I, pt. I, 541-546), and with Māndal in Kolaba district (*ibid.*, vol. I, pt. II).

Mandākinī—1. The Kālīgāṅgā or the Western Kālī or Mandāgni, which rises in the mountains of Kedāra in Garwal (*Matsya P.*, ch. 121; *Asia. Res.*, vol. XI, p. 508). It is a tributary of the Alakānandā. 2. Cunningham has identified it with the Mandākin, a small tributary of the Palenī (Payasvini) in Bundelkhand, which flows by the side of Mount Chitrakūṭa (*Arch. S. Rep.*, vol. XXI, p. 11; *Matsya P.*, ch. 114).

Mandapa-pura—Mandu in Malwa (Lalitpur Inscription in *JASSB.*, p. 67). The seat of government was transferred to this place from Dhār by the Mahomedan conquerors of Malwa in the fifteenth century.

Mandāra-Giri—1. A hill situated in the Bāḥkā sub-division of the district of Bhagalpur, two or three miles to the north of Banḍī and thirty miles to the south of Bhagalpur. It is an isolated hill about seven hundred feet high with a groove all around the middle to indicate the impression of the coil of the serpent Vāsukī which served as a rope for churning the ocean with the hill as the churn-staff, the gods holding the tail of the serpent and the Asuras the head. The groove is evidently artificial and bears the mark of the chisel. Viṣṇu incarnated as the tortoise (*Kārmā-cakṣora*) and bore the weight of the mountain on his back when the ocean was being churned (*Kārmā P.*, I, ch. 1; *Vāmana P.*, ch. 90). There are two Buddhist temples on the top of the hill now worshipped by the Jains. On a lower bluff on the western side of the peak was the original temple of Viṣṇu called Madhusūdana (*Gorakṣa P.*, I, ch. 81), now in ruins, on the western side of which is a dark low cave containing an image of Nṛsiṃha carved on the rock, and near it are situated a natural cavity in the rock containing a large quantity of pure limpid spring-water called the Ākṣa-Gaṅgā and a colossal image of Vāmana Deva and a huge sculpture of Madhu Kaitabha Daitya (for a description of the figure, see *JASSB.*, XX, p. 272). At the foot of the hill and on its eastern side are extensive ruins of temples and other buildings, and among them is a very old stone building called Nāth-ṭhān, which was evidently a monastery of the Buddhist period now appropriated by the Hindus. There are also ruins of buildings on the hill, and there are steps carved on the rock for easy ascent almost to the top of the hill. These ruins are said to belong to the time of the Chola Rājās, especially of Rājā Chhatar Singh (Martin's *Eastern India*, vol. II; Rāshbihārī Bose's *Mandāra Hill in Ind. Ant.*, I, p. 46). There is a beautiful tank at the foot of the hill called Pāpa-hāriṇī where people come to bathe from a long distance on the last day of the month of Paus, when the image of Madhusūdana is brought to a temple at the foot of the hill from Banḍī. This tank was caused to be excavated by Kṇadevī, the wife of Ādityasena who became the independent sovereign of Magadha in the seventh century after the Kanauj kingdom had been broken up on the death of Harshavardhana (*Corp. Insc. Ind.*, vol. III, p. 211). This shows that Aṅga was still under the domination of Magadha. The hill is sacred to Madhusūdana, but the image is now kept at Banḍī, the Bālīa of the *Mandāra-māhātmya*, where the temple was built in 1720 A.D. For the sanctity of the

hill, see *Vardāha P.*, ch. 143; *Yoginī Tantra*, pt. II, ch. 4; *Nṛisipha P.*, ch. 65. The *Vardāha P.*, (ch. 143) says that Mandāra is situated on the south of the Gauges and on the Vindhya range. 2. A portion of the Himalaya mountain to the east of Sumera in Garwal. The *Mahābhārata* (*Amśāsana P.*, ch. 19, *Vana P.*, ch. 162), however, does not recognise any other Mandāra except the Mandāra of the Himalaya range (see *Kūrmāchala*). In some Purāṇas, the Badarikā-śrāma containing the temple of Nara and Nārāyaṇa is said to be situated on the Mandāra mountain, but in the *Mahābhārata* (*Vana*, chs. 162, 164), Mandāra mountain is placed to the east and perhaps a part of Gandhamādāna and on the north of Badarikāśrāma. Mahādeva resided here after his marriage with Pārvatī (*Vāmana P.*, ch. 44).

Maṅgala—Called also Maṅgali or Maṅgalapura, the capital of Udyāna, identified by Wilford with Maṅgora or Manglora. It was on the left bank of the Swat river (*JASB.*, vol. VIII, p. 311). Cunningham thought it could be identified with Minglaur (*JRAS.*, 1896, p. 656).

Maṅgala-giri—See *Pānā-Nṛisipha* (Wilson's *Mackenzie Collection*, p. 139).

Maṅgalaprastha—Same as Maṅgala-giri (*Dev-Bhāgavata*, pt. VIII, ch. 13).

Maṅgipattana—It has been identified by Dr. Burgess with Pratishthāna, the capital of Śālivāhana (Burgess' *Antiquities of Bidar and Aurangabad*, p. 54). It is also called Muṅgi-Paithān (see *Pratishthāna*).

Maṅlebudā—A low range of hills, on the western extremity of which is situated the town of Jofuri, 30 miles east of Poona, where the two Asura brothers Malla and Malli molested the Brāhmins. They were killed by Khandoba (Khande Rao), an incarnation of Śiva (*Brāhmadēva P.*, Kheṭra K., Mallari-māhat, as mentioned in Oppert's *On the Original Inhabitants of Bhāratavarsha or India*, p. 158, note). See Mallari-Māga.

Māṅkapura—Māṅkalya in the Rawalpindi district of the Panjab, 14 miles to the south of Rawalpindi, is celebrated for the Buddhist tope, where Buddha in a former birth gave his body to feed seven starving tiger-cubs (*Arch. S. Rep.*, vol. XIV, p. 50; *Punjab Gazetteer*, Rawalpindi District, p. 41). Māṅkalya is also called Māṅkiala. The Buddhist story has been transformed into the legend of Rasala. The inscriptions confirm the idea that the "body offering" or "Hata-murti" stupa was at this place. General Cunningham supposes that it owes its ancient name to Manigal, the father of Satrap Jihonia under Kujula Kara Kadphises. The principal tope was built by Kanishka in the first century A.D. (*JASB.*, XVIII, p. 30), and according to some, in the second century B.C. It is six miles from Takhtpuri, and said to contain about eighty houses built upon the ancient ruins (*JASB.*, XXII, 570). For the Indo-Sassanian coins discovered at Māṅkalya, see *JASB.*, 1837, p. 288; *ibid.*, II, 1834, p. 436.

Maṅikarṇā—Maṅikaran, a celebrated place of pilgrimage on the Pārvatī, a tributary of the Bias in the Kulu valley (*JASB.*, 1902, p. 36; *Bṛihat-Dharma P.*, I, ch. 6). See Pārvatī and Kuluta. There are boiling springs within a Kuṇḍa or reservoir, 8 or 10 cubits in diameter, called Maṅikaran or Maṅikarṇikā. The pilgrims get their rice and pulses boiled in this Kuṇḍa. It is a contraction of Maṅikarṇikā.

Maṅikarṇika—1. Same as Maṅikarṇā. 2. A celebrated ghāt in Benares.

Manimahesa—The temple of Mahādeva Manimahesa or Maṇamahesa—an image of white stone with five faces, a celebrated place of pilgrimage, situated at Barmawar which was the ancient capital of Chambe (Champā or Champāpuri of the *Rājatarāṅgiṇī*) in the Panjab on the bank of the Ravi near its source (Cunningham's *Arch. S. Rep.*, vol. XIV, p. 109;

Ann. Geo., p. 141). According to Thornton (see his *Gazetteer of the Countries adjacent to India* s.v. *Raves* note), Manimahesa or Muni-muhis is a lake in which the river Boodhill takes its rise; it is according to Vigne the real Ravi.

Manimatipuri—Same as **Ubalapura** (*Mbh.*, Vana, ch. 96).

Manipura—It was the capital of Kaliṅga, the kingdom of Bābhruvāhana of the *Mahābhārata* (*Asvamedha P.*, ch. 79). Lassen identifies it with Manphur-Bunder and places it to the south of Chikakole, but this identification has been disapproved by Dr. Oppert (*On the Weapons of the Ancient Hindus*, pp. 145, 148), who identifies it with Manalīru near Madara (see also Oppert's *On the Original Inhabitants of Bhāratavarsha or India*, p. 102). But the situation of the capital of Kaliṅga as described in the *Mbh.* (*Ādi*, ch. 215), and the *Raghuvamśa* (VI, v. 56) as well as the name accord with those of Manikupattana, a seaport at the mouth of the Chilka lake. See **Kaliṅga-nagari**. It has been identified by Mr. Rice with Ratnapur in the Central Provinces (*Mysore Inscriptions*, Intro., XXIX). But see **Ratnapura**.

Mañjulā—See **Baṅgulā**.

Mañjupātan—Two and half miles from Katmandu; it was the capital of Nepal named after its founder Mañjuarī (*Svayambhū P.*, ch. 3, p. 132; Smith's *Asoka*, p. 77). The present town of Pātan or Lalīta-pātan was founded by Asoka on the site of Mañju-Pātan as a memorial of his visit to Nepal (Smith's *Early History of India*, p. 162). See **Nepāla**. The great temple of Svayambhūnātha stands about a mile to the west of Katmandu on a low, richly wooded detached hill, and consists of a hemisphere surmounted by a graduated cone (Hodgson's *Literature and Religion of the Buddhists*). Same as **Mañjupattana**.

Mañjupattana—Same as **Mañjupātan**.

Mānyakshetra—Malkhed, on a tributary of the river Bhīmā in the Nizam's territory about 60 miles south-east of Skolapur. Amoghavarsha or Sarba, the son of Govinda III of the later Rāshtrakūṭa dynasty, made it his capital in the ninth century A.D. It was also called Mankir (Bhandarkar's *Hist. of the Deccan*, sec. XI).

Mārapura—Another name for Pradyumna-nagara, the modern Pānduā in the district of Hughli in Bengal. Pāndu Śākya, the son of Buddha's uncle Amitodana, became king of Kapilavastu after the death of Suddhodana, Buddha's father. He fled from Kapilavastu, retired beyond the Ganges and founded a town called, in Upham's *Mahāvamśa* (ch. VIII), Morapura which is evidently a dialectical variation or mislection for Mārapura, a synonym of Pradyumna-nagara (see also Turnour's *Mahāvamśa*, ch. V). Pāndu appears also to have been called Mahānāma (*Avadāna-kalpalatā*, ch. 11; Spence-Hardy's *Manual of Buddhism*, p. 203). See *JASB.*, 1910, p. 611.

Mārava—Marwar; same as Marusthala (*Padma P.*, Uttara Kh., ch. 68).

Mārakaṇḍa—Samarkand; see **Śākadvīpa** (*Rawlinson's Five Great Monarchies*, vol. IV, p. 56).

Mārkaṇḍeya-Tirtha—At the confluence of the Sarayu and the Ganges where Mārkaṇḍa Rishi performed asceticism (*Padma P.*, Svarga, ch. 16). But the *Mahābhārata* places the hermitage of the Rishi at the confluence of the Gomati and the Ganges (Vana P., ch. 84). According to tradition Mārkaṇḍeya performed asceticism near "the southern ocean" at Tirukkaṇḍavur in the Tanjore district, Madras, and obtained the boon of immortality from Śiva (*Bṛihat-Siva P.*, Uttara, ch. 33; T. A. Gopinatha Rao's *Iconography*, vol. II, pt. I, p. 158).

Mārttaṇḍa—Bavan (Bhavana) or Marian or Matan, five miles to the north-east of Islamabad in Kasmir. It is the birth-place of Viṣṇu Sūrya or the Sun (god). About one mile to the north-west of the temple lie the sacred springs of Mārttaṇḍa-tīrtha and among them are the celebrated springs called Vimalā and Kamalā. The temple of Mārttaṇḍa is said to have been built by the Pāṇḍavas, but General Cunningham considers that it was built in 370 A.D. In the *Rājatarāṅgī* it is called Siṃharotsikā. For a description of the temple, see *Matan* in Thornton's *Gazetteer of Countries adjacent to India*.

Mārttikāvata—There were a town and a country of this name. The country was also called Śālva (q.v.). The *Dvīpat-saṃhitā* (ch. 16) places it in the north-western part of India. Its capital was Śālvapura or Saubhanagara now called Alwar. According to Prof. Wilson, it was the country of the Bhojas by the side of the Parṇasā (Banas) river in Malwa (*Viśṇu P.*, IV, ch. 13). It was situated near Kurukṣetra (*Mbh.*, Maushala, ch. 7). Martia, Merta, or Malra in Marwar, 36 miles north-west of Ajmer and on the north-west of the Aravali mountain, was evidently the ancient town of Mārttikāvata. It contains many temples (Tavernier's *Travels*, Ball's ed., vol. I, p. 88). The country of Mārttikāvata therefore comprised portions of the territories of Jodhpur, Jaipur, and Alwar, as indicated by the identifications of its two principal cities Mārttikāvata (modern Martia) and Śālvapura (modern Alwar). See *Mṛttikāvati*.

Maru—Rajputana, an abode of death, i.e., a desert (Katyāyana's *Vārttika*; Kuntz's *Vicissitudes of Aryan Civilisation*, p. 378). Same as Marusthali and Marudhanva.

Marubhami—Same as Marusthali (*Viśṇu P.*, IV, 24; Wilson's translation, p. 474).

Marudvridha—1. The Chandrabhāgā, the united stream of the Jhelum and the Chinab (Ragzin's *Vedic India*, p. 461 and the *Rig-Veda*, X, 75). 2. The Marubardhana, a tributary of the Chinab, which joins the latter river near Kishtawar (Thornton's *Gazetteer*, s.v. *Chenab*).

Marudhanva—1. Marwar (*Bhaviṣya P.*, Pratisarga P., pt. III, ch. 2). 2. The ancient name of Rajputana (*Mbh.*, Vana, ch. 201). It lay on the route between Hastināpura and Dvārakā (*Ibid.*, Aśvamedha, ch. 53).

Marusthala—Same as Marava and Marusthali (*Padma P.*, Uttara Kh., ch. 68).

Marusthali—The great desert east of Sindh (*Bhaviṣya P.*, Pratisarga P., pt. III). Marwar is a corruption of Marusthali or Marusthan (Tod's *Rajasthan—Annals of Marwar*, ch. 1). It is called Maru in the *Prabandhachintāmaṇi* (Tawney's trans., p. 172). It denotes the whole of Rajputana; see *Maru* and *Marudhanva*.

Massakāvati—Massaga or Massanagar, twenty-four miles from Bajor, on the river Swat in the Eusofzoi country. It has been identified by Rennell with Massaga of Alexander's historians and the Mashanagar of Baber. It held out for four days against the attack of Alexander (McCordle's *Megasthenes and Arrian*, p. 180 note). According to Arrian, Massaka was the capital of the country of the Assakenoi (*Ibid.*). For the route of Alexander, see *JASB.*, 1842, p. 352—*Note on the Passes into Hindoostan* by H. T. Prinsep.

Masura-Vihāra—Identified by Mr. Stein with Gumbatoi in Baner, about twenty miles to the south-west of Manglora, the ancient capital of Udyāna.

Mātaṅga—A country to the south-east of Kāmarūpa in Assam, celebrated for its diamond mines (*Yuktikalpataru*, p. 96).

Mātaṅga-Ārama—Same as Gandha-hastī Stūpa (*Mbh.*, Vana, ch. 84).

Mathurā—1. Mathurā, the capital of Śūrasena; hence the Jains call Mathurā by the name of Sauripura or Saurapura (*SBE.*, XLV, p. 112). It was the birth-place of Kṛishṇa. At a place called Janmabhāmi or Kārāgara near the Potara-kunda he was born; in the suburb called Malla-pura adjoining the temple of Keśava Deva, he fought with

the two wrestlers, Chanura and Mushika; at Kubjā's well he cured Kubjā of her hump; at Kāṃsa-kā-Tīlā, outside the southern gate of the present city, he killed Kāṃsa; at Bīrāma ghāt or Bīrānti-ghāt (*Vardha P.*, ch. 152) he rested himself after his victory. Kāṃsa-kā-Tīlā and Kubjā's temple are situated on high mounds which are evidently the remains of the three Asoka Stūpas mentioned by Hsien Tsiang. The Jog-ghāt marks the spot where Kāṃsa is said to have dashed Māyā or Yoganidrā to the ground, but a pair of feet carved on a stone just below the *Bug* tree (*Ficus Indicus*) in front of the Kārāgāra where Kṛishṇa was born, points out the place where Kāṃsa attempted to kill her, but she escaped from his hand into the sky. Mathurā was the hermitage of Dhruva (*Skanda P.*, Kāśī Kh., ch. 20); near Dhruva-ghāt, there is a temple dedicated to him. Growse identifies the Kaikālī Tīlā (see *Urumunda Parvata*) near the Kātrā with the monastery of Upagupta, the preceptor, according to some, of Kālāśoka or according to others of Asoka. It was visited by Hsien Tsiang. The temple of Kaikālī Devī, a form of Durgā, is a very small temple built on the land evidently after the destruction of the Buddhist monastery. The temple of Bhuteśvara is identified with the stūpa of Śāriputra, the disciple of Buddha; it is one of the seven stūpas mentioned by Hsien Tsiang. Within the temple is a subterranean chamber containing the image of Pātāldevī—a form of Mahāhamardīpī. The Dandamā mound near Serai Jamalpur is identified with the monkey-stūpa and the Yasa Vihāra with the temple of Keśava Deva, which has been graphically described by Tavernier as the temple of "Rām Rām" before its destruction by Aurangzeb in 1669 for the construction of a mosque on its site. Mathurā was also called Madhupurī (present Maholi, five miles to the south-west of the modern city), being the abode of Madhu, whose son Lavana was killed by Śatughna, the brother of Rāmachandra, who founded the present city on the site of Madhuvana (Growse's *Mathura*, ch. 4; *Harivamśa*, pt. I, ch. 54). Inscriptions of Vasudeva were found in Mathura by General Cunningham. He was perhaps the first of the Kāṃsa dynasty of the Purāṇas, which ruled over North-Western India and the Punjab just before and after the Christian era; or he was the predecessor of Hushka, Jushka, and Kanishka (see *Arch. S. Rep.*, vol. III, p. 42). Mathurā was also called Madhurā (*Rāmāyaṇa*, Uttara, ch. 108—Bomb. recension); see *Madhurā*. 2. Mathurā (*Padmā P.*, Uttara, ch. 93), Madhurā or Madura, the second capital of Pāṇḍya, on the river Vaigai, in the province of Madras; it is said to have been founded by Kula Śekhara. It was called Dakṣhiṇa Mathurā by way of contradistinction to Mathurā of the United Provinces (*Bṛhat-Sāma P.*, pt. II, ch. 20). It was the capital of Jaṭavarman who ascended the throne in 1250 or 1251, and conquered the Hoysala king Someśvara of Kārṇāṭa (*Ep. Ind.*, vol. III, p. 8). It contained the celebrated temples of Minākṣhī Devī and Sundarēśvara Mahādeva (Wilson's *Mackenzie Collection*, p. 226). See *Minākṣhī*.

Matipura—Madawar or Mandara in western Rohilkhand, eight miles north of Bijnor and thirty miles to the south of Haridwar. It is also called Madyabār. See *Pralamba*.

Matsya-Desa—1. The territory of Jaipur; it included the whole of the present territory of Alwar with a portion of Bharatpur (*Māh.*, Sabhā, ch. 30 and Virāṭa, ch. 1; Thornton's *Gazetteer*; *Arch. S. Rep.*, vol. XX, p. 2; vol. II, p. 244). It was the kingdom of Rājā Virāṭa of the *Mahābhārata*, where Yudhishtira and his brothers resided incognito during the last year of their banishment. Bairaṭa or Birāṭa is in the Jaipur State of Rajputana. Matsya is the Machohha of the Buddhists, and it was one of the sixteen great kingdoms (*mahā-janapada*) mentioned in the Pīṭakas (*SBE.*, XVII, p. 146 note). Machheri, which is a corruption of Matsya, is situated 22 miles to the south of Alwar, which formerly appertained to the territory of Jaipur. See *Birāṭa*. 2. Coorg (*Skanda P.*, Kāveri Māhāt.,

chs. 11-14; Rice's *Mysore and Coorg*, vol. III, pp. 88, 89, 91). 3. The eastern Mataya appears to have been the southern portion of Tirhut including *Balsali* (q.v.), the country of the "Monster Fish" of Hsien Tsiang (Beal's *RWC.*, II, p. 78; *JASS.*, 1900, p. 83; *Mh.*, *Sabha*, ch. 30).

Matsya-Tirtha—A small lake situated on a hill 8 or 10 miles to the west of Tirupānan-kundram not far from the river Taṅgabhadra, in the province of Mysore (*Chaitanya-charitāmṛta*, pt. II, ch. 9). It is full of fishes which produce a musical sound morning and evening. This phenomenon is, perhaps, due to the singing of the fishes which are like the singing fishes called Butterman off the coast of Scotland or the singing fishes of Ceylon or to the arrangement of the surrounding rocks which, at varying temperatures, produce a musical sound. Such music was noticed in the statue of the "Vocal Monnon" in Egypt and also in the rocks of several places (see Rawlinson's *Ancient Egypt*, p. 212).

Mauli—The Rohtas hills.

Maulika—Same as *Mulaka* and *Aśmaka* (*Brahmāṇḍa P.*, ch. 49).

Maulisāna—Multan (*Padma P.*, Uttara Kh., ch. 61). It is the *Ma-lo-san-pu-lo* (Mauli-sānapura) of Hsien Tsiang, who visited it in 641 A.D. Same as *Mūlasthanapura* (q.v.). It is also called *Mūlasthanā* in the *Padma P.* (I, ch. 13). It is the *Malla-desa* of the *Rāmāyaṇa* (Uttara, ch. 115) given by Rāmachandra to Lakshmana's son Chandraketu. It is the country of the Mallas of Alexander's historians. Maulisāna is perhaps a corruption of *Mālavanthāna* or *Malla-ethāna*.

Māyāpurī—It included Hardwar, Māyāpurī, and Kaśkhala; (see *Sapta-mokṣadāpurī*). Kaśkhala is two miles from Hardwar. It was here that the celebrated Dakṣa-yajña of the Purāṇas took place, and Sati, the daughter of Dakṣa, sacrificed her life, unable to bear the insult to her husband Mahādeva by her father (*Kūrma P.*, I, ch. 15). The present Māyāpurī is situated between Hardwar and Kaśkhala (*Mataya P.*, ch. 22). Pilgrims from all parts of India go to bathe at Brahmakūṇḍa in the *ghāṭ* called Har-ki-Pairī at Hardwar. In a temple behind the temple of Dakṣaśvara Mahādeva at Kaśkhala, the Yajña-kūṇḍa, where Sati immolated herself, is still pointed out. In the *Mahābhārata* (Vana, ch. 84), Haridvāra is called Gaṅgādāvāra.

Maya-rāshṭra—Mīrat, where the remnant of Maya Dānava's fort is still pointed out, in a place called Andha-kōṭa. It is about twenty miles from the Kālī-nadi. The Bīlveśvara Mahādeva is said to have been worshipped there by Mandodari, the wife of Rāvana and daughter of Maya Dānava. About Andhakēśa (perhaps corrupted into Andha-kōṭa) and Bīlveśvara Mahādeva, see *Śiva P.*, bk. I, ch. 41. Maya is the reputed author of *Mayamata*, *Mayasūtra*, &c., (O. C. Gangoly's *South Indian Bronzes*, p. 7; *Ind. Ant.*, vol. V, p. 230).

Mayarūṭ—Same as *Maya-rāshṭra*. Mīrat is a corruption of Mayarāt.

Mayūra—Māyāpurī or Hardwar. The present Māyāpurī is situated between the town of Hardwar and Kaśkhala.

Mayūri—Māhī, a town on the Malabar coast (Caldwell's *Drav. Comp. Gram.*, p. 3).

Medapāta—Mewar in Rajputana (*Ep. Ind.*, vol. II, p. 409).

Medhāvi-Tirtha—Near Kāmāñjar in Bundelkhand.

Mega—The second mouth of the Ganges mentioned by Ptolemy. It is perhaps a transcription of *Magrā* (channel), now represented by the Jirmia estuary (see my *Early Course of the Ganges*).

Meghanāda—The river Meghnā in East Bengal. The river Brahmaputra in its southerly course towards the ocean after leaving Assam is called the Meghnā.

Meghavāhana—The river Meghnā in East Bengal. Same as **Meghanāda**.

Mehatnu—A tributary of the Krumū, modern Kurum (Macdonell and Keith's *Vedic Index of Names and Subjects*, vol. II, p. 180; *Rig-Veda*, X, 75). Same as **Mahatnu**.

Mekala—The mount Amarakantaka, in which the river Nerbuda has its source; hence the Nerbuda is called Mekalakanyakā (*Amarakosha*). It is a part of the Vindhya range.

Melexigeris (of the Greeks)—The town of Mālvan situated in the island called Medha in the Ratnagiri district of the Bombay Presidency. The Channel which separated the island from the mainland has now dried up (*Revised Lists of Antiquarian Remains in the Bombay Presidency*, vol. VIII, p. 204). Sir R. G. Bhandarkar identifies it with Jayagaḍ (*Early History of the Dekkan*, sec. viii).

Meros Mount—The mountain called Mar-koh near Jalalabad in the Punjab, which was ascended by Alexander the Great (McCrindle's *Invasion of India by Alexander the Great* p. 338). For the route of Alexander the Great when he invaded India, see *JASB.*, 1842, p. 552—*Note on the Passes into Hindoostan* by H. T. Prinsep.

Meru—See **Sumeru-Parvat** (*Śkanda P.*, Viṣṇu Kh., III, ch. 7).

Minākshi—Madura, one of the Pithas where Sati's eyes are said to have fallen. The temple of Minākshi Devī (*Devī-Bhāgavata*, VII, ch. 38), is situated within the town. It is said to have been built by Viṣvanāth, the first king of the Nyaṣ dynasty, in 1520 A.D. (Fergusson's *Hist. of Indian and Eastern Architecture*, p. 364). See **Mathurā**. Human sacrifices were offered to the goddess (*JASB.*, VII, pt. I, p. 379). The Madura temple is one of the largest and most beautiful temples in Southern India. There are golden flag-staffs called *Aruṣastambha* or *Sondē Tāḷpāṣā* (golden palm-tree) in front of every temple in Southern India. The *Aruṣastambha* is a form of sun-dial for indicating the exact time of worship of the gods, though its real significance has now been forgotten; it now merely serves as an ornament to the temple.

Mīraka—Mīrlikh, a celebrated Tīrtha, in the district of Sitāpur in Oudh, the hermitage of Dadhichi Rishi (*Padma P.*, Svarga (Ādi), ch. 12). But it appears to be a Kurukṣetra Tīrtha.

Mitanni—See **Mitravana**.

Mithilā—1. Tīrth. 2. Janakpur (see **Bīdeha**). It was the capital of Bīdeha (*Bhāgavata*, pt. IX, ch. 13). It is called Mīyala in the Buddhist annals (see Spence Hardy's *Manual of Buddhism*, p. 196). From the middle of the fourteenth to the middle of the sixteenth century, a dynasty of Brahman kings reigned in Mithilā and the sixth of the line was Śiva Sīma. Vidyāpati flourished at his court (*JASB.*, 1884, p. 76 and colophon to his poems). He gave to the post a village called Bisapi in Pargana Jaraīl on the Bāgmati in 293 Lakṣmana era or in 1400 A.D. His capital was Gajarathapur. The Mithilā University, which was a Brahminical university, flourished in the 14th century A.D., after the destruction of the Vikramasīlā monastery by Balhīyār Khiljī. Its glory was supplanted by the rise of the university town of Navadvīpa.

Mitravana—1. Multan. Same as **Sāmbapura**. Kanārak in Orissa is also called Mitravana or Maitreyavana in the *Kapila-saṃhitā* (Dr. Mitra's *Antiquities of Orissa*, vol. II, p. 146; *Śkanda P.*, Prabhāsa Kh., I, 100). 2. Mitanni of the Tel-el-Amara inscription appears to be a corruption of Mitravana, one of the three "original seats" of Sun-worship; modern Mesopotamia (*Bhaviṣṭ P.*, I, 72, 4; see Havell's *Hist. of Aryan Rule in India*, p. 41).

The Aryans worshipped nature including the Sun (Mitra) before they emigrated to India and other countries (comp. *Rig Veda* with the *Avesta*; *Bhavishya P.*, I, 139, 83 ff.).

Miyulu—Same as Mithila.

Modāgiri—Monghyr (*Mbh.*, Sabhā, ch. 29).

Mohana—The southern portion of the Northern Circars, the coastlands situated between the rivers Mahānadi and the Godāvari (*Mbh.*, Vana, ch. 252).

Moharakapura—Moharpur in the district of Mirzapur, U.P. See **Dharmāraṇya** (3).

Moziris (of the Greeks)—Muzirikkodu or Muzirikotta (Kishan-kotta opposite to the site of Cranganore) on the Malabar coast (Dr. Caldwell's *Drav. Comp. Gram.*, p. 94; Dr. Bannell's *S. I. Pal.*, p. 51 note; McCrindle's *Ptolemy*, VII, ch. 1, sec. 8 in *Ind. Ant.*, vol. XIII, p. 228). The identification of Moziris or Muziris, as it is also called, with Masura in the Ratnagiri district of the Bombay Presidency does not appear to be correct. It is most probably the Murachipattana of the *Rāmāyaṇa* (Kish., ch. 42) and *Bṛhat-Saṃhitā* (ch. 14) and the Mañjagrāma of the *Mbh.*, Sabhā, ch. 39, conquered by Sahadeva.

Mrga—Margiana, the country about Merv in Turkestan; see **Śākadvīpa** (Rawlinson's *Five Great Monarchies*, vol. IV, pp. 25, 26, note). Murg was the ancient name of Merv, which still exists in Murg-ab, the river of Merv. It is the Maurva of the *Avesta* and Margu of the Achaemenian Inscriptions.

Mrigadāva—Sārnāth, six miles from Benares, the place where Buddha preached his first sermon after the attainment of Buddhahood at Buddha Gaya (*Dhamma-chakka-parvatana Sutta* in the *Sacred Books of the East*, vol. XI). Mrigadāva was situated in Bhisipatana (*Bhadrakalpā-Avadhāna* in Dr. B. Mitra's *Sans. Bud. Lit. of Nepal*). Here Kaundinya, Āśvajit, Vāshpa, Mahānāman and Bhadraka became his first disciples. The Buddhist temples and Vihāras and stupas of Sārnāth were destroyed and burnt by the Sivaītes in the eleventh century when Benares was annexed to the kingdom of Kanauj and Hinduism was restored. (See **Śāraṅgaśāthā**.) The exploration of 1905 has discovered a pillar of Asoka which marks the site where, according to Hiuen Tsiang, Buddha first "turned the wheel of law". The pillar is so well polished that it is still as "bright as Jade." The Dhamek Stupa, according to General Cunningham (*Anc. Geo.*, p. 438), was the place where Buddha first turned the wheel of law. The Chaukhandi tower, or what is called Lari-kā-Jhānp, is the place where Buddha after his arrival met Kaundinya, Āśvajit, and the aforesaid three others, who were at first not inclined to show him any mark of respect, but were obliged to do so when he came near them. Akbar built a tower upon it to commemorate the visit of his father Humāyūn. The place where the red sandstone statue of Bodhisattva of the time of Kaushika under an umbrella of the same material has been discovered, was the *chakrasaṃ*, mentioned by Hsüing, where Buddha used to walk. Just to the south of the Asoka pillar, there is a hollow spot which has the appearance of a well and is pointed out as the bathing place of Buddha by ignorant men; it is in reality the Asoka stupa mentioned by Hiuen Tsiang, the interior of which has become hollow by bricks being taken out of it by unscrupulous men. The base is now only a few feet above the ground, and there are still four staircases on its four sides each consisting of four or five steps and carved out of one piece of stone. The remains of a temple mentioned by Hiuen Tsiang may be identified with the ruins discovered with four porticoes on the four sides on the southern side of the excavated area. The three tanks referred to by Hiuen Tsiang have been identified by General Cunningham with the present tanks named Chandratāl, Sāraṅga-tāl, and Nayā-tāl (*Arch. S. Rep.*, vol. I, pp. 103-129). On the

bank of the Sāraṅga-tāl, there is a small temple of Mahādeva called Śārṅāth. This temple is evidently founded on the ruins of a stupa erected to the memory of the six-tusked elephant which gave its tusks to the hunter in deference to his yellow robe. On the bank of the Nayā-tāl, where Buddha washed his garments, there was a square stone containing marks of Buddha's robes, as stated by Hsien Tsiang. The stone was found by General Cunningham near the village of Barahipur. For particulars of the ruins, see Sir John Marshall's *Excavations at Sarnath*, 1907-08.

Mrigasthālī—See *Polupatināthā* (*Varāha P.*, ch. 215; *Śvayambhū P.*, ch. 4).

Mṛṭṭikāvātī—The country of the Bhojas by the side of the Parnāsā (Banas) river in Malwa (Wilson's *Vishṇu P.*, pt. IV, ch. 13; *Harshacharita*, ch. VI). Same as Mārttikāvata (Marta in Marwar). The capital of Mṛṭṭikāvātī or Mārttikāvata was Saubhanagara or Śālvapura, which has been identified by General Cunningham with Alwar (*Mbh.*, Vana P., ch. 14, and *Arch. S. Rep.*, vol. XX, p. 120). It was situated near Kurukshetra (see *Mbh.*, Maughala P., ch. 7). It comprised portions of the territories of Jodhpur, Jaipur, and Alwar. See Śālva and Mārttikāvata.

Muchilinda—Buddha-kunda, a tank in Buddha Gaya, to the south of the great temple. Dr. R. L. Mitra, however, places the tank at a considerable distance to the south-east of this tank, now called Musharim (*Buddha-Gaya*, pp. 55-115).

Muchkunda—A lake three miles to the west of Dholpur where Kāla-yavana or Gonardda I (Gonandh I according to the *Rājatarāṅgīnī*, I, v. 48), king of Kashmir, an ally of Jarā-sinḍhu, was, by the advice of Krishna, consumed to ashes by a glance of Muchkunda when he was rudely awakened from his slumber (*Vishṇu P.*, pt. V, ch. 13; *Varāha P.*, ch. 158; Growse's *Madhurā*, p. 65). On the site of the lake there was formerly a mountain.

Mudga-giri—Monghyr (see *Mudgala-giri*).

Mudgala-giri—Monghyr in Behar. Mudgalaputra, a disciple of Buddha, converted Śrāvastī-satikoti, a rich merchant of this place, to Buddhism. Hence Mudgagiri and Mudgala-giri are contractions of Maudgalya-giri. The hermitage of Maudgalya Rishi as he was called, existed near Monghyr (P. Ghoshal's *Bhārat-Śhrāmāṇa*). The Kashtahārīnī or Kashtaharaya Ghāt at Monghyr derives its sanctity from Rāma having bathed at this Ghāt to expiate his sin for having killed Rāvana, who though a *rākṣasa* was nevertheless a Brāhmaṇa. Rāmachandra is also said to have expiated his sin for slaying Rāvana by bathing at a sacred tank at Hatia-haran, twenty eight miles to the south-east of Hardoi in Oudh, and also in the river Guntī at Dhupāp, eighteen miles south-east of Sultanpur in Oudh (Fahrer's *M.A.I.*). Mudgala-giri is the Hiranya-Parvata of Hsien Tsiang, which according to General Cunningham, is a form of Haraya Parvata derived from the name of Kashtaharaya Ghāt (*Arch. S. Rep.*, XV, pp. 15, 16; *Anc. Geo.*, p. 476). The fort of Monghyr is situated on the Maruk hill, which is a spur of the Khadkpur hills, the Pirpāhādi hill at Monghyr being the most northern point of Khadkpur hills (*JASS.*, 1852, p. 204). In the 11th century it was called Mun-giri (Alberuni's *India*, I, p. 200).

Mujavant—It is identified with one of the mountains to the south of Kashmir. Soma plants, so necessary for sacrifices, used to grow copiously on this mountain (Drs. Maedonell and Keith's *Vedic Index of Names and Subjects*, vol. II, p. 169).

Muktaveni—Triveni, north of Hughli in Bengal. Muktaveni is used by way of contrast-distinction to Yuktaveni or Allahabad (*Varāha P.*, ch. 182), where the three rivers Gaṅgā, Yamunā, and Sarasvatī unite and flow together; at Muktaveni the three rivers separate and flow in different directions (*Prīhat-Dharma P.*, Pūrva Kh., ch. 6; *JASB.*, XV, 1847, p. 393; *An account of the temples of Triveni near Hughly* by D. Money). Triveni is mentioned by Pliny and Ptolemy; it formed a quarter of Saptagrāma (*K. Dh.*, p. 196). The temple of the Sapta-Rishis or Seven Rishis near the Triveni Ghāt has now been transformed into the tomb of Zaffar Khan Ghazi, the conqueror of Saptagrāma (*JASB.*, 1910, p. 599). Muktaveni has been alluded to in the *Paṇḍava-dūta* (v. 33) by Dhoyi who flourished in the 12th century A.D.

Muktinātha—A celebrated temple of Nārāyaṇa, situated in Tibet or rather on the border of Nepal, on a small river called Kām-Gandaki, in the Sapta Gandaki range of the Himalaya, not far from the source of the Gandak. It is fifteen or sixteen days' journey from Pālpā, the headquarters of the second governor of Nepal and four days' journey to the north of Bini-sahar, within half a mile of which the Gandak takes the name of Śālagrāmī, the bed of which abounds with the sacred stones called Śālagrāma. About three days' journey beyond Muktinātha is a natural reservoir called Dāmodara-kunḍa (*Hamilton's Gazetteer*) which is considered to be the source of the Gandak (*Thornton's Gazetteer*). From the northern side a snow-covered river from Tibet, which is on the northern side, brings in Śālagrāma stones to the Kunḍa.

Mūlaka—Same as Ātmaka. According to the Buddhists, Mūlaka was a different town from Ātmaka (*M.B.*, p. 346; *Viśvavārtamanthana P.*, pt. I, ch. 9). The countries of Mūlaka and Ātmaka (Āsaka) were separated by the Godāvarī (*Paramathajotikā*, II, pt. II, p. 681).

Mulasthāna-Pura—Multan. It is the Mālava of the *Mahābhārata* (*Sabhā P.*, ch. 31), situated on the west of Hastinapura, Mālava of the *Harshacharita*, and Mūlakhōmī of the *Edmundo-gaṇa* (*Uttara*, ch. 115)—the country of the Mallis of Alexander's historians. Viṣṇu incarnated at this place as Nṛsiṃha-avatāra, and killed the Asura Hiranyakaśipu, the father of Prahlāda. The temple of Nṛsiṃha Deva in the old fort is still called Prahlādapuri (*Cunningham's Geography of Ancient India*, p. 230). About fifty miles from Multan, a portion of the Saliman mountain is called Prahlāda's Mount, from which Prahlāda is believed to have been thrown down, and close by, is a tank into which, he is said to have been thrown by the orders of his father, Hiranyakaśipu. The temple of the Sun at Suraj Kunḍa, four miles to the south of Multan is said to have been built by Śamba, the son of Kṛishṇa, who was cured here of his leprosy by the god (*Bhāviṣya P.*, Brāhma, ch. 74, *Brahma P.*, I, ch. 140). It is a celebrated place of pilgrimage. The Suraj Kunḍa is 132 feet in diameter and 10 feet deep. Hsien Tsiang saw the golden image of the Sun when he visited Multan in the reign of Rājā Chach. It was the capital of Malla-dēva or the country of the Mallis of Alexander's historians (see *Hiranyapura*). It is the same as Mauli-snāna of the *Padma P.*, (*Uttara*, ch. 61)—the Me-ou-lo-san-pou-lo of Hsien Tsiang. According to Prof. Wilson the sun-worship at Multan was introduced under Sassanian influence (*Wilson's Ariana Antiqua*, p. 357). This story is supported by the 5th century sun-coins, where the figures of the sun is in the dress of a Persian king, and the priests who performed the sun-worship at Multan were called Magas (*Bomb. Gaz.*, vol. I, pt. I, p. 142). According to the *Bhāviṣya P.*, (Brāhma, pp. 74 ff.) the priests were brought

from Śākadvīpa. Mūlāsthāna is mentioned in the *Padma P.*, (I, ch. 13) as being the abode of Śāmba (see *Maulisnāna*). The old city of Multan was situated on either bank of the Ravi.

Mulatāpi—The river Tapti, so called from its source at Multāi, which is a corruption of Mūlatāpi (*Matsya P.*, ch. 22, v. 33).

Muṇḍā—Chhota-Nāgpur, especially the district of Ranchi (*Vāyu P.*, Pūrva, ch. 45).

Muṇḍagrāma—On the river Bāgmati, where Daśha's Muṇḍa (head) is said to have fallen.

Muṇḍapriṣṭha—The Brahmayoni hill in Gaya (*Garaḍa P.*, ch. 86; *Agni P.*, ch. 115, v. 44); especially that portion of it which contains the Viṣṇupada temple. See *Kolāhala Parvata*.

Muṇjagrāma—See *Mouziris*.

Murachigattana—See *Mouziris*.

Muralā—1. The river Nerbuda (*Triśaṅkadeśha*, ch. I). It is also called Murāṇḍalā. 2. Perhaps the river Mūlā-muthā, which rises near Poona and is a tributary of the Bhīmā (*Raghuveṇḍa*, IV, v. 55). 3. Same as *Kerala* or *Malabar* (Hall and Tawney's *Kaṭhā-sarita-sāgara*, ch. XIX).

Muraṇḍ—Same as *Lampākā*.

Muraṇḍalā—See *Muralā*.

Mūshika—It has been identified by Cunningham with Upper Sindh, of which the capital was Alor, the Musikanos of Ptolemy; he also identifies Alor with Binagara of Ptolemy. The *Mahābhārata* (*Bhishma*, ch. 9), however, places the country of Mūshika in southern India, which has been identified by Wilson (*Viśva P.*, p. 474) with Kōṣkan in the province of Bombay, infested with pirates; its inhabitants were called Kanakas (see also *Padma P.*, Svarga Kh., ch. 3). In the *MacKenzie Manuscripts*, Mūshika is said to be one of the four districts of Malayālam, namely Tuluva, Kerala, Kuva, and Mūshika (*JASB.*, 1838, p. 183). According to Dr. Fleet, Mūshika is a part of the Malabar Coast between Quilon and Cape Comorin (*Bom. Gaz.*, vol. I, pt. II, p. 281; Dr. Fleet's *Dynasties of the Kanarese Districts*, pp. 276—584). As Strabo also places the Musikanos in Sindh (McCrindle's *Ancient India as described in Classical Literature*), there must have been two countries of that name, one in Upper Sindh, and the other on the Malabar Coast, that is, Travancore (see Dowson's Map in *JRAS.*, 1846, facing p. i).

Muziris—Same as *Mouziris*.

N.

Nādevara—Same as *Bindusara* (1) (*Bṛīhat-Nāradya P.*, pt. I, ch. 16).

Nādika—Same as *Kollāga*, a suburb of Bālāli, where the Nāta clan resided, for which the place was called Nādika. See *Kuṇḍagrāma* and *Kollāga* (*Mahā-parinibbāna Sutta*, ch. II, 5). Same as *Nāṭika*.

Nāgarada—The Sarik-kul, the lake of the Great Pamir. (Beal's *RWC.*, II, p. 297n.).

Nāgatsū—Same as *Aśhiravaṭi* (I-tsing's *Record of the Buddhist Religion*, p. 185).

Nāgapura—Same as *Hastināpura* (*Mbh.*, Vana, ch. 183).

Nagara—1. Same as *Chamatkārapura*. 2. Same as *Nagarahāra*,—Na-kia-lo-ho of Hiuen Tsiang.

Nagarahāra—Same as Nigarhāra (*Brahmāṇḍa P.*, ch. 49, v. 70). The town was situated at the confluence of the Surkhar or Surkh-rud and Kabul rivers, near Jālālābād (*JASS.*, XVII, 498). McCrindle identifies it with Nanghenhar or Nangnihar, four or five miles to the west of Jālālābād; it is the Nagara or Dionysopolis of Ptolemy, and Nysa of Alexander's historians (*Invasion of India by Alexander the Great*, p. 338). Bābar also writes the name as Nanghenhar (Talbot's *Memoirs of Bābar*, p. 129), and Nekerhar (Erskine's *Memoirs*). Nungnihar, however, is the name of the Kabul valley, and Bābar says that Nungnihar has nine streams (see *Kubhā*). In 1570 the town of Jālālābād was built by Akbar. According to Prof. Lassen, it was the capital of a Greek kingdom, probably of Agathocles and Pantaleon, who exhibit the symbols of Dionysos on their coins (*JASS.*, 1839, p. 145), and it was situated on the southern bank of the Kabul river not far from Jālālābād (*JASS.*, 1840, p. 477). The name of Dionysopolis existed even at the time of Mahmūd of Ghazni, for Alberuni mentions the town of Dicus as being situated between Kabul and Peshawar. It was also called Udyānapura. At some distance from the ruins of Nagarahāra and on the opposite bank of the river is a mountain called Mar-koh, i.e., Mount Meros of Alexander's historians (McCrindle's *Invasion of India by Alexander the Great*, p. 338). Jālālābād contains some forty topes dating from the commencement of the Christian era to 700 A.D. On the southern bank of the Kabul river, Nagarahāra was the extreme boundary of India (*JASS.*, 1840, p. 486). The inscription found at Guse-rawa, 10 miles to the south-east of the town of Bihar, mentions the name of Nagarahāra, and is there said to be situated at Uttarāpātha (*JASS.*, XVII, p. 492).

Nagarakōṭa—Kaṅgrā or Koṭ Kaṅgrā at the junction of the Mānḍhi and the Bān-Gaṅgā rivers in the Kohistan of the Jalandhar Doab, where the temple of Mātā Devī or Vajre-śvarī is situated; this holy shrine was desecrated by Mahmūd of Ghazni. It is a Pīṭha where one of Sati's breasts is said to have fallen. It was the old capital of Kōluta or Trigarta (see Dr. Stein's *Rājataranginī*, I, p. 204 note). The fort was considered impregnable; it is now out of repairs. Within the fort are the remains of Hindu temples. About a mile from Kaṅgrā is the populous town of Bhawan built on the northern slope of a hill called Mulkern, containing a Hindu temple with gilded dome (*JASS.*, XVIII, p. 366). Its ancient name was Suarmanapura or Susarmanagara (*Ep. Ind.*, I, 103 note; vol. II, p. 483). Āṣāpurī is an isolated hill in the Kaṅgrā valley (*JASS.*, XVII, 287); it is a place of pilgrimage.

Naimishāranya—Nimkhāravana or Nimsar, at a short distance from the Nimsar station of the Oudh and Rohilkhand Railway, and twenty miles from Sitapur and 45 miles to the north-west of Lucknow. It was the abode of sixty thousand Ṛishis. Many of the *Purāṇas* were written perhaps at this place. It is situated on the left bank of the Gomati (*Rāmāyaṇa*, Uttara K., ch. 91). In the Naimisha forest, there was a town called Nāgapura on the bank of the Gomati.

Nairāṅjana—The river Phalgu (Āśvaghoṣa's *Buddha-charita*). Its two branches are the Nīlāṅjana and the Mohanā, and their united stream is called the Phalgu. Buddha-Gaya is situated at a short distance to the west of the Nīlāṅjana or Nīrāṅjana, which has its source near Simeria in the district of Hazaribagh.

Nakuleśvara—See *Kārāvana* (*Devī P.*, ch. 63).

Nakulisa—See *Kārāvana* (*Skanda P.*, Maheśvara Kh., Kumārikā, ch. 58).

Nalakūlika—See *Neleynda*.

Nalakānana—See *Neleynda*.

Nālandā—Bargāon, which lies seven miles to the north-west of Rajgir in the district of Patna, the celebrated seat of Buddhist learning up to the thirteenth century A.D. Bargāon is a corruption of Vihāragrāma. Nālandā was a "great city" in which were many horses, elephants, and men. The great monastery, which no longer exists, has been traced by General Cunningham by the square patches of cultivation amongst a long mass of brick ruins 1,800 feet by 400 feet. These open spaces show the position of the courtyard of the six smaller monasteries, which are described by Hsien Tsiang as being situated within one enclosure forming altogether eight courts (Cunningham's *Anc. Geo.*, p. 470; *Mahā-parinibbāna-sutta* in the *Sacred Books of the East*, vol. XI, p. 12). The whole establishment was surrounded by a brick wall which enclosed the entire convent from without, one gate opening into the great college (Beal's *Life of Hsien Tsiang*, p. ix). It was the birth-place of Śāriputra, the famous disciple of Buddha (Bigandet's *Life of Gaudama*; Legge's *Fa Hien*, p. 81). But according to Hsien Tsiang Śāriputra was born at Kālapināka, four miles to the south-east of Nālandā. According to the *Bhadra-kalpa Avadāna* (Dr. R. Mitra's *Sanskrit Buddhist Literature of Nepal*, p. 45), Śāriputra was born at Nārada-grāma near Rājagriha; he was the last of the seven sons of Dharmapati by his wife Śāri; but according to the *Mahāvastu-avadāna* (*Sans. Bud. Liter. of Nepal*, p. 148), the birth-place of Śāriputra is located at Alanda which was four miles from Rājagriha. Nārada-grāma and Alanda appear to be variations of Nālandā. Śāriputra also died at Nālandā (*Jātaka, Cam. Ed.*, vol. V, p. 64, but see vol. I, p. 230). Śāfikara and Mudgaragāmini, two brothers, built the celebrated monastery on the birth-place of Śāriputra (Dr. R. L. Mitra's *Buddha-Gaya*, pp. 238, 242). But according to Hsien Tsiang, the monastery was built by king Śakraditya (Beal's *RWC.*, vol. II, p. 168). The celebrated Nāgārjuna, who introduced the Mahāyāna system of Buddhism in the first century, resided at the monastery of Nālandā, making it a seat of Mahāyāna school of Central India (see *Kosala-Dakṣiṇa*). Many Chinese pilgrims, including Hsien Tsiang, studied at this monastery in the seventh century. The great temple at Nālandā, which resembled the great temple at Buddha-Gaya, was built by Bālāditya who lived at the end of the first century after Christ (Dr. R. L. Mitra's *Buddha-Gaya*, p. 247). Cunningham identifies it with the third mound from the north on the right side of the road. According to some authorities, it was built over the spot where Śāriputra's body was burnt (Legge's *Fa Hien*, p. 81). It was situated to the north-west of the Nālandā monastery containing a big image of Buddha. According to Hsien Tsiang, ten thousand priests, and according to I-tsing, over three thousand priests resided in the six large buildings within the same compound forming together one great monastic establishment, and the structure was one of the most splendid buildings in India (I-tsing's *Records of the Buddhist Religion*, p. 65). Hsien Tsiang and I-tsing resided and studied at the Nālandā monastery for many years. There are many high mounds and masses of brick ruins on both sides of the road running from north to south within the villages called Bargāon, Begumpur, Mustaphāpur, Kapatia, and Ānandpur, collectively called Bargāon. These high mounds are the remains of the temples attached to the great Nālandā monastery. In an enclosure near a very big mound on the north side of these ruins is a very large and beautiful image of Buddha which is very similar to that at Buddha-Gaya. The image was, as stated before, enshrined at Bālāditya's temple which is the third mound to the south from Bālāditya's *Vihāra* identified by Cunningham with the mound situated at a short distance to the north-west of this enclosure. Bargāon contains many sculptures of more beautiful design and artistic value than those

of any other place. To the south of the monastery there was a tank where the Nāga (dragon) Nālandā lived. This tank has been identified by General Cunningham with the *Kargidya Pokhar*. Buddha, while on his way to Kusināra, sojourned at Nālandā in the Pāvārika Mango-orchard, afterwards the site of the famous Buddhist University (*Kevalāḍḍha Sutta* in Rhys Davids' *Dialogues of the Buddha*, p. 276). Bargāon contains a temple of the Sun and a beautiful Sarāvaka temple of Mahāvīra, the last Tirthaṅkara of the Jāinas. Mahāvīra passed here fourteen Pajjusanas (Parjushana or rainy season retirement),—Stevenson's *Kalpasūtra*, ch. VI. Bargāon has been identified with Kuṇḍapura, the birth-place of Mahāvīra. But it has been proved by Dr. Hoernle that Kuṇḍapura or Kuṇḍagrāma was a quarter of Vaiśālī (see Hoernle's *Uvasaggaḍassā*; Bühler's *Indian Sect of the Jāinas*, p. 25; *SBE.*, vol. XXII, p. 223). From this mistaken identification of Bargāon with Kuṇḍapura by the Jāinas, the Hindus have gone further and changed Kuṇḍapura into Kuṇḍāspura, the birth-place of Rukmiṇī, the consort of Kṛṣṇa. Though Nālandā or Bargāon was not Kuṇḍapura, the birth-place of Mahāvīra, yet it appears that he dwelt at Nālandā, perhaps on the site of the present Sarāvaka temple, while Buddha resided in the Pāvārika Mango-orchard. On this occasion Buddha converted to Buddhism Upālī, the favourite disciple of Mahāvīra, a grihapati, not his namesake the compiler of the *Vinaya Piṭaka*. In consequence of this conversion Mahāvīra is said to have left the city of Nālandā and gone to Pāpā (Pāvā) where he died of broken heart (Spence Hardy's *Manual of Buddhism*, 2nd Ed., p. 274; Stevenson's *Kalpasūtra*, ch. VI). In the latter part of the seventh century when I-tsing resided at Nālandā, there were more than ten great tanks near the Nālandā monastery where at the sound of a *ghanṭā* (bell), hundred and sometimes thousand priests used to bathe together (I-tsing's *Record of the Buddhist Religion*, p. 108). There are still many large tanks surrounding Bargāon, such as Dighi, Pansokhar, Saṅgarkhā, Bhunai pokhar, several of which are now dry and are under cultivation. During the Buddhist period there were six Universities, viz., at Nālandā (Bargāon), Vikramaśīlā (Pātharghātā), Takṣaśīlā (Taxila), Balabhi (Wālā), Dhanaḥaṭṭaka (Amarāvattī) and Kāśchīpura (Conjeeveram); the first two were in Eastern India and the rest in Northern, Western, Central, and Southern India respectively. It also appears that there was a University at Padmapura in Vidarbha in the seventh century A.D. The Universities at Ujjayinī, Takṣaśīlā, and Benares were Brahmanical. The University of Nālandā was founded in succession to the Takṣaśīlā University in the first century B.C., and existed nominally up to the twelfth century A.D., when it was destroyed by the Muhammadans under Balṭtiyār Khiljī. Kulika (Kellika, according to the *Bhadrakalpāvadāna*, in Dr. B. Mitra's *Sanskrit Buddhist Literature of Nepal*), the birth-place of Maudgalya, the disciple of Buddha, has been identified by Cunningham with Jagdispur-mound, a little over one mile to the south-west of the ruins of Bargāon (*Arch. S. Rep.*, vol. I, p. 29). Between Rājgir and Nālandā was the village Ambalaṭṭhikā which contained a rest-house (*Okullavagga*, XI, I, 8).

Nalapura—Narwar, on the river Sindhu (Kālsindh), 40 miles south-west of Gwalior. It was the capital of Rājā Nala of the tale of Nala-Damayanti (*Jour. Arch. Soc. of Delhi*, 1863, p. 42; Tod's *Rajasthan*, vol. II, p. 1197). It was the capital of Nishadha.

Nalini—The river Padmā (*Rāmāyana*, Bala K., 43; Nīkhūnath Rai's *History of Murshidabad*, p. 57). But from the *Padma P.* (Uttara, ch. 62), Nalini and Padmā (Padmāvattī) appear to be different rivers. As the Nalini is described to be a considerable stream which

flows to the east from near the sources of the Ganges, its identification with the river Brahmaputra appears to be correct (*Rāmāyaṇa*, Ādi, ch. 43 ; Nabin Chandra Das's *Anc. Geo. of Asia*). Nalinī is also called Baṭodakā (*Padma P.*, Swarga (Ādi), ch. 2).

Nandā—1. A portion of the river Sarasvatī was called Nandā (*Padma P.*, Śrīṣṭi, ch. 18). 2. The river Mahānandā, to the east of the river Kuśī (*Mbh.*, Vana, P., chs. 87, 190). 3. The river Maṇḍākinī, a small river in Garwal, which falls into the river Alakānandā (*Brahmaṇḍa P.*, ch. 43) ; Nandā Prayāga is situated at the confluence of these two rivers. In the *Bhāgavata* (IV, ch. 8), Nandā and Alakānandā are said to be situated on the two sides of Alakā in the Kailāsa mountain. 4. The river Godāvari (see *Gotamī*). 5. A lofty snow-clad conical mountain peak in Kumaun called also Nandā Devī, celebrated for its temple of the goddess of that name (*Devī P.*, chs. 38, 93).

Nandā-Devī Parvatā—See *Nandā* (5).

Nandākinī—See *Pañcha-Prayāga*.

Nandana-sara—A sacred lake on the north side of Pīr Panjal mountain in Kasmir.

Nandana-vana—See *Bana*.

Nandigiri—The Nandidroog mountain in Mysore, containing a temple of Śiva and the sources of the five rivers : Northern Pinākinī (Pennar), Southern Pinākinī or Pāpaghni, Chitravati, Kāshirānadi (Pālar) and Arkavati. The Pālar flows out of the mouth of the figure of Nandi cut in the rock (Wilson's *MacKenzie Manuscripts*, p. 136). But in the *Līlā P.* (I, ch. 43, and *Śiva P.*, IV, ch. 47), the names of the five rivers at Nandi's place of austerity are differently given. See *Jyeshṭhvara*.

Nandigrāma—Nundgāon in Oudh, close to the Bharata-kupḍa, eight or nine miles to the south of Fyzabad. Bharata is said to have resided at this place during the exile of his brother Rāmachandra. It is also called Bhādarasā (*Rāmāyaṇa*, Ayodhyā K., ch. 115 ; *Archadevāra-sthala-vaiṭṭhava-darpanam*), Bhādarasā being a corruption Bhātridarsāna.

Nandikshetra—Twenty-three miles south of Śrinagar in Kasmir near the Haramukh mount, including the Gangābal lake and the sacred lake called Nandāsara or Nandkol or Kālō-daka which is said to be the residence of Śiva and his faithful attendant Nandin (Dr. Stein's *Ancient Geography of Kasmir*, p. 91 ; *Kathā-saritsāgara*, IX, ch. 50). The name is applied to a valley at the foot of the east glaciers of the Haramukh Peaks ; the temple of Jyeshṭhēsvara or Jyeshṭharudra is situated in this valley (Dr. Stein's *Rājatarangīnī*, vol. I, pp. 8, 21).

Nandikupḍa—See *Sābhramatī* (*Agni P.*, ch. 219).

Nandipura—So called from Devī Nandinī, one of the Saktī Pīṭhas situated in the district of Birbhum in Bengal.

Nārāyaṇa-parvatā—A mountain in Badarikā-āśrama (q.v.), on the left bank of the Alakā-nandā.

Nārāyaṇasara—A lake at the mouth of the Indus at the western extremity of the Runn of Kachh, eighteen miles south-west of Lakhpat (*Bhāgavata P.*, VI, ch. 5). It is a place of great sanctity and a rival to Dvārakā. The five sacred Sarovaras or lakes are Mānasa on the north, Bindu (in Bhuvaneśvara) on the east, Pampa on the south, Nārāyaṇa-sarovara on the west, and Pushkara in the middle.

Nārāyaṇī—The river Gandak.

Narmadā—The river Nerbuda. It rises in the Amarakantake mountain and falls into the Gulf of Cambay. The junction of the Nerbuda with the sea is called Narmadā-udadhī-sāgama, which is a sacred place of pilgrimage (*Matsya P.*, ch. 193).

Narmadā-Sindhu Saṅgama—The junction of the Nerbuda with the ocean; it is celebrated as Jamadagni Tirtha (*Matsya P.*, ch. 193).

Nāsikya—Same as Pañchavati (*Vāyu P.*, Pūrva, ch. 45); Nasik. The name of Nasika is mentioned by Ptolemy.

Nātaka—Same as Lāṭa (*Mbh.*, Sabhā, ch. 30).

Nāṭika—A suburb of Vaiśālī (Bāsār), where the Jñātrika Kshatriyas resided; to this clan belonged Mahāvira, the last Tirthaṅkara of the Jaiṇas (Jacobi's *Jaina-sūtras*, Intro. in *SBE*, XXII, p. xi).

Navadevakula—Newal, thirty-three miles south-west of Unao near Bāngarmau in Oudh and nineteen miles south-east of Kanauj, visited by Hiuen Tsiang (*Führer's MAI*). It is the same as Ālavī (see *Ālavī*).

Navadvīpa—Nadia, the birth-place of Chaitanya, the last incarnation of Viṣṇu according to the Vaiṣṇavas. The Navadvīpa of Chaitanya was situated opposite to the present Navadvīpa across the river Ganges; the present Navadvīpa is situated on the site of the ancient village of Kulia in the district of Nadia in Bengal. For the names of the original nine *diṭpas* or *lalets* which formed the present Navadvīpa (see the Vaiṣṇava poet Nara-hari Das's *Navadiṭpa Parikramā*). Chaitanya was born in Saka 1407 corresponding to 1485 A.D., and he disappeared at Puri in Saka 1455 corresponding to 1533 A.D. See *Utkala*. Chaitanya was the son of a Vaidika Brāhmana; at the age of 24, he was persuaded by Advaita to become a mendicant, to forsake his wife, and go to Benares; he taught his followers to think upon Hari and call out his name, to renounce the household life, to eat with all those who are Valahgavas. The Goswāmis are his successors. The era of Chaitanya marked the commencement of the Bengali literature. Navadvīpa was the last Hindu capital of Bengal. Lakṣmanīya or Akoka Sena, the grandson of Lakṣmana Sena and great-grandson of Vallāla Sena, held his court at this place, whence he was driven by Bakhtiyar Khilji who made Gand once more the capital of Bengal. For the Navadvīpa university, see *Mithila*.

Nava-Gāndhāra—Kandahar, where the begging-pot of Buddha (the four bowls given him by the four guardian-deities after he had attained Buddhahood, and which he caused to appear as a single bowl) was removed from Kanishka's dagoba at Peshawar, the true Gandhāra. The alms-bowl was given by Buddha to the Lichchhavis and was kept at Vaiśālī, whence it was carried off by Kanishka in the second century A.D.; and when Gāndhāra was conquered by Kitoḷo, it was removed to Kandahar by the Gāndhāris who emigrated there in the fifth century (*Arch. S. Rep.*, vol. XVI, pp. 8-12; Legge's *Fa Hian*, ch. XI, note, p. 35; Rawlinson's *Herodotus*, vol. I, p. 675 note).

Nava-Rāṣṭra—Nauzari, the Nosagramma of Ptolemy, in the Baroach district, Bombay (*Mbh.*, Sabhā, ch. 31).

Nava-Tirupadī—Naya-Tirupadī, twenty miles to the east of Tirunalavelli (Tinnivelli) visited by Chaitanya (*Archavatāra-sthala-saibhava-darpanam*, p. 64).

Nelcynda—Kottayam in Travancore (*Periplus*, Schoff's trans., p. 208, and his *Two South-Indian Place-names in the Periplus*). It is the Nelkynda of Ptolemy [McCrindle's *Ptolemy*, bk. VII, ch. 1, sec. 9 in *Ind. Ant.*, vol. XIII (1884), p. 329]. It is generally supposed to be Nilēvaram on the Malabar Coast (Yule's *Marco Polo*, vol. II, p. 321). Nelcynda or Nelkynda is perhaps the Nalākālīka of the *Brahmaṇḍa P.*, ch. 49, and Nalākānana of the *Mbh.* (*Bhishma*, ch. 9).

Nepāla—Nepal (*Varāha P.*, chs. 145, 215; *Svayambhū P.*, ch. 1). According to the *Svayambhū P.* (ch. 3), the Nepal valley originally consisted of a lake called Nāga Bāsa or Kālīhrada, the residence of the Nāga Karkotaka. It was fourteen miles in length and four miles in breadth. The lake was desiccated by Mañjuerī, who came from Pañcha Śirsha Parvata in Mahā-Chinā, by cutting open the mountain on the south, and constructed on the dry bed of the lake, the temple of Svayambhūnāth or Svayambhū Jyotirāpa or Ādi-Buddha, the supreme God of the Northern Buddhists, about a mile and a half to the west of Kātmāndu, and also the temple of Guhyeśvari (ch. 5), who is the same as Prajñā and Ārya Tārā of the Prajñā Svabhāvikā sect and Prakṛiti of the Brāhmins. It should be observed that Tārā Devī, and not Ārya Tārā, is the wife or Śakti of the fifth Dhyāni Buddha Amoghasiddha, as Vajra Dhātēśvari, Lochanā, Māmukhī, and Pāṇḍarā are the Śaktis of the four Dhyāni Buddhas Vairocana, Akshobhya, Ratnasambhava, and Amitābha respectively (see *Udaṇḍapura* and *Uraṇvīla*). The dried bed of the lake to which he gave the name of Nepāla was originally populated from Mahā China and afterwards from Gaṇḍa-deśa (*Svayambhū P.*, ch. 7), at the time of Rājā Prachanda Deva.

Nirārā—The river Nirā, a tributary of the Bhīmā (*Padma P.*, Svarga, Ādi, ch. 3). It rises in the Western Ghats.

Nichat-Giri—The low range of hills in the kingdom of Bhupal that lies to the south of Bhīsa as far as Bhojapura (Kālidāsa's *Meghadūta*, pt. I, v. 26; compare Cunningham's *Bhīsa Topes*, p. 327). It is called the Bhojapura hills.

Nichāksha—The name of a hill mentioned in the *Dev P.*, ch. 42. Perhaps it is the same as Kālidāsa's "Nichairāksha." See *Nichai-giri*.

Nichohhavi—Same as Tirabhukti (Purushottama Deva's *Triśodhāśaśa*, ch. 2). Nichohhavi is evidently a corruption of Lichohhavi, a warlike tribe who resided at Tirhut at the time of Buddha and whose capital was Valhālī.

Nichulapura—Trichinopoly in the district of Madras (*Archaisatara-sihala-vaibhava-darpaṣam*). Trichinopoly is evidently a corruption of Trisrapalli (*Ep. Ind.*, vol. I, p. 58).

Nigambodha—Nigambod-ghāt in old Delhi (Indraprastha) near the old Calcutta gate, a place of pilgrimage on the Yamunā mentioned in the *Padma P.* (Uttara Kh., ch. 66).

Nigarhara—Same as Nagarahara (*Brahmaṇḍa P.*, ch. 49, v. 70).

Nikai (of the Greeks)—Mong, where the celebrated battle was fought between Alexander the Great and Porus (Cunningham's *Asi. Geo.*, p. 174). Mong is now called Murg, a town on the bank of the Jhelum in the district of Guzerat in the Punjab. Nikai is said to have been built by Alexander on the site of the field of battle. Purchas, an early English traveller of the seventeenth century, says that the battle was fought in a city called Detes, where a brass pillar existed as a token of the victory (Purchas's *Pilgrimage*).

Nilāb—The river Sindhu (Indus) of the Muhammadan historians.

Nilāchala—1. A hill at Puri in Orissa on which the temple of Jagannāth is supposed to be situated (*Padma P.*, Pātāla, ch. 9). It is about 20 feet higher than the surrounding plain. 2. A hill at Ganhati in Assam on which the temple of Kāmākhyā Devī was built. 3. The Haridwar hills (*Mbh.*, Anuśāsana, ch. 25).

Nilājana—The upper part of the river Phalgu. It is also called Līlājana. The *Mahāvagga* (pt. I, ch. 1), calls it Nirāñjarā. It passes through a beautiful deep narrow gorge called Khaī-bānera, the mountains on either side rising in wild confusion, naked and barren, and falls from a great height into a romantic glen called Māindā, situated within a distance of six miles from Chatrā, one of the sub-divisions of the district of Hazaribagh. The

sound of the fall at Māndā can be heard from a great distance. According to Dr. Buchanan, the river is separated by a sandy channel into two arms opposite to the extensive ruins at Buddha-Gaya. The eastern and largest arm is called Nilājana and Niringehiya (i.e., Nirañjana in Pāli) (Martin's *Eastern India*, vol. I, p. 14).

Nilakaptha—A celebrated place of pilgrimage in Nepal containing the temple of Nilakaptha Mahādeva at the foot of the Sheopuri peak (ancient Śatarudra mountain), five miles north of Katmandu (*Bṛhat-Sita P.*, Uttara Kh., ch. 32).

Nilāchana—Same as Nilājana.

Nilā-parvata—1. Nīlgiri or Nilāchal, a low range of sandhills in the district of Puri in Orissa on which the temple of Jagannath is situated. 2. A hill near Gauhati in Assam on which the temple of Kāmākhyā Devī is situated. 3. The Nīlgiri hill in the Madras Presidency (*SBE.*, vol. VIII, p. 222). 4. The Haridwar hills called Chaudī-pābād situated on the northern side of the Ganges called here Niladhārā between Haridwar and Kankhala (*Mbh.*, Anuśāsana, ch. 25). 5. On the north of Meru. The Kuen-lun range in Tibet (*Brahmāṇḍa P.*, ch. 35, ss. 34-38; *Mbh.*, Bhīṣma, ch. 7; Anuśāsana, ch. 7). See **Uttara-Kuru** and **Harivarsha**.

Nirāhāra—Same as Nagarahāra (*Matsya P.*, ch. 113).

Nirañjara—Same as Nilājana.

Nirvindhya—A tributary of the Chambal between the rivers Betrayatī (Betwa) and Sindh in Malwa (Meghadūta, pt. I, vs. 30, 31). It has been identified with the river Kālī-sindh in Malwa (*Journal of the Buddhist Text Society*, vol. V, p. 46—*Life of Chaityanya*; *Meghadūta*, V, v. 20). But this identification does not appear to be correct as Kālidāsa's Sindhū (*Meghadūta*, pt. I, v. 30) appears to be the Kālīsindh; the Nirvindhya should be identified with the Newūj, another tributary of the Chambal between the rivers Betwa and Kālī-sindh (see Thornton's *Gazetteer*, s.v. *Gwalior, Bhopal*). The Newūj is also called Jam-niri (Tod's *Rājasthān*, I, p. 17).

Nisohirā—The river Lālājan which joins the Mohanā near Gaya, and their united stream forms the Phalgu (*Agni P.*, ch. 116; *Mārkaṇḍēy P.*, ch. 57). It is the Nirañjara of the Buddhists.

Nishāda-bhūmi—See **Nishādha-bhūmi**.

Nishadha—1. Marwar, the capital of the Nala Raja (Tod's *Rājasthān*, vol. I, p. 140; *Mbh.*, Vana, ch. 53). Narwar is the contraction of Nalapura. It was the kingdom of the nine Nāgas of the *Purāṇas*. It is situated on the right bank of the Sindh, forty miles to the south-west of Gwalior. Lassen places Nishadha, the kingdom of Nala, along the Satpura hills to the north-west of Berar. Burgess also places it to the south of Malwa (Burgess's *Antiquities of Kathiawad and Kachh*, p. 131). 2. The mountains which lie to the west of the Gandhamādana and north of the Kabul river, called by the Greeks Paropamisos, now called Hindu Kush (Lassen's *History traced from Bactrian and Indo-Scythian Coins* in *JASB.*, vol. IX (1840), p. 469 note). Paropamisos is evidently a contraction of Parvata-Upa-Nishada, or the name perhaps is derived from the Pāripātra (the name of the westernmost peak) of the Nishadha range (*Brahmāṇḍa P.*, ch. 44, v. 9). Pamir is perhaps a corruption of Pāripātra. The Paropamisos, the Hindu-Kush, and the Koh-i-Baba appear to be the names of the different parts of the westerly continuation of the great Himalayan chain.

Nishādha-bhūmi—The country of the Nishādas (or Nishādhas) or Bheels, which was originally Marwar or Jodhpur, whence driven south by other tribes they settled among the mountains that form the western boundary of Malwa and Khandesh in the lofty range

of the Vindhya and Satpura, and the woody and rugged banks of the Māhi, the Nerbuda, and the Tapti (Malcolm's *Memoirs of Central India*, vol. I, p. 452).

Nivṛitti—The eastern half of Pundra-deśa, comprising Dinajpur, Rungpur, and Koch-Bihar, the principal town of which was Bardhana-kuṭi which has been identified by Westmacott with Puṇḍravardhana (*JASS.*, 1875, p. 188). Gauda was also called Nivṛitti (*Tribhūḍaśeṣa*).

Nysa—Nysatta, on the northern bank of the Kabul river about two leagues below Hastanagar (St. Martin cited in McCrindle's *Megesthenees and Arrian*, p. 180). It has been considered by Mr. McCrindle to be the same as Nagara or Dionysopolis of Ptolemy or ancient Nagarahāra (see Nagarahāra).

O

Odantapuri—Same as Udanāpura.

Odra—Same as Udra. Orissa (*Brahma P.*, ch. 27). See Utkala and Śrīkshetra. The sacred Buddhist places in Orissa were appropriated by the Hindus in the fifth and sixth centuries on the revival of Hinduism, as Bhuvaneśvara was done by the Śaivas, Puri by the Vaiṣṇavas, Yāpura by the Śāktas, Koṇārka by the Śauras and Darpaṇa (ancient Vināyaka-kshetra on the Asie range) by the Gāṇapatyas (Dr. Mitra's *Antiquities of Orissa*, vol. II, p. 148). For the persecution of the Buddhists by the Hindus, see *Asiatic Researches*, vol. XV, p. 204; Hunter's *Orissa*, vol. I, ch. V; Dr. R. Mitra's *Orissa*, vol. II, p. 58; Mādhavāchārya *Śaṅkarasūrya*, ch. I, v. 93; *Bṛīhat-Dharma P.*, Uttara Kh., ch. 10). Pushpamitra offered 100 dinars for the head of every Buddhist Śramana in Sākala (*Arch. S. Rep.*, 1863, vol. II, p. 41, and vol. XX, p. 103). But Dra. Rhys Davids and Bühler are of opinion that the Buddhists were not persecuted (*Buddhist India*, p. 319). According to *Brahma P.* (chs. 28, 29, 42), Odra extended northwards to Braja-maṇḍala or Jājpur, and consisted of three sacred *kṣētras* called Puruṣottama (or Śrī) kshetra, Savita (or Arka) kshetra, and Bīrajā kshetra through which flows the river Baitarapi.

Oghavati—The river Apagā, a branch of the river Chitang; its shortest distance from Thaneswar is three miles to the south (*Māh.*, Śatya, ch. 39; *Arch. S. Rep.*, vol. XIV, p. 88). Kuru performed sacrifice on the bank of this river. As, however, according to the *Vāmana P.* (ch. 58), Prithūdaka is situated on the Oghavati (see *Prithūdaka*), and Pehoa (ancient Prithūdaka) is situated near the junction of the Mārkaṇḍa and the Sarasvati (*Punjab Gazetteer*, Ambala District, 1884, p. 5), the Oghavati cannot be identified with the Apagā. It must be the river Mārkaṇḍa.

Ollā—Same as Lāṭa (Rājaslekharu's *Viddhaśālā-bhaṣṭikā*, Acts II and IV). Ollā is a corruption of Ballabhi or Balabhi, and its present form is Wallay or Walā (see Balabhi).

Oṃkāra—Same as Oṃkāranātha (*Bṛīhat-Siva P.*, II, ch. 3).

Oṃkāra-kshetra—Same as Oṃkāranātha (*Bṛīhat-Siva P.*, II, ch. 4).

Oṃkāranātha—Mādhātā, an island in the Nerbuda where the temple of Oṃkāranātha is situated, 32 miles north-west of Khandwa, seven miles north-east of the Mortaka Railway station, and six miles east of Barwai. Oṃkāranātha is one of the twelve great Liṅgas of Mahādeva (*Siva P.*, pt. I, ch. 38). On the Biskhala cliffs at the eastern end of the island is the shrine of Kālā-Bhairava to whom human sacrifices were offered (*Imp. Gaz.*). The temple is the oldest of Śiva temples (Caine's *Picturesque India*, p. 397). Same as Māhishmatī.

Ophir—See Sauvira, Ābhira and Surpāraka (*Bible*, I Kings, 9, 10). But some authorities consider it to have been in Southern Arabia instead of in India.

Orobatis (of the Greeks)—Arbut on the left bank of the Landai near Naoshera, west of Pushkalāvati, through which Hephaestion advanced on his way to the Indus (McCrindle's *Invasion of India by Alexander*, p. 72).

Orukkallu—Warrangal, in the Central Provinces (Dr. Burnell's *South Indian Palaeography*, p. 54 note).

P

Padmagiri—Same as Śrāvana Belligola (S. K. Aiyangar's *Ancient India*, p. 200).

Padmakshetra—Kāṇarak (Koṇārka), called also the black Pagoda or Chandrabhāgā, twenty-four miles north-west of Puri in Orissa. It contains a temple of the Sun (Sūrya), said to have been established by Śāmba, a son of Kṛishṇa, who was cured here of leprosy by the god. According to an account, he was cured at Multan (see *Mālasthānapura*). It appears, however, that this temple was built in 1277 A.D., under the superintendence of the minister Śivai Sāntrā by Lakṣmīya Narasiṅha, the seventh king of the Gaṅgavāṇṣī dynasty, who reigned from 1237 to 1282 A.D. (Hunter's *Orissa*). See *Arka-kshetra* and *Koṇārka*. For a description of the temple of Kāṇarak, see Major Kitto's *Journal of Tour in Orissa in JASB.*, 1839, p. 681.

Padmapura—1. Same as *Padmāvati*; it is the birth-place of Bhavabhūti (*Mālatī-Mādhava*, Acts I, IV, IX). Padmapura is said to have been situated near Chandrapur at a short distance from Amarāvati (Śarat Chandra Śāstri's *Bhārata Bhramarā*, p. 244). 2. Pāmpur in Kashmir, on the right or north bank of the Jhelum, five or six miles to the south-east of Śrinagar. It was built by Padma, the maternal uncle of Brihaspati, who reigned in Kashmir in the ninth century A.D. It was celebrated for its cultivation of *Kamēsa* or saffron (*Crocus sativus*) which was largely used as a cosmetic by the ladies of ancient India (Thornton's *Gazetteer of Countries Adjacent to India*).

Padmāvata—The country (*janapada*), the capital of which was Karavirapura; see *Padmāvati*.

Padmāvati—1. It has been identified by Cunningham with Narwar or Nalapura (*Arch. S. Rep.*, vol. II, pp. 308-318; *JASB.*, 1837, p. 17; *Bhāgavata P.*, bk. XII, ch. 1) in Gwalior, on the river Sindh, 40 miles south-west of Gwalior. But this identification appears to be doubtful. The town was situated at the confluence of the rivers Sindh (Sindh) and Pārā (Pārvati) in Vidarbha (*Mālatī-Mādhava*, Act IV), and therefore, it was perhaps the modern Bijayanagara, which is a corruption of Vidyānagara, 25 miles below Narwar (Thornton's *Gaz.*, s.v. *Sinde*). Padmāvati being celebrated as a place of learning, especially for its teaching in logic in the eighth century at the time of Bhavabhūti who was born at this place (*Makṣatrasakarita*, Act I; *Mālatī-Mādhava*, Act I); ancient Bidarbha (Berar) included the whole kingdom of Bhupal to the north of the Nerbuda (Cunningham's *Baileas Topes*, p. 363). 2. Same as *Karavirapura* (*Harivaṅṣa*, Vishnu P., ch. 94), which has been identified with Kolhapur; it was founded by Padmanavara. 3. It is another name for Ujjayini (*Skanda P.*, Avanti Kh., I, chs. 30, 44). It is supposed that the scene of the *Mālatī-Mādhava* is laid at Ujjayini (Wilson's *Hindu Theatre*, vol. II). 4. The river Padmā, a branch of the Ganges in East Bengal (*Bṛhat-Dharma P.*, Madhya Kh., ch. 22; *Chaitanya-Bhāgavata*, ch. 10; *Devī-Bhāgavata*, IX, chs. 6, 7; Gladwin's *Aycon Abbey*, pt. I, p. 301).

Pahlava—Media (Mada), when it formed a part of the ancient Parthian kingdom (modern Persia), was the "Pahlava country." The Avestā is written in the Pahlavi or Pehlvi character of the Parthian times (Prof. Noldeke in the *Encyclopædia Britannica*). The Pahlavas have been identified with the Parthians (Weber's *History of Indian Literature*, p. 188). It was celebrated for its horses (*Māh.*, Sabhā P., ch. 32). See *Pārada*.

Parnava—Same as Pahlava (*Brāhmaṇḍa P.*, ch. 51, v. 45).

Palhān—Same as Pratiśphāna.

Pakshi-Tirtha—Tirukkalkukunram (or "Hill of the Sacred Kites"), a large village in the Chingleput district in the Province of Madras, midway between Chingleput and Madras. It is a celebrated place of pilgrimage (*Ep. Ind.*, vol. III, p. 270; *Chaitanyacharitam, ita*, pt. II, ch. 9). According to the *Archāśatāra*, it is seven miles south-east of Chingleput. The sacred spot is situated on a hill which is called Bedagiri, near the temple of Hara (named Vaidyārāja or properly Vedagiriśvara) and Pārvalī. By the side of a well, the pilgrims assemble to see a pair of white birds of the falcon kind with their wings black at the end, which are said to come there every day at noon. The chief priest who awaits their arrival with offerings of food, feeds them with his own hand. The assembled pilgrims prostrate themselves and devoutly pray when these birds appear, as they are considered to be Śiva and his consort. They fly away after they have taken food and drunk water [*Ind. Ant.*, vol. X (1881), p. 108].

Palepatma—It has been identified with Pāl near Mahād (Bhandarkar's *Early Hist. of the Deccan*, sec. VIII), but Mr. Schoff identifies it with Dābhōl, a port in south Konkan (*Periplus*, p. 201).

Palesimundu (of the Greeks)—Same as Pārasamudra. Palesimundus is supposed to have been the capital of Ceylon and is described as a seaport situated on the south on a river of the same name. It has been identified with Galle, but according to Lassen, it is Anarajapur (*JBAS.*, 1861, p. 353).

Palakkada—Pulicat in the province of Madras. Palakkada in Sanskrit means Daśanapura or Toothtown (Dr. Burnell's *S. I. Palao*, p. 36 note; *Ind. Ant.*, vol. V, p. 164).

Palakka-deta—The district of Nellore in the Madras Presidency. It was conquered by Samudra Gupta. According to Joppen (*Historical Atlas of India*, p. 6), Palakka or Palakha is Palghatcherry.

Palāśini—1. A river which flows near the Girnar hill in Kathiawar. See Girinagara. It is mentioned in the *Mbh.* (*Bhishma P.*, ch. 9) and also in the Rudra-Daman inscription of Girnar. It is described as a water-course with violent torrents (*JASB.*, 1838, pp. 340, 877). 2. The river Paddair which falls into the ocean near Kalingsapatam in Ganjam (*Mārkhaṇḍeya P.*, ch. 57).

Pallava—1. The Pallava country was bordered by the Coromandel coast. The Kurambaras lived here before the seventh century A.D. (Rapson's *Indian Coins*, p. 37). See Kāñchipura. 2. Same as Pahlava (*Padma P.*, Uttara, ch. 13).

Pampā—A tributary of the river Tuṅgabhadra; it rises in the Rishyamukha mountain, eight miles from the Anagandi hills, where Rāma met Hanumāna and Sugrīva for the first time; it is in the district of Bellary on the north of the town of Hampi (*Bomb. Gaz.*, vol. I, pt. II, p. 369—Dr. Fleet's *Dynasties of the Kanarese Districts*). Near it is a lake called Pampāsarovara (Wilson, *Uttara-Rāma-charita*; *Rāmāyaṇa*, Kishk., ch. 1).

Pampākshetra—On the south of the Tuṅgabhadra in the Bellary district containing the Rishyamukha hill and the Pampā sarovara (*Ind. Ant.*, VI, 1877, p. 85).

Pampāpura—Vindhyāchala (town), five miles to the west of Mirzapur in the United Provinces where the celebrated temple of Bindubāsini is situated [*Bharvishya P.*, Prātisarga P., ch. 9 (p. 341, Bomb. ed.) ; Dr. Fuhrer's *MAI*]. To the east of Vindhyāchala, the remains of a fort and other buildings and statues are still found. Pampāpura was the capital of the Bhars who are perhaps the Bhargas of the *Māhabhārata* subdued by Bhīma (Sherring's *Hindu Tribes and Castes*, pp. 359, 367). 2. Baidyanāth (Deoghar) in the

Santal Parganas in Bengal; one of its ancient names was Paloo-gaon (see *Chitābhūmi*).

Pānā-Nṛisimha—Maṅgala-giri, in the Kistna district in the province of Madras, about 7 miles to the south of Berwada. On the top of this hill is a temple of Nṛisimha called Pānā-Nṛisimha. It was visited by Chaitanya (*Chaitanya-charitāmṛita*, II, ch. 9). On the widely open mouth of the image, sherbet (pānā) of molasses (guḍ) is poured, but it is said that the god takes only a moiety of the sherbet which is vowed to him and ejects the rest, though immediately after, it swallows half a mound given by another votary.

Pañcha-Drāvīḍa—Drāvīḍa, Karpāṭa, Gujārāṭa, Mahārāṣṭra, and Tallāṅga or Andhra (Wilson's *Dict.*). This is not a geographical division, but it is the name of the five classes of Brāhmanas of Southern India (Sherring's *Hindu Tribes and Castes*, p. 19).

Pañcha-Gaṅgā—The five Ganges are Bhāgirathī (Ganges), Gomati (Godāvarī), Kṛishnavenī (Kṛishnā), Pinākini (Pennar) and Kāverī.

Pañcha-Gauḍa—The Brāhmins of Sārasvata (see Sārasvata), Kānyakubja, Gauḍa, Mithila and Utkala were called Pañcha-Gauḍa (*Balīda-charitam*, edited by Haraprasād Śāstri, p. 2). This is not a geographical division, it is the name of the five classes of Brāhmanas of Northern India (Sherring's *Hindu Tribes and Castes*, p. 19, but some of the names are differently given there). The Pañcha-Gauḍa of the *Rājatarāṅgiṇī* appears to be the five geographical divisions of the province of Bengal, namely Pundravarddhana, Rāḍha, Magadha, Tīrabhukti and perhaps Barendra (see Dr. Stein's *Rājatarāṅgiṇī*, vol. I, p. 163; *JASB.*, 1908, p. 208).

Pañcha-Karpaṭa—The district called Panjkora on the southern slope of the Hindu-Kush, and the town called Panjgaṇḍa, situated on the river Panjkora, a tributary of the river Swat. Both Panjkora and Panjgaṇḍa appear to be corruptions of Pañcha-Karpaṭa. See Gauri (*Mbh.*, Sabhā, ch. 32). It was conquered by Sahadeva. Its chief town is Dir.

Pañcha-Kedāra—The temples of Kedārnāth, Tūṅgānāth, Rudranāth, Madhyamaśvara and Kalpeśvara, all situated along the Himalayan chain in Garwal, form a peculiar object of pilgrimage, and they are collectively called Pañcha-Kedāra. Mahādeva in the form of Sadāśiva, fled from Arjuna, one of the five Pāṇḍavas, and took refuge at Kedārnāth in the guise of a buffalo, but finding himself hard-pressed, burrowed into the ground, leaving his hinder parts on the surface, which became an object of adoration here. The remaining portions of the god are worshipped at four other places: the arms (*bāhu*) at Tūṅgānāth, the face (*mukha*) at Rudranāth, the belly (*nābhī*) at Madhyamaśvara and the hair (*jaiś*) and head at Kalpeśvara (Führer's *M.A.*; Gauriprasād Mīra's *Kedaranātha Badari-Vibula Vātrā*).

Pañchāla—Rohilkhand. Pañchāla was originally the country north and west of Delhi from the foot of the Himalaya to the river Chambal, but it was afterwards divided into North and South Pañchāla, separated by the Ganges; the capital of the former was Ahichhatra, and that of the latter was Kāmpilya. South Pañchāla was the kingdom of Rājā Drupada whose daughter Draupadi was married to the five Pāṇḍavas. Māṇḍi was also the name of another capital of South Pañchāla. South Pañchāla extended from the southern bank of the Ganges to the river Charmanvatī or Chambal (*Mbh.*, Ādi P., ch. 140), and North Pañchāla extended from the Ganges to the Himalaya. Kanauj was also the capital of Pañchāla at the time of Buddha (Rhys Davids' *Buddhist India*, p. 27).

Pañcha-Nada—1. The Panjab,—the country of the five rivers called Śatadru, Vipāśā, Irāvati, Chandrabhāgā and Vitastā (*Āgni P.*, ch. 109; *Mbh.*, Karṇa, ch. 45). The name is especially applied to the region watered by the collected streams of the Ghara (the united stream of the Sutlej and Bias) and the Tripāb (the united stream of the Ravi, Chenab and Jhelam) from their confluence to Methankotē near which the united water joins the

Indus. It was conquered by Darius Hystaspes (Rawlinson's *Five Great Monarchies*, vol. IV, p. 433). The Greek kings who reigned over the Panjab were Menander, Apollodotus, Zoilus, Dionysius, Stratton, Hippostratus, Diomides, Niclas, Telephos, Hermseus. They did not reign in succession, but some of them reigned in one province contemporaneously with others in other provinces. These Greek kings reigned from the beginning of the second century B.C. to 78 A.D. when they were conquered by the Sakas. The Saka kings who reigned in the Panjab were (1) Vonones, (2) Spalirises, brother of (1), (3) Azas I, (4) Azilaces, (5) Azas II, (6) Maues or Moga. According to Dr. R. G. Bhandarkar and Prof. D. R. Bhandarkar, Vonones was the founder of the Saka era and not Kanishka, as stated by Professor Oldenberg. These Indo-Scythian kings reigned from 78 A.D. to 156 A.D. During the reign of Maues, the Panjab was conquered by Gondophares, the first king of the Indo-Parthian dynasty. The Scythian kings governed the Panjab through their governors, while their seat of government was at Sistan (See *Śakadvīpa*). The capital of the successors of Gondophares according to some authorities was at Balkh. The Indo-Parthian or Pahlava kings who reigned in the Panjab were (1) Gondophares, (2) Abdagases, nephew of (1), (3) Orthagnes, (4) Arsakes, (5) Pakores, (6) Saurabares. The Pahlava kingdom was overthrown by the Kushan king, Kujula-Kadphises, in 198 A.D. The country east of Kirman was named Kushan throughout the Sassanian period (*JRAS.*, XV, p. 233). These Kushan kings reigned from 198 to 376 A.D. Their kingdom was subverted by the Gupta kings. The Guptas were conquered by the Hunas (Dr. R. G. Bhandarkar's *Peep into the Early History of India* and Prof. D. R. Bhandarkar's *Kushan Stone-inscription and the Question about the Origin of the Saka Era* in the *Journal of the Bombay Branch of the Royal Asiatic Society*, vol. XX, part Ivi, p. 356 f; *JASB.*, 1908, p. 81). 2. A place of pilgrimage in Kurukshetra (*Māh.*, Vana, ch. 83, v. 16). 3. The five rivers of Japysāvara (q.v.) are collectively called Pañchanada: they are Jātoḍaka, Trisrōta, Vṛtshadvani, Svarṇodaka and Jambunadi (*Līnga P.*, I, 43). 4. The confluence of five rivers in the Deccan called Dakṣiṇa Pañchanada, they are the Kṛishṇā, Vepā, Tungā, Bhadrā, Konā (*Viṣṇu Saṃhitā*, ch. 83; *SHS.*, vol. VII, p. 259 note).

Pañchānana—The river Pañchāna which flows by the side of Rajgir in the districts of Patna and Gaya; it is either the old bed of the Son which according to the *Rāmāyaṇa* flowed by the eastern side of Girivraja or Rājagṛha (*Māh.*, Ādi, ch. 32) or the ancient Sappini (see *Giriyak*).

Pañchapadi—The river Panjab, a tributary of the Oxus, which rises in the Hindu Kush (*Bhāgavata P.*, V, ch. 20).

Pañcha-Prayāga—(1) Devaprayāga at the confluence of the Bhāgirathi and the Alakānandā; (2) Karṇa-prayāga at the confluence of the Alakānandā and the Pindar river called also Karṇa-Gaṅgā. Karṇa is said to have performed austerities near this confluence; (3) Rudraprayāga at the confluence of the Alakānandā and the Mandākinī; (4) Nandaprayāga at the confluence of the Alakānandā and the Nandā or Nandākinī, a small river; (5) Vishnuprayāga near Joshinātha or Joshimātha at the confluence of the Alakānandā and the Vishṇu-Gaṅgā. The union of these streams forms the river Ganges, which in its upper portion is called the Alakānandā. The Jālmavi is a tributary of the Bhāgirathi (see the Map in Hodgson's *Physical Geography of the Himalaya* in *JASB.*, XVIII, facing p. 762).

Pañchāpsara-Tirtha—In the district of Udayapur, one of the tributary states in the Chhota-Nagpur division. Kapu, Bandhanpur, Banjamba and Ponri are supposed to be on the site of the Pañchāpsara lake of the *Rāmāyaṇa* (*List of Ancient Monuments in the*

Chhota-Nagpur Division). But the *Bhāgavata* (bk. X, ch. 79) places it in Southern India; the *Chaitanya-charitāmṛta* places it at Gokarna. According to Śrīdharaśwāmī, the celebrated commentator, Pañchāpāra-tīrtha is near Phālguna or Anantapura in the Madras Presidency, fifty-six miles to the south-east of Bellari; it was visited by Arjuna and Balarāma. From the *Mbh.* (Ādi, ch. 217) it appears to be the same as *Pañcha-tīrtha* in the province of Madras.

Pañcha-Tīrtha—1. A collective name given to five pools or basins of water, situated between two hills on the west of Hardwar; their names are Amṛta-kunḍa, Tapta-kunḍa, Sitā-kunḍa, Rāma-kunḍa and Sūrya-kunḍa. 2. A place of pilgrimage in the province of Madras mentioned in the *Mbh.* (Ādi P., ch. 217). It was visited by Arjuna. Same as Pañchāpāra-tīrtha (*Skanda P.*, Kumārikā Kh., ch. I).

Pañcha-Badārī—The five Badārī are Badrinātha, Briddha-Badārī, Bhaviṣya-Badārī, Pāndukēśvara and Ādi-Badārī (Gaurīprasad Mīra's *Kedarnātha Badārī-Vādā Yātrā*).

Pañchavati—Nasik, on the Godāvari, where Rāmachandra dwelt with Lakṣmaṇa and Sitā during his exile; it was here that Sitā was abducted by Rāvana, king of Laṅkā. In the village called Saikhera, at a short distance from Nasik, Rāmachandra is said to have killed Mārīcha who had beguiled him from his hut. Nasik is also one of the Pīthas, where Sati's nose is said to have fallen. Surpanakhā's nose was cut at this place by Lakṣmaṇa, the brother of Rāmachandra. These two circumstances have given the name of Nasikā to the ancient Pañchavati. The Chaitya cave at Nasik is supposed by Mr. Fergusson to belong to the second and third centuries of the Christian era.

Pañcha-vedi—For the five *vedis* see *Prajāpativedi*.

Pāṇḍu—Same as Pāṇḍya (Upham's *Mahadevī*, ch. 70).

Pāṇḍupura—Pāṇḍerpur or Pāṇḍharpur on the southern bank of the river Bhimarathi or Bhimā in the district of Satara or Sholapur in the province of Bombay. It contains the celebrated temple of Bīthobā Deva or Bīthalnātha, an image of Krishna (*Bomb. Gaz.*, XX, pp. 417 I; *Chaitanya-charitāmṛta*, Madhya, ch. 9). Pāṇḍupura is evidently a corruption of Puṇḍarikapura; Puṇḍarika, who was celebrated for his filial affection, was visited at this place by Krishna and Bṛhannīl. Same as Puṇḍarika-kṣetra, Tapasīrama, Tapasā, and Puṇḍarika.

Pāṇḍya—The modern districts of Tinnevely and Madura. Its capital at different periods were Uragapura or Uriyur (modern Trichinopoly), Mathura (modern Madura) and Kolkai or Korkai at the mouth of the river Tāmraparai, now 5 miles inland. Kolkai (q.v.) is mentioned by Ptolemy in the second century A.D., and by Marco Polo as Kael (Yule's *Marco Polo*, II, p. 305). Porus, who is also called Pandion by Strabo, evidently a king of Pāṇḍya, is said to have sent the first embassy to Augustus Cæsar at Rome in 26 or 27 B.C. (*JRAS.*, 1860, p. 309; Caldwell's *Drav. Com. Gram.*, p. 11). The second embassy was sent to Rome between 41 and 54 A.D. by Chandra Miska Sewa, king of Ceylon (44-52 A.D.) in the reign of Claudius (*JRAS.*, 1861, pp. 349, 350). Roman intercourse with India was at its height during the reign of Severus (third century A.D.), Commodus and the pseudo-Antonines, when Alexandria and Palmyra were both prosperous and famous for commerce (*JRAS.*, 1862, p. 276). It is said to have been founded in the sixth century B.C., and it was overthrown in the middle of eleventh century A.D., and afterwards restored by the Nāyaks. For the colonisation of Pāṇḍya by the Pāṇḍu tribe of Northern India see Prof. D. B. Bhandarkar's *Lectures on the Ancient History of India*, pp. 10, 11.

Pāṇiprastha—Pāṇipat, one of the five villages demanded by Yudhishtira from Duryodhana (see *Kurukshetra*). The five Prasthas or villages are said to be Pāṇiprastha, Śoṇaprastha, Indraprastha, Tilaprastha and Bhāgaprastha, whereas in the *Mahābhārata* (Udyoga, ch. 31) these names are Kusasthala, Bṛhassthala, Mākandī, Vāraṇavata and another, but see *Vaṇīśādhya-Nāṭaka*, Act I, and *Mbh.*, Udyoga, ch. 72, where for Kusasthala, Abisthala is mentioned.

Pāpā—Pāvāpurī, about seven miles to the south-east of Bihar (town) and two miles to the north of Giriyek. Mahāvira, the twenty-fourth Jaina Tīrthaṅkara, died here in B.C. 527 according to the Jains of Guzerat, and in 569 B.C., according to Mr. Prinsep, at the age of 72 (Jacobi's *Jaina-Sūtras* in *SBE.*, XXII, p. 269), while he was dwelling in the house of the scribe of king Hastipāla (Böhler's *Indian Sect of the Jains*, p. 27) or according to Stevenson's *Kalpa-sūtra* (ch. vi) while he was spending the Paryushana (Pejusanā) at the palace of Shastipāla, king of Pāpā. There are four beautiful Jaina temples in an enclosure which marks the site of his death. Pāpā is a corruption of Apāpapurī. Pāpā or Pāvā has been wrongly identified by General Cunningham with Padraona which is the modern name of ancient Pāvā where Buddha ate food at the house of Chanda. Pāvāpurī is the modern name of the ancient Pāpā or Apāpapurī. See **Apāpapurī** and **Pāvā**. Mahāvira obtained the Kevalibhoo below a Śāla tree at Jṛmṇikagrāma on the river Rītuvālikā (Stevenson's *Kalpa-sūtra*, ch. VI). See **Kundagāma**. The annual festival of Dipāvālī (Divālī) was started to commemorate Mahāvira's death (*SBE.*, XXII, p. 266).

Pāpagnai—The southern Pennar which rises in the Nandīdoorg mountain (Wilson's *MacKenzie Collection*, p. 127, quoting *Vāyu P.*).

Pāpanāsam—The cataract at Pāpanāsam in Tinnevely is one of the most sacred places in the Carnatic, graphically described by Caunter in the *Oriental Manual* of 1834. It was visited by Chaitanya.

Parā—Same as **Pārā** (*Vāyu P.*, Pūrva, ch. 45, p. 98).

Pārā—The river Pāravati in Malwa which winding to the north of Narwar, falls into the Sindhu near Bijayanagara (*Brahmaṇḍa P.*, Pūrva, ch. 48; *Mātaḥ-Mādhava*, Act IX, and *Arch. S. Rep.*, vol. II, p. 308). It is the Eastern Pāravati, the western Pāravati being a tributary of the Chambal (Thornhill's *Gaz.*, s.v. *Parvati* and *Sinde*).

Pārada—Parthia or ancient Persia (*Matanga P.*, ch. 121). The Parthians were the Prithus of the *Rig Veda*. Parthia is mentioned as Pārthva in the Behistun inscription of Darius (Rawlinson's *Herodotus*, vol. II, pp. 560-616). See **Pahlava**. According to Dr. Oppert, the Paradae dwell in northern Beluchistan (Oppert's *On the Original Inhabitants of Bhārata-varsha or India*, p. 35).

Paralia—See **Purālī**.

Pārālipura—Deoghar in Bengal; it contains the celebrated temple of Baidyanātha, one of the twelve great Liṅgas of Mahādeva. Another Pārāligāon situated in the Nizam's dominion is pointed out as the ancient Pārālipara, but Palcogāon, another name for Baidyanāth (Deoghar), is perhaps a corruption of Pārālipara (see **Chitābhumi**).

Paraloka—See **Purālī**.

Pārasamudra—Ceylon. It is the Palesimundu of the *Periplus* and Simoundou of Ptolemy. See Bhaṭṭa Swāmi's commentary on the word *Pārasamudraka*, a species of agallochum grown in Ceylon mentioned in the *Arthashastra* of Kautilya (Bk. II). Ceylon was always famous for its aguru (agallochum), as it formed one of the articles of gift presented by Bibhishana to Sahadeva (*Mbh.*, Sabhā, ch. 30).

Pārasika—Persia (*Raghuseśāṣ*, IV, v. 60); the Persians were the Parsus of the *Rig-Veda* and Parsan of the Behistun Inscription (*JRAS.*, vol. XV, pp. 101, 103).

Pāraskara—Thal-Pārskara district in Sindh (*Pāṇini*, *Aṣṭādhyāyī*, IV, 3, 93; VI, 1, 137; see Kuntze's *Vicissitudes of Aryan Civilization*, p. 372, and his map).

Parasurāma-kshetra—Kotkapa (see *Surpāraka-tīrtha*), a large territorial division between Surat and Goa, especially the entire sea-coast in the province of Bijapur. Its capital was Thana (Alberuni's *India*, vol. I, p. 203). Saigameśvara, a town on the Śāstri river in the Ratnagiri district of the Bombay Presidency containing temples built by Parasurāma, was, according to the Sahyādri Khayda of the *Skanda Purāṇa*, called Rāmākshetra or Parasurāma-kshetra. (It was the headquarters of king Karna of Kolhapur in the seventh century (*Revised Lists of the Antiquarian Remains in the Bombay Presidency*, vol. VIII, p. 201). The name of the town was evidently derived from the Mahādeva Saigameśvara whose temple was situated at the junction of the Krishna and Venā (Da Cunha's *Hist. of Chaul and Bassein*, p. 116). Kotkapa is bounded on the north by Guzerat, on the east by the Deccan, on the south by North Canara, on the west by the Arabian Sea. Vālu-keśvara mentioned in the aforesaid *Purāṇa* is the Malabar Hill, and Vānbali is Banavali, which is a tank in the southern part of the territory of Goa (*Ind. Ant.*, III, p. 248). Parasurāma-kshetra comprised seven divisions, viz., Kerala, Tuluṅga, Gaurāshtra, Karahata, Barāhātā, Barbara and Kotkapa proper. These seven divisions of land correspond to the seven different tribes of Brāhmanas who colonised it, and therefore it was called Septa Kotkapa (*Skanda P.*, Sahyādri Kh., bk. II, ch. viii; Da Cunha's *Hist. of Chaul and Bassein*, p. 121 note). See *Champāvati*, *Bāyū* and *Śrī-sthānaka*.

Parasurāmapura—Twelve miles south-east of Patti in the district of Pratāpgar in Oudh. It is one of the Pithas where a portion of Sati's body is said to have fallen.

Parasusthāna—The country of the Pārasiyas mentioned in the *Vāyu Purāṇa* (II, ch. 37, v. 262), the capital of which was Hupian or Opiān, a little to the north of Charikar at the north-east end of the Pamghan range (Beal's *RFC.*, II, p. 285 note). It is also mentioned by Pāṇini (V, 3, 117).

Pārasya—Persia (*Viśvav P.*, II, ch. 3). Its chief town according to Hsien Tsiang was Saurasthāna. Hsien Tsiang must have visited Persia at the time of the Sassanian kings, when their capital was Ctesiphon on the Tigris. Su-la-ss-t'ang-na of Hsien Tsiang is not perhaps Saurasthāna or Saurasthāna, but appears to be a transcription of Satarochana, the capital of Persia, now called Shahrūd (see *JASB.*, 1911, p. 727).

Pāripātra—1. The western part of the Vindhya range extending from the source of the Chambal to the Gulf of Cambay (*Asia. Res.*, vol. VIII, p. 338); according to Dr. Bhandarkar it is that portion of the Vindhya range from which the rivers Chambal and Betwa take their rise (*History of the Deccan*, sec. III; *Vārāha P.*, ch. 85). It comprised the Aravali mountains and the hills of Rajputana including the Pāthar range which is perhaps a contraction of Pāripātra. It appears to have included the countries of Aparānta, Saurāshtra, Śudra, Mālava (Mālava), Malaka and others (*Kārmā P.*, Pūrva, ch. 47), in short a great portion of the western coast of India. According to the *Rāmāyaṇa*, Pāripātra or Pāriyātra (q.v.) was situated on the western sea (Kishk. K., ch. 42, v. 20). 2. The Hindu Kush and the Pamir (see *Nishadha*).

Pāriyātra—Same as *Pāripātra* (1) (*Vāmana P.*, ch. 13; *Brahmaṇḍa P.*, pt. II, ch. 16).

Parṇasā—1. The river Banas in Rajputana; a tributary of the Chambal (*Vāyu P.*, I, ch. 45; Cunningham's *Arch. S. Rep.*, viii, p. 15). 2. According to Bhagavanlal Indraji, another river of the same name rises near Abu in Northern Guzerat (*Bomb. Gaz.*, I, pt. 1,

p. 25), and falls into the Gulf of Kachh. *Barnāsā* is supposed to be a corruption of *Parqāsā* (*Arch. S. Rep.*, vi; *Matsya P.*, ch. 114). The river *Parqāsā* is mentioned in the *Mbh.*, Droṇa, ch. 92. 3. The river *Tamasā* or *Tonsa*, a tributary of the *Yamunā*, the *Prinās* of *Arrian* (*McCrindle's Megasthenes and Arrian*, p. 134). But the *Matsya Purāṇa* (chap. 114) mentions both the rivers *Parqāsā* and *Tamasā*. 4. A river near the *Dardūra* mountain (*Rāmāyaṇa*, *Yuddha*, 11).

Parthalis—*Parthalis*, according to *Megasthenes* (fourth century a.c.) and the *Natural History* of *Pliny* (*Plinius Secundus*—trans. by *Philemon Holland*, London, 1601—ch. xix, p. 126), was the capital of the *Gangaridai* or the country of *Bāgha* on the *Ganges*, i.e., the districts of *Hughli* and *Burdwan* in *Bengal*. It is evidently *Pārbasthālī*, now a village in the district of *Burdwan* on the river *Ganges*.

Parushpi—The river *Ravi* (*Iravati*) in the *Panjab* (*Ṛig-Veda*, X, 75). It is also called *Purushpi*. The great battle of the ten confederate kings in the early part of the *Aryan* migration was fought on the banks of this river, and *Sudāsa*, the king of the *Tritu* and head of one of the confederate parties, obtained victory over *Kutsa*, the king of the *Purus*, afterwards known as *Kurus*, and his allies (*Ragozin's Vedic India*, p. 326 f.) 2. A tributary of the *Godavari* (*Brahma P.*, ch. 144).

Parvata—1. A country in the *Panjab* to the north-west of *Multan* between the *Ravi* and the *Sutlej*. It is mentioned in the *Aṣṭadhyāyī* of *Pāṇini* and also in the *Mudrārāksasa* (Act III). 2. Same as *Śrī-Jalla* (*Ānanda Giri's Saṅkharaviṇaya*, ch. 55, p. 180).

Pārvatī—The river *Parba* in the *Kohistan* of the *Jalandhar Doab*; it falls into the river *Beas*, a couple of miles above *Bajoura*. *Mapikaraṅ*, a celebrated place of pilgrimage, is situated on the right bank of the river, about 30 miles above the junction. The place is celebrated for its boiling springs which issue from the ground a few feet above the low stream of the *Parba*. The springs are numerous (*JASB.*, XVII, p. 280).

Pārvatī-kṣhetra—Same as *Bīrajā-kṣhetra*.

Paśchimodadhī—The *Arabian Sea* (*Padma P.*, *Svarga*).

Pāshāpa—1. The *Pashin valley* in *Southern Afghanistan* (see *Pāshāpa Parvata*). 2. See *Bāloksha*.

Pāshāpa Parvata—The *Amran mountains* on the western boundary of *Pishin* (*Pāshāpa*) valley in *southern Afghanistan* (*Asa. Kalp.*, chs. 50, 56).

Paṭupata—See *Kārāvan* (*Matsya P.*, ch. 23).

Paṭupatinātha—The celebrated temple of *Mahādeva* in *Mpīgaethala* in *Nepal* (*Devī P.*, ch. 63; *Saṅgambhā P.*, ch. 8), on the western bank of the *Bagmati* in the town of *Devipātan* which was founded by *Asoka's* daughter *Chārumati*, about three miles north-west of *Katmandu*. It is associated with the story of the fowler and the god, which is recited on the night of the *Śiva Chaturdaśī*. It is said that the fowler obtained the boon of salvation from *Mahādeva* at this place as the drippings of blood from his bag of game fell upon the head of the latter (*Skanda P.*, *Māhasevara Kh.*, *Kedāra Kh.*, I, ch. 33). On the eastern bank of the river fronting the temple is a hill covered with lofty trees and jungle, which is called the *Mṛigasthālī* (*Wright's History of Nepal*, pp. 21, 81). But the *Śiṅga P.* (*Jñāna-saṃhitā*, ch. 74) places the scene of the story in the *Arbuda* mountain. *Paṭupatinātha* is also called *Paṭupati*.

Paṭachchara—*Paṭachchara* appears to have comprised a portion of the district of *Allahabad* and the district of *Banda*; its capital was situated not far from the *Ganges* (compare *Jaimini-bhāṣya*, ch. 15, and *Mbh.*, *Sabhā*, ch. 30). It was conquered by *Sahadeva*, one of the *Pāṇḍavas*.

Pātāla—1. Tatta in Sindh, mentioned in the *Periplus of the Erythraean Sea* and Arrian's *Indika* (*JRAS.*, vol. I (1834), p. 210; *Mbh.*, Udyōga, ch. 97). Cunningham identifies it with Hyderabad in Sindh (*Asiatic Geo.*, p. 279). It is said to have been governed by the Nāga kings, who, according to Ragozin, were Dravidians (Ragozin's *Pedia India*, p. 308), the serpent (Nāga) being the Dravidian symbol of the Earth. Arrian calls the delta of the Indus, **Pātāla**. According to Mr. Schoff, its modern name is Minnagar, Min being the Sanskrit name of the Scythians (*Periplus of the Erythraean Sea*, p. 106); the Uzbeks belong to the Min tribe of the Turks (Vambery's *Travels in Central Asia*). It is said that Egyptian vessels sailed to "Pattala, a sea-port of India" (David Macpherson's *Annals of Commerce*, I, p. 139). Perhaps it is the Pātālagrāma of the *Asv. Kalp.* (ch. 57) where a stūpa was built. Near Tatta is the Salikarāja Tirtha or the Vāruṇī Tirtha, Salikarāja being a name for Varuṇa (*Mbh.*, Udyōga, ch. 97). 2. See **Rasātala**.

Pātālapura—The name was originally applied to Aśma of the *Rāmāyaṇa* (Uttara, ch. 23), Oxiana of the Greeks, modern Akau in Sogdiana situated on the northern side of the river Oxus, a little to the north-east of Balkh. Afterwards Balkh was called by the name of Pātālapura when the seat of Government was removed to it from Aśma (see my *Rasātala or the Underworld in the Indian Historical Quarterly*, vol. I, p. 11).

Pātālāvatī—A branch of the Chambal, mentioned by Bhavabhūti in his *Mālātī-Madhava*, (Act IX). It is perhaps the Polaṭah of Tod (*Rājasthāna*, vol. I, p. 4).

Pātālputra—Patna, built in 480 B.C. by Śuśuddha and Vassakīra, the two ministers of Ajātasatru, king of Magadha and contemporary of Buddha, for the purpose of repelling the attacks of the Vajjis or Vrijjis of Vālsālī (*Mahāvagga*, pt. VI, ch. 28). The old capital of Magadha was Girivrajapura or Rājgir, but it was subsequently removed to Pātālputra by Udayakīra, who was the grandson of Ajātasatru according to the *Pāṭhaṇa P.* (IV, ch. 24), but according to the *Sāmaññaphala-sutta*, he was the son of Ajātasatru, but it has been proved that he was the son of Darśaka and grandson of Ajātasatru (*JASB.*, 1913, p. 259). A very small portion of the modern town of Patna is on the site of the ancient Pātālputra, the greater portion of which was diluviated by the rivers Ganges and the Son in 750 A.D. The name of Pātālputra, however, existed even at the time of Alberuni in the tenth or at the commencement of the eleventh century (Alberuni's *India*, vol. I, p. 290). It was the birth-place of Arya Bhaṭṭa, the celebrated Hindu astronomer, who was born in 476 A.D. Several Hindu sages, as Kātyāyana (or Vararuchi, the author of the *Vārttika* and minister of the last Nanda called Mahānanda, Yogānanda or Dharmānanda) and Chāṇakya flourished at this place. It contains the temple of Pātāldevī or Pātāl Devī, one of the Pīṭhas mentioned in the *Bṛihad-nīlā Tantra*. A graphic description of the town has been given by Megasthenes, who was sent as an ambassador by Seleucus Nicator to the court of Chandragupta, king of Magadha, who reigned from 321 to 297 B.C. He describes the town as being situated near the confluence of the rivers Ganges and Erannoboa (Hiranyavāhu or the Son), and says that it was eighty stadia (nearly 10 miles) in length and fifteen stadia (nearly 2 miles) in breadth, and it was surrounded by a ditch thirty cubits deep and six hundred cubits broad which received the sewage of the town, and that the walls were adorned with 570 towers and 64 gates. According to this account, the circumference of the city would be 190 stadia or 23½ miles. When Hsuen Tsang visited it in 637 A.D., the kingdom of Magadha was under the subjection of the kings of Kanauj. The old city had been deserted for a long time and was in ruins, and a new city had sprung up close to it. Dr. Waddell, however, supposes that the site of the ancient Pātālputra,

still exists. The Sugāga palace was situated on the bank of the Ganges (*Mudrārākṣasa*, Act II, written about the eleventh century). It also contained the celebrated Vihāra (monastery) called Kukkuṭārāma where Upagupta, the preceptor of Aśoka resided (*Saṅgambhū Purāṇa*, ch. I). The Kukkuṭa Vihāra was situated in a garden called Upakanthikārāma on the right bank of the Ganges (*Aśoka Avadāna* in Dr. R. L. Mitra's *Sanskrit Buddhist Literature of Nepal*, pp. 6f.). Dr. Waddell identifies the old palace of Nanda, Chandragupta and Aśoka at Nili with Kumrār, Sandalpur and the Dargah of Shah Arzani, the eastern border of the palace was in a line running from the western border of the Seval Lake through Dhanuki on the eastern margin of Kumrār to Mahārāj-khaṇḍa (Emperor's moat) at Tulsi Mundi which means the market place of the king. Dr. Waddell has identified the Āgam-kuṇḍ (the fiery or bottomless well) with a portion of Aśoka's "hell" with its fiery cauldrons; the brick mound to the east of the lake Guṇ-sar or Gaṅgā-sāgara, containing a temple of Mahādeva on the top, with the first and greatest of the 84,000 stūpas built by Aśoka to enshrine the relics of Buddha; the Paśchāpāhāri with the five Relic-stūpas, which emperor Akbar ascended to reconnoitre the fort and environs of Patna; the Chhota-pāhāri with Upagupta's (identified with Moggalliputta Tissa) Hermitage Hill built by Aśoka; the Bhikṣā-pāhāri mound with Mahendra's Hermitage Hill; the mound to the east of Rājipura with the Amalaka Stūpa situated within the Kukkuṭārāma monastery; the Jaina temple at Kamaldih with the residence of the "heretics" of Hsuen Tsang—the temple was built to the memory of Sthūlabhadra, the seventh patriarch after Mahāvīra in the third century A.D., and former minister of Nanda, who died at this place, Sthūlabhadra became the leader of the Jaina community at the time of the famine during the reign of Chandragupta (Dr. Hoernle's *Udāgandāda*, p. viii, Introduction), for the names of the Jaina patriarchs or Sthaviras after Mahāvīra, (see Dr. Stevenson's *Kalpaśūtra*, p. 100); the spot which is less than half a mile to the east of Kamaldih with Pāṭaligrāma where Buddha stopped in a Chaitya, preached and left his foot-print on a stone which was removed by Śaśāṅka and which may now be found at Bulluda Bāgh (Dr. Waddell's *Excavations at Pataliputra and Exact Site of Aśoka's Classic Capital of Pataliputra*, p. 38). P. C. Mukherji has identified Pāṭaligrāma with Pāhāri (Bada and Chhota). He has identified Bada-Pāhāri with the great stūpa of Aśoka; Chhota-Pāhāri with the stūpa of the four past Buddhas; Kumrār with Nili, containing on its western and southern sides the palace of the Nandas and Chandragupta, where Aśoka was born; the spot on the north of Nanda's palace between Kaṭu Tālāo and Chamman Tālāo at Kumrār with "Kālāśoka's hell" or Jail; the Dargah of Shah Arzani with Mahendra's Hermitage, on the north of which is a Mahalla called Mahandru; the mounds at Bāhādarpura with Upagupta's Hermitage, Upagupta, according to Mr. Mukherji, was the spiritual guide of Kālāśoka and not of Aśoka. Upagupta was the fourth Buddhist patriarch (for the lives of the 28 Buddhist patriarchs from Mahā-Kāśyapa to Bodhidharma, see Dr. Edkins' *Chinese Buddhism*, ch. VI, p. 435); Sugāga palace with the Killa at Sadargali in Patna city. The wooden palisade mentioned by Megasthenes has been traced by him from Lohānipura via Bāhādarpura, Sadalpur and Seval tank to Mangal Tālāo. He also discovered an oval temple of the Maurya period at Naurattanpur (P. C. Mukherji's *Excavations of the Site of Pataliputra*, pp. 14-18). Aśokārāma, the celebrated monastery, was situated near Pāṭaliputra and not within the town. It was situated on the west of the town, perhaps at Mahārampura, a corruption of Mahā-ārāma-pura. At the time of Fa Hian, Pāṭaliputra was seven miles to the south of the Ganges. The river then flowed considerably north. Kumrār, where the ancient palaces have been discovered, is evidently

a corruption of Kusumpura, where the king and the wealthy people resided (*Mudrarakāśasa*, Acts I and VI). Six hundred years after the Mauryas, that is in the early part of the fourth century of the Christian era, the Guptas became kings of Pataliputra. Samudra Gupta (325 to 375 A.D.) removed his capital to Ayodhyā, though Pataliputra was still regarded as the official capital. The last king of the dynasty Kumāra Gupta II was deposed and he left Ayodhyā and resided at Śrāvastī (530 to 550 A.D.); and Vasudharman, the general of the Guptas who deposed the monarch, removed the seat of government to Kānyakubja in 590 A.D. and became its king under the name of Vishuvarddhana. According to Dr. Hoernle, he assumed the name of Vikramāditya after defeating the Scythians at Karur in 533 A.D., which gave rise to the Samvat era, but according to Dr. Bhandarkar, Mr. V. A. Smith and General Cunningham, Chandragupta II was the celebrated Vikramāditya of Ujjayini (see *Ujjayini*). Since that time Pataliputra began to decline and Kānyakubja increased in splendour and became the capital of India. Hiuen Tsiang, who visited India in the seventh century, found Pataliputra as an ordinary village. For further particulars see *Patna* in Part II of this work. The dynasties from Chandragupta which reigned in Pataliputra were (1) the *Mauryas* from Chandragupta (for whose life see Dr. Rhys Davids' *Buddhist India*, p. 259) to Brihadratha (331 B.C. to 185 B.C.), Aśoka (272 B.C. to 232 B.C.), the grandson of Chandragupta, ascended the throne on the death of his father Bindusāra after killing his elder brother Susāma, viceroy of Takshashila, and was formally anointed king in the fifth year (*Diyāpaddana*, Devoll's ed., chs. 26-28). In the ninth year he became an Upāsaka, in the eleventh year a Bhikṣu, and in the thirteenth year a staunch follower of Buddhism. In the seventeenth year of his reign, the third Buddhist synod was held at the Aśokadhama-chaitya in Pataliputra under the presidency of Mudgaliputra Tissa, called also Upagupta. Upagupta, however, was the preceptor and chief adviser of Kālāśoka called Aśoka (see *Mathurā* and *Urumunda Parvata*). He was asked by Aśoka to point out to him the sites remarkable for some acts of Buddha on which he could build the stūpas (*Chinese Buddhism*, p. 60); (2) the Śuṅgas from Pushyamitra or Pushyamitra to Devabhūti (185 B.C. to 75 B.C.); (3) the Kāpvas from Vaudeya to Susrasman (75 B.C. to 31 B.C.); (4) the Andhra-bhrijyas (Sātakarni or Sātavarāhana of the inscriptions) from Śiṣṭa to Gautamiputra (31 B.C. to 312 A.D.), but according to Dr. Bhandarkar the Andhra-bhrijyas reigned from B.C. 50 to 154 A.D.; (5) the Vāsiṣṭiputras, according to Fergusson (*History of Indian and Eastern Architecture*, p. 718), from Puliman, son of Gautamiputra, to Palomāhi, reigned from 333 A.D. to 429 A.D., but the Vāsiṣṭiputras and Gautamiputras were merely metonymies (see V. A. Smith's *Early History of India*, p. 186). For the Gupta kings and the change of capital, see *Magadha*. Patna is the birth-place of Guru Govind, the tenth Sikh Guru, and the house where he was born still exists; he died at Abjainagar in the Deccan (for a brief account of the Sikh Gurus from Nānak to Guru Govind see *JASB.*, 1845, p. 333. and also the *Vichitra Nāṭaka*, a portion of the Sikh Granth, which is an autobiography of Guru Govind, in *JASB.*, vol. XIX, p. 521; vol. XX, p. 487). The exploration at Kumār in 1913 has disclosed the remains of what is called a "Mauryan Hall" with "8 rows of monolithic, polished columns, with at least 10 columns in each row" evidently adorned with "heavy stone sculptures of something over life-size." Dr. Spooner with remarkable ingenuity has shown that this Mauryan Hall was constructed on the model of the Hall of a Hundred Columns or the Throne-room of Darius Hytaspes at Persepolis (see his *Zoroastrian Period of Indian History* in *JRAS.*, 1914 and 1915).

pp. 3f, 495f; *Arch. S. Rep.*, Eastern Circle, 1913-14). But further evidence is necessary to prove conclusively that the Mauryan Hall was a reproduction of the Achaemenian Hall at Persepolis. The question is whether the Mauryan Hall was a reproduction of the Persepolitan Hall, or the latter of the ancient Hindu Throne-room, of which the Mauryan Hall is an example, assuming that the Mauryan Hall was later in date than the Hall at Persepolis. It is admitted that several of the architectural passages in the *Mahābhārata* are in such close agreement with the description of Chandragupta Maurya's palaces given by Megasthenes, that both the Greek and Sanskrit texts refer to the same class of buildings. But the *Mahābhārata*, at least that portion of it which relates to the construction of the Throne-room of Yudhishtira (Sabhā P., chs. I f), must have been composed at a much earlier date than the Achaemenian period. So long as this portion of the *Mahābhārata* is not shown to be an interpolation of a later date, the inference would be that the Persians had adopted the Hindu style of palaces and throne-room for their model. Then again it has been assumed that the Hall at Pataliputra was of the Mauryan period. Pataliputra was built when Ajātasatru, the contemporary of Buddha, was reigning at Rājagṛha, and the seat of government was removed there by Udāyi, the successor of Ajātasatru. Darius did not invade India till 30 years after the death of Buddha (Prof. Max Duncker's *Hist. of Antiquity*, trans. by Abbott, p. 38). The Hall at Pataliputra might have belonged to an anterior period when the Śiśunāga and Nanda dynasties reigned over Pataliputra, the Mauryas, if the Hall was constructed by them, might have adopted the architectural style as it prevailed at the time of their predecessors (Havell's *Anc. and Mod. Arch.*, p. 83). Rājgir has not yet been excavated and explored. All these points should be cleared up before any definite conclusion can be arrived at one way or the other. See, however, Dr. J. J. Modi's "Ancient Pataliputra" in *Journal B. B. R. A. Society*, vol. XXIV (1916-17).

Patrayampuri—Biana, ninety miles east of Jajpur in the Bharatpur State, Rajputana; it was the capital of the Yādavas at the time of the Muhammadan conquest. It was also called Śrīpatha.

Pāṇhoyya—The western division of India at the time of Buddha, including Kuru, Pañchāla, Avanti, Gāndhāra, Kāmboja, Śūrasena, etc. (*Mahāvagga*, VII, 1, 1—see Dr. Rhys Davids' note in *SBE.*, XVII, p. 146).

Paudanya—Same as **Potana**. It was founded by Aśmaka (*Mbh.*, Adi, ch. 179, v. 47—P. C. Roy's ed.)

Paundarika—Same as **Pāṇḍupura** (*Padma P.*, Uttara, ch. 95).

Paundra—Same as **Pundravardhana**. It was also called Pundradeśa after the name of Pundra, a son of Bālī (see *Sumha*). It was bounded on the east by the river Karastoyā, but according to Mr. Westmacott by the river Brahmaputra (*JASSB.*, 1875, p. 3), on the west by the river Kauṣiki (Kosi), on the north by the Hemakūta mountain of the Himalaya, on the south by the Ganges. It was the kingdom of Vāsudeva who was jealous of Kṛṣṇa (*Harishchandra*, chs. 281, 282; *Padma P.*, Uttara Kh., ch. 94; *Brahmaṇḍa P.*, Pārva, ch. 55). Pundradeśa and Paundra were the names of the country and Paundravardhana was perhaps its capital. It was also called Karusha (*Bhāgavata P.*, X, ch. 66). It has been identified with Pāṇḍuā in the district of Malda in Bengal. It contains the celebrated Adinah mosque and the Satasagad which is supposed to have been the royal palace. Mr. Pargiter, however, relying upon the *Mahābhārata* (Sabhā P., ch. 51, and Bhishma P., ch. 9) considers that Pundra and Paundra were two different countries, and

according to him, Paundra was on the south side of the Ganges and Pundra on the north side between Aṅga and Baṅga, and Paundra must have comprised the modern districts of Santal Parganas and Birbhum and the north portion of the Hazaribagh district (*Ancient Countries in Eastern India in JASS.*, 1897, p. 85).

Paundra-Vardhana—See **Pundravarddhana** and **Pundra**. It was the name of the capital as well as of the country. Jayapīṭha Vinayāditya who ascended the throne of Kaśmir in the Laukika or Saptarīṣi year 3825 (3525—3075=750 A.D.) visited Paundravarddhana and placed Jayanta, his father-in-law, on the throne of Gauḍa by defeating the five chiefs of Pañcha-Gauḍa (Dr. Stein's *Rājatarāṅgī*, vol. II, p. 163; *Vīṭa-kośa*, s.v. *Kuṭṭa*).

Paunika—Same as **Punaka** (*Vāya P.*, ch. 45).

Paurava—A country on the eastern bank of the Hyāspes (Jhelam) including the Gujrat district, the original seat of the Purus, the kingdom of Purus who fought with Alexander (*Mbh.*, *Sabha P.*, 27; *Harshacarita*, ch. VI).

Pāvā—1. Identified by Cunningham (*Ann. Geo.*, p. 434) with Padraona, an ancient city on the Gandak, twelve miles north-east of Kuśinagara, the last place visited by Buddha before he reached Kuśinagara where he died. Dr. Hoey identified Pāvā with Pappaur, about three miles east of Sevan in the district of Chhappa. Pāvā was the capital of the Mallas, Padraona is a dialectic variation of Padaravana. At Pāvā Buddha ate at the house of Chunda, according to Dr. Hoey, *sāṅga* (not hog's flesh) but *sāṅga-kanda* (hog's root) which aggravated the illness that terminated his life (*JASS.*, vol. LXIX, p. 80). For the meaning of "Sāṅga-maddava" which was eaten by Buddha, see note at p. 244 of the *Questions of King Milinda* (*SBE.*, vol. XXXV) by Dr. Rhys Davids. According to Dharmapala it means the tender top-apron of the bamboo plant. Buddha himself interdicted the use of meat. "Let no one, O Bhikkus, knowingly eat meat (of an animal) killed for that purpose: whosoever does so, is guilty of a dukkata offence" (*Mahāvagga*, VI, 31, 14). It is not therefore likely that he would have taken meat at Chunda's house. Asvaghosha does not mention the nature of the repast offered (see *SBE.*, XIX, pp. 283, note, 283). But see *Mahā-parinibbāna Sutta*, ch. IV in *SBE.*, XI, p. 71, where "bear's flesh" is mentioned. 2. Same as *Pāpā* or *Pāṇḍipuri*, seven miles to the east of Bihar town, where Mahāvīra, the Jaina Tirthatkarā, died (see *Pāpā*).

Pavamāna—The Paghman (or Pamghan) range. It appears to be part of *Pāripātra* (*g.v.*) and therefore of the Hindu Kush (*Devī-Bhāgavata*, VIII, ch. 7).

Pāvani—The river Ghaggar in Kurukshetra (district Ambala), or rather the united stream of the Sarasvatī and the Ghaggar, which is called by the name of Sarasvatī, the most sacred river in ancient India. The Pāvani, which means the 'Purifier,' is said to be one of the eastern streams of the Ganges (*Rāmāyaṇa*, *Ādi*, ch. 43). Bharata crossed the river Sarasvatī at its junction with the Ganges (*Ibid.*, *Ayodhya*, ch. 71). Whether the Sarasvatī ever joined the Ganges or not, it is a fact that to the north of Thaneswar there is a celebrated Tirtha on the Sarasvatī called *Gāṅgā-tirtha*, where Gāṅgā (the Ganges) is said to have bathed in order to get rid of her sins (Cunningham's *Arch. S. Rep.*, 1883, p. 64; *Panjab Gazetteer*, Ambala District, p. 6), and the Ghaggar or Sarasvatī is situated to the east of the Hīradī which is also one of the three eastern streams of the Ganges (*Rāmāyaṇa*, *Ayodhya*, ch. 71, and *Ādi*, ch. 43). The Ghaggar was a very important river before and the Sarasvatī was its affluent instead of being the principal river itself as it is generally supposed (*Panjab Gazetteer*, Ambala District, ch. I, p. 3). 2. Same as *Baidyandhā* or *Chitābhāni* (*Brhat-Siva P.*, pt. II, ch. 3).

Payasvini—1. The river Pāṇasīnī in Travancore (*Chaitanya-charitāmṛita*: *Garuda P.* I, 55; *Journal of the Buddhist Text Society*, vol. V—*Life of Chaitanya*, p. 45). 2. The river Paisani or Pisāni, a tributary of the Yamunā between the Ken and the Tons near Mt. Chitrakūṭa. 3. The river Chandragiri in South Kanara District, Madras Presidency; it rises in the Western Ghats.

Payoshni—1. The river Pain or Pain-Gaṅgā, a branch of the Wardha in the Central Provinces (*Bhāgavata P.* V, xix, 17; *Padma P.*, *Uttara*, ch. 41; *Matsya P.*, ch. 22, v, 33; *Garrett's Classical Dictionary of India*). 2. The river Parī in Travancore (*Chaitanya-charitāmṛita*: *Journal of the Buddhist Text Society*, vol. V—*Life of Chaitanya*, p. 45). 3. The river Pūrṇā, a tributary of the Tapi (*Māh.*, *Vana*, ch. 119). 4. The river Tapi and its branch the Pūrṇā (*JRAS.*, 1890, p. 541). But the *Bṛihat Śiva P.* (pt. II, ch. 20) and the *Matsya* (ch. 113) and other Purāṇas mention Payoshni and Tapi as two distinct rivers in the same verse. The *Padma P.* (*Uttara*, ch. 41) mentions "Tāpi, Payoshni and Pūrṇā" in the same verse.

Perimula—The island of Salsette near Bombay, the Perimula of the Greeks. McCrindle approves Campbell's identification of Perimula with Sympla (*Ptolemy*, p. 201), (but see his *Ancient India as described by Megasthenes and Arrian*, p. 142 note). But according to De Conha, the ancient name of Salsette was Shashthi (see *Shashthi*). It derived its sanctity from the tooth of Buddha which was enshrined there at the beginning of the fourth century of the Christian era, and which was visited by Buddhist pilgrims. The cave (chaitya) of Kanheri, which is called Krishnagiri in the inscriptions of the island, is supposed by Fergusson to belong to the early part of the fifth century of the Christian era (*Hist. of Indian and Eastern Architecture*, p. 161). The cave temples are scattered over the two sides of a big rocky hill at many different elevations. The largest and most remarkable of all is a Buddhist temple of great beauty and majesty (*Bishop Heber's Indian Journal*, vol. II, p. 130).

Pātālika—The country about Pāṭhān on the Godavari or Mahārāshtra (*Asoka's Girnar and Dhauli Inscriptions in Smith's Asoka*, p. 120; and *Bhandarkar's Early History of the Deccan*, see. iii; *JASB.*, 1898, p. 267).

Phalakt-vana—In Kurukṣetra, where at Pharāt on the Oghavati river, 17 miles to the south-east of Thanjavur, Śakra Tīrtha is situated (*Arch. S. Rep.*, vol. XIV, p. 101; *Māh.*, *Vana P.*, ch. 83).

Phalgu—The united streams of the Nirājana (or Nirājana) and the Mohanā is called by the name of Phalgu. The Nirājana is united with the Mohanā near the Mora hill, about a mile below Buddha-Gaya. The Phalgu flows through Gaya, and the whole channel of the river from Brahma-sarovara to Uttara-mānasa is considered holy (*Agni P.*, ch. 219).

Phālguna—See *Pañcāṅgāra-Tīrtha* (*Bhadravata*, X, ch. 79).

Phenā—Mr. Pargiter doubtfully identifies Phenā with the Pengaṅgā or Pain-Gaṅgā. It was also called Sindhu-Phenā (*Brahma P.*, ch. 129; *JRAS.*, 1911, p. 803). It is a tributary of the Godavari (*Brahma P.*, ch. 129).

Phenagiri—It is near the mouth of the Indus (*Bṛihat-Samhitā*, XIV, v, 18).

Phallagrāma—Chittagong.

Pichchhūā—A river in Kāmarūpa or Assam (*Yogini-Tantra*, *Uttara-khaṇḍa*, ch. 1; *Mahā-bhārata*, *Bhishma Parva*, ch. 9).

Piḍa—A country mentioned in the second edict of Asoka at Girnar, it is the Pidika of the *Brahmaṇḍa Parva* (ch. 49). It was situated in the Arcot district (*JASB.*, 1898, pp. 160, 406).

- Pinākini**—The river Pennar in the Madras Presidency (*Skanda P.*, Mahes. kh., Aruṇāchala Mahāt., ch. 2; Sewell's *Arch. Surv. of South India*, vol. I, pp. 123, 129). It was also called Pinākā. It is the Tyana of Ptolemy. It rises among the Nundidroog mountains in the province of Mysore, where on account of its northerly course it is called the Uttara Pinākini (Hamilton's *East India Gazetteer*). The Dakṣiṇa Pinākini is the same as Pāpaghaī.
- Pindaraka-Tīrtha**—Near Golagar in Guzerat, sixteen miles to the east of Dwarka (*Mbh.*, Vana P.) It was at this place that the Rishis cursed Śamba, Kṛishṇa's son, saying that he would give birth to a *Mushala* which would destroy the Yada race (*Bhāgavata*, XI, p. 1).
- Pishāpura**—Pithāpura in the Godavari district, it was conquered by Samudra Gupta. It was the ancient capital of Kallīga (Smith's *Early Hist. of India*, p. 234). Same as Gayāpāda.
- Plakshaprasrayana**—See *Sarasvatī* (1).
- Polaure**—According to Ptolemy it is the name of a town near the Kambyson mouth of the Ganges (McCrindle's *Ptolemy*, p. 72). Same as *Kola-Parvatapura* (see my *Early Course of the Ganges* in *I.A.*, 1921).
- Potali**—Same as *Potana* (*Jātaka*, iii, p. 2).
- Potana**—Paṭhān on the north bank of the Godāvari. It was the capital of Asaka or Asmaka or Mahārāshtra (*Mahā-Gōchūda Sūtrānta* in the *Dialogues of the Buddha*, pt. II; *Jātaka*, iii, p. 2). See *Pratishthāna*.
- Prabhāsa**—1. Somnath in the Junagar state, Kathiawar. It is also called Devapattana and Berawal; Somnath is properly the name of the temple and the city is called Devapattana (Yule's *Marco Polo*, vol. II, p. 334 note): "The neighbourhood of Pattana" (which contains the celebrated temple of Somnath at the south-western corner) "is esteemed specially sacred by the Hindus as the scene of Kṛishṇa's death and apotheosis. A small river known to the Hindu devotees as the *Raupākshī*, empties itself into the sea, at the distance of about a mile to the eastward of Pattana. At a particular spot on this river, sacred as that of Kṛishṇa's death, are a ghāt and a few temples" (*JASB.*, vol. VII, p. 869—*Note of a Journey in Gīrvar*). The reservoir called Bhāt-kunda or Bhātākā-kunda at a short distance behind Somnath's temple is traditionally the scene of Kṛishṇa's death, which took place on the first day of Kali yuga (*Bhāgavata*, XII, 2); the place where the Yādavas fell fighting with one another is also called Amaraṇṇi Gopitālā. *Raupākshī* is another name for the river Sarasvatī (*Vāmana P.*, ch. 84). Somnath is known to the Jains under the title of *Chandra Prabhāsa* or *Chandraprabhā-prabhāsa*. It was formerly frequented by a very large number of pilgrims from all parts of India during an eclipse of the moon. Chandra (the moon) is said to have been cured of consumption, with which he was cursed, by bathing in the river Sarasvatī and worshipping Mahādeva since known as Somanātha (*Siva P.*, pt. 1, ch. 45; *Mbh.*, Śalya P., ch. 36). Berawal is two miles to the north-west of the Somanātha temple. The celebrated shrine of Somanātha, which is one of the twelve great Liṅgas of Mahādeva (see *Amareśvara*), occupies an elevated site on the south-western corner of the town of Pattana overlooking the sea and close to the wall. For a description of the temple of Somanātha, see *Notes on a Journey to Gīrvar* in *JASB.*, vol. VII (1838), p. 865. Somanātha, also called Someśvaranātha, was the family god of the Chalukya kings of Guzerat. The wooden temple of Somanātha was replaced by a stone temple by Kumārapāla, king of Anahillapattana, at the request of Hemachandra, the author of the celebrated grammar called *Siddhakema* and the lexicography called *Abhidhāna-chintāmāṇi* (Tawney—

Prabandhachintāmaṇi, pp. 126, 129). 2. Pabheon, now a small village on the top of a hill, 32 miles south-west of Allahabad and 3 miles to the north-west of Kosam Kherāj (Kauśāmbi), visited by Hiuen Tsiang (*Epigraphia Indica*, vol. II, p. 240). There is a rock-cut cave on the top of the hill, which is described by Hiuen Tsiang, as the dwelling of a venomous Nāga and situated on the south-west of Kauśāmbi but the hill is to the north-west from the fort of Kosam. 3. A place of pilgrimage in Kurukshetra on the bank of the Sarasvatī near Chamasodihoda where the river reappears (*Mbh.*, Vana, ch. 129). It was at this place that Vasudeva, the father of Kṛishṇa, performed a sacrifice (*Bhāgavata P.*, X, ch. 84), and where the re-union of Śrī Kṛishṇa and Rādhikā, the Gopī and the Gopas took place, which is generally known as *Prabhāsa Milana*. The *Bṛahma-vaiṣṇava Purāṇa* (Kṛishṇa-janma Kh., ch. 54, va. 20, 23), however, places the scene of re-union at Siddhāstama (*q.v.*) (*Ibid.*, ch. 126).

Prabhāsa-Sarasvatī—See *Sarasvatī* (2).

Prāchi-Sarasvatī—See *Sarasvatī* (1).

Prāchyā—That portion of Bhāratavarsha (India) which was to the south-east of the river Sarasvatī (*Amarakosa*); the Prasū of the Greeks which included Magadha (McCrindle's *Megasthenes*, p. 68). According to Dr. Oldenberg, the countries of the Kāśī, Kōśalā, Videllā and perhaps Magadha were called Prāchyā (*Buddha*, p. 393 note).

Pradyumna-nagara—Pāṇḍu in the district of Hooghly (*Mahābhārata* as quoted in the *Gaṇpātmahāmya* of Raghunandan's *Pradyakṣita-totter*). According to tradition, Pradyumna, son of Kṛishṇa, is said to have killed here Śaṁbharasura, and hence the name of the place was changed from Śikshavanta to Pradyumnanagara or Mārapura (*Harivamśa*, ch. 166). Pāṇḍu Śākya made it his capital when he left the Śākya kingdom for fear of falling into the power of Virāṭhaka, the parricide usurper of the throne of Kōśalā, and retired beyond the Ganges. His daughter Bhadrakachchānā married Pāṇḍuśāndeḥa, a prince of Siṁhapura, present Singur in the district of Hooghly in Bengal, who afterwards succeeded Vijaya on the throne of Ceylon (Turnour's *Mahavamsa*, ch. VIII). It appears that from the name of Pāṇḍu Śākya, who was Buddha's cousin, being the son of Anuruddha, ancient Pradyumna-nagara is called Pāṇḍuā (*see my History of the District of Hooghly in JASB.*, 1910, p. 619); see *Mārapura*. It appears that Pāṇḍuā was conquered by the Mahomedans at the end of the thirteenth century; Shah Sufi, who was sister's son to the Emperor Firoz Shah II, was oppressed by the Hindu Rājā of Pāṇḍuā who was called Pāṇḍu Rājā; he obtained assistance from his uncle at Delhi and overthrew the Rājā. The old temple was destroyed and the present mosque was built with its materials. The great tower of Pāṇḍuā, 125 feet high, is said to have been built by Shah Sufi in imitation of the Kutub Minar in Old Delhi as a tower of victory, and it served as a Muazzin's minar for a call to prayer. Pāṇḍuā in the district of Hooghly should not be confounded with Pāṇḍuā called Firuzabad near Malda which is identified with Pundravardhana.

Prāghodhi Hill—The Mora hill, across the river Phalga, three miles to the north-west of Buddha-Gayā; from this hill Buddha went to the latter place to perform the penance (*Arch. S. Rep.*, vol. III, p. 105). The hill is washed at its south-western base by the Mora Lake and therefore the hill is called Morā-Tāl-kā-pāṇḍu. The cave reached through the village Manjowli and Sahaipura. For a description of the caves see *JASB.*, 1904, pp. 30-35.

Prāgyotishapura—1. Kāmrupa or Kāmākshyā in Assam (see *Kāmrupa*), Gauhati (*JRAS.*, 1900, p. 25). It was the capital of the kingdom of Kāmarupa. 2. There appears to be another Prāgyotishapura on the bank of the river Betwā or Betravatī (*Brāhmi P.*, ch. 28; *Rāmāyaṇa*, Kishk., ch. 42).

Prāgvijaya—Jyncea in Assam.

Prāhlādapuri—Multan (see *Mulasthānapura*).

Prājāpati-vedi—A sacred place in Allahabad where Brahmā performed sacrifices; this is the temple of Alopi, which is considered as one of the Pīthas where Sati's back is said to have fallen. The temple contains no image, but only a *Vedī*. There are five *Vedīs* of Brahmā: at Gayā on the east, Bīrajā (Jāipur) on the south, Pushkara on the west, Samanta-pāśchaka on the north and at Prayāga in the middle (*Sāmāna P.*, ch. 22). With regard to Samanta-pāśchaka as Uttara-vedi of Prājāpati, see *Māh.*, Salya, ch. 54.

Pralamba—Madawar or Mundore eight miles north of Bijnor in western Rohilkhand (*Rāmāyana*, Ayodhyā K., ch. 68). See *Matipura*.

Pranahitā—The united stream of the rivers Wardha and the Waingūgā is called Pranhita. Same as *Pranītā*.

Pranī—Same as *Pranītā* (*Agni P.*, ch. 219).

Pranītā—Same as *Pranahitā* (*Padma P.*, Uttara Kh., ch. 62). The river Pranhita falls into the Godavari and the confluence is a place of pilgrimage (*Brahma P.*, ch. 161).

Prasaravana-giri—The hills of Aurangabad situated on the banks of the Godavari (*Rāmāyana*, Aranya K., ch. 64) graphically described by Bhavabhūti in his *Uttara Rāmācharita* (Act I) who places it in Janasthāna on the banks of the Godavari. In one of the peaks of these hills dwelt the bird Jātāyu of the *Rāmāyana*. The *Rāmāyana* (Kishk. K., ch. 27) places another Prasaravanagiri at Kishkindhā near Anagandī on the banks of the Tūṅga-bhadra; it is called also Mālyavāna-giri (see *Mālyavāna-giri*).

Prasthala—The district between Ferropur, Patiala and Sirsa (*Albā.*, Drona, ch. 17; Parigita's *Mārkandēy. P.*, p. 321 note). *Pātāla* (A. Barua's *English-Sanskrit Dictionary*, vol. III, Preface, p. 55).

Pratishthā-Nagara—Same as *Pratishthāna*, the Prakṛita form of which is *Paithāna* (*Dvātrīkīatpūthakā*, 1st story; *Vikramorvasi*, Act II).

Pratishthāna—1. Bithoor, where the remains of a fort, which is said to have been the fort of Rājā Uttānapāda, still exists. The celebrated Dhruva was the son of Uttānapāda, he was born at this place; he practised asceticism in the forests of Mathura. 2. Brahmapuri Pratishthāna, now called Paithān or Pattana or Maṅgila-Pattana or Maṅgi-Pattana (Maṅgi-Paithān), the capital of Aśvaka or Mahārāshtra, in the district of Aurangabad, on the north bank of the Godavari, twenty-eight miles to the south of Aurangabad. Paithān is a corruption of Patishthāna, the Pālī form of Pratishthāna. It was the birth-place and capital of Rājā Śālivāhana who is said to have founded the Śaka era in 78 A.D. (see however *Paṇcha-nada*). It is the Paithāna of the *Periplus of the Erythraean Sea* (p. 195) and Potall of the Buddhists (*Jātakas*, Cam. Ed., iii, p. 2) and was a great emporium of commerce in the Andhra country and a capital of Andhra (*Padma P.*, Uttara, ch. 62; *Kaśīkavartī-sāgara*, (Tawney's trans.) I, ch. VI, p. 32; *Antiquities of Bidar and Aurangabad*). See *Mahārāshtra*. It was the capital of ancient Asmaka, called also Āśaka or Māśaka (*Sutta Nipāta*, *Pārāyanavagga*, I; *History of Bābari* in Spence Hardy's *Manual of Buddhism*). 3. Jhūsī, opposite to Allahabad, across the Ganges; it is still called Pratishthāpura (*Kāma P.*, ch. 37; *Agni P.*, ch. III; *Vikramorvasi*, Act II; *Māh.*, Vana, ch. 55). It was the capital of Rājā Purūravā and other kings (*Linga P.*, pt. I, ch. 65; *Bhāviṣya P.*, *Pratīcarga Parva*, pt. 2, ch. 2). See *Prayāga*. It was founded by Rājā Ua (*Rāmāyana*, Uttara, ch. 80). It contains the places of pilgrimage called Hamsaprapatana on its northern side, and on the bank of the Ganges Urvastī-tīrtha and others. 4. Pathankot, the capital of Audumvara, the present Gurudāspur district (see *Audumvara*).

Pratyagraha—Same as *Ahichchhatra* (*Hemakosha* ; *Mbh.*, *Ādi*, ch. 63).

Pravaśga—It has been identified with *Aṅga* (Pargiter's *Mārkaṇḍ. P.*, p. 325).

Pravarapura—Śrinagar in Kashmir named after its founder Pravarasena II; the city was built on the site of the village called *Sharitaka*; Pravarasena reigned for sixty years (Dr. Stein's *Rājatarāṅgi*, vol. I, p. 20 note). *Bilhaga*, who gives a description of the town in his *Vikramāditya-chaṭita* (C. 18), says it was situated on the confluence of the *Bitastā* (*Jhelum*) and the *Sindhu*. *Bilhaga* flourished in the eleventh century A.D., he is also said to be the author of the *Panchāśikā*, the authorship of which is generally ascribed to poet *Chaura* (see *Bühler's Introduction to the Vikramāditya-chaṭita*, p. 7).

Pravijaya—Same as *Prāgvijaya* (*Mārkaṇḍeya P.*, ch. 57).

Prayāga—Allahabad. It formed a part of the kingdom of *Kosala* at the time of the *Rāmāyana* and *Fa Hian* in 414 A.D. The celebrated *Āśhaya Baṭa* or the undecaying banyan tree, which is still an object of worship and which is now situated within a dark subterranean chamber called *Pātālapura* in the fort of Allahabad built by Akbar in 1581, is thus described by *Hsien Tsang* who visited India in the seventh century: "In the city there is a *Deva* temple beautifully ornamented and celebrated for its numerous miracles. According to their records, this place is a noted one for all living beings to acquire merit." He further says, "Before the hall of the temple there is a great tree with spreading boughs and branches, and casting a deep shadow. There was a body-eating demon here, who, depending on this custom (viz., of committing suicide), made his abode here; accordingly on the left and right one sees heaps of bones. Hence when a person comes to this temple, there is everything to persuade him to despise his life and give it up; he is encouraged thereto both by promptings of the heretics and also by the seduction of the (evil) spirit. From very early days till now this very false custom has been practised." (See also *Kāma P.*, ch. 37; and also the story of king *Raṇḍitya* in *Rājatarāṅgi*, bk. III; *Anaṅgharāyaka*, Act VII, 120). *Purūṣarā*, the hero of the *Vikramorvaś* is said to have been the king of the country of *Prayāga* (Allahabad), the capital of which was *Pratishthāna*, now called *Jhusi*. *Nabua*, *Yayāti*, *Puru*, *Dushanta* and *Bharata* are said to have reigned in this city (*Brahma Purāṇa*, chs. 10, 11, 12; *Līlā P.*, pt. I, ch. 63). The fort of Allahabad was built by Akbar on the site of an ancient Hindoo fort and within it is one of the celebrated pillars of *Aśoka*, set up there in the third century B.C., promulgating the necessity of erecting hospitals and other charitable institutions and interdicting cruelty to animals (see *JASB.*, 1837, p. 705). The *Khasra Bāgh* contains the mausoleum of *Khasra*, the ill-fated son of *Jahangir*; it is situated between the mausoleum of his mother, the sister of *Mān Singh*, and that of his brother *Purviz*. The temple of *Alopi* is one of the *Pīthas*, where *Satī's* back is said to have fallen. The temple of *Benimādhava* on the confluence of the *Ganges* and *Yamunā* is mentioned in the *Mādhavāchārya's Śaṅkaraviṇaya* (ch. VII).

Pretoddhārini—The river *Pyri* or *Pairi* which joins the *Mahānadi* at *Raju* (*Asiatic Researches*, vol. XV; *Cunningham's Arch. S. Rep.*, XVII, p. 8). See *Devapura*.

Prishtha-Champā—Bihar (Mrs. Sinclair Stevenson's *Heart of Jainism*, p. 41).

Prithūdaka—Pehoa in the *Karnal* district, *Punjab*, on the river *Sarasvatī* where the celebrated *Brahmayoni-tīrtha* is situated. It is fourteen miles to the west of *Thanesvar* (*Mbh.*, *Vana P.*, ch. 83; *Bhāgavata*, bk. X, ch. 77; *Cunningham's Ancient Geography of India*, XIV, p. 101; *Ep. Ind.*, vol. I, p. 184). According to the *Brahma Purāṇa* (ch. 58, v: 115), *Prithūdaka* is situated on the *Oghavati*. For the *Prithūdaka* inscription, see *JASB.*, 1853, p. 673.

Pulaha-āśrama—Same as Śālagrāma (*Bardha P.*, ch. 143).

Pulinda-desa—1. It included the western portion of Bundelkhand and the district of Sagar (*Bāmāna P.*, ch. 76). The *Kathā-sarīt-sāgara* confounds the Savaras with the Pulindas, and Savar is the same as Sagar (*Arch. S. Rep.*, vol. XVII, pp. 113, 139). According to Ptolemy the town of the Prullitoe (Pulindas) was Agara (Sāgara). A branch of this tribe called the Podas lived in Bengal. According to the *Tārā Tantra*, Pulinda lies to the east of Śilahaṭṭa (Sylihet) and to the north of Kāmarūpa. 2. A country to the north-west of Hardwar (*Mōh. Vana*, ch. 139).

Punahpunā—The river Punpun, a tributary of the Ganges in the district of Patna (*Vāya P.*, ch. 108; *Padma P.*, Srishti, ch. 11).

Punaka—Poona. In the copper plate inscriptions of the 8th century A.D. found at Teligāon, the name of Poona is mentioned as Punaka or Puna, it was then also the headquarters of a district. Same as **Paunika**.

Puṇḍarīka-kṣetra—Same as **Pāṇḍupura**. It is called Puṇḍarikapura in the *Bṛhat-Nārāyaṇa P.* (Uttara, ch. 73) where a *Lāga* of Mahādeva was established by Jainini.

Puṇḍariya—The Śatruñjaya mountain in Guzerat; it is one of the five hills sacred to the Jāinas, see **Samet-Śikhara** (*Antagāḍa-Danda*, Dr. Barnett's trans., p. 58).

Puṇḍra-desa—Same as **Paundra** and **Paundra-varḍhana**. Same as **Gauḍa** (*Barocah's Dictionary*, vol. III, pp. 109, 110). The name of Puṇḍra first appears in the *Āitareya Brāhmaṇa*. According to Mr. Fargiter Puṇḍra and Paundra were two different countries, and the former comprised the district of Malda, portion of Purnea to the east of the river Kosi and part of Dinajpur and Rajshahi, see **Paundra** (*Ancient Countries in Eastern India* in *JASB.*, 1877, p. 85).

Puṇḍra-varḍhana—1. Pāṇḍuā, called Firuzabad in later times, six miles north of Malda and twenty miles north-east of Gaud (Sir H. Elliot's *History of India*, vol. III, p. 298; *Gauḍa Puṇḍra*, I, ch. 81). It was formerly situated on the river Mahānandā which has now receded four miles to the west. It was the capital of Puṇḍra-desa, or Paundra (see **Paundra**). It contained the temple of Pāpālī Devī (*Padma P.*, Uttara, ch. 51). According to Prof. Wilson (*Viśākh P.*, II, pp. 134, 170), the ancient kingdom of Puṇḍra-desa included the districts of Rajshahi, Dinajpur, Rangpur, Malda, Bogra and Tirhut. According to other authorities the country of Puṇḍra or Paundra-varḍhana was situated between the rivers Mahānandā and the Karatoyā. Mr. Fergusson has shown that the region of Dinajpur, Rangpur and Bogra formed the ancient Puṇḍra-varḍhana; in short, it was North Bengal. Mr. Westmacott identifies it with Pañjara and Barddhankuṭī (or Khettal) in Dinajpur (*JASB.*, 1875, p. 188; see also "Notes on the Geography of Old Bengal" in *JASB.*, 1908, p. 267). Cunningham has identified the capital with Mahāsthānagaḷ on the Karatoyā river in the district of Bogra, twelve miles south of Barddhankuṭī and seven miles to the north of Bogra, and also with Pabna (see **Barendra**). In the *Sumāgadhā-nandāna* in the *Āra. Kalp.* (ch. 93) Puṇḍra-varḍhana is said to be 160 yojanas or 640 miles to the east of Śrāvastī. Whatever may have been the extent of the kingdom of Puṇḍra-varḍhana, there can be no doubt that the district of Malda was included in it. James Taylor in his *Remarks on the Sequel to the Periplus of the Erythrean Sea* (*JASB.*, vol. XV) says that in Kośava Sena Plate, found at Edilpur in the district of Faridpur, Bikrampur is said to have been a part of Paundra (see a transcription of the plate in *JASB.*, 1833, pp. 45, 50). In the *Āitareya Brāhmaṇa* (VII, 18), the Puṇḍras are mentioned. According to the *Rājatarāṅgiṇī* (Book IV) Puṇḍravarddhana was the capital of Gauḍa in the eighth

century A.D. when it was visited by Jayapīḍa, king of Kasmir, during the reign of Jayanta. Hyas Shah after a long struggle united Eastern Bengal, the capital of which was Sonārgāon (near Dacca) and Western Bengal, the capital of which was Sātgaon, in 1352, and the provincial capital was fixed at Pāṇḍuā to which Firoz gave his own name and Ferozabad remained the capital till 1446 (Lane Poole's *Medieval India under Mahomedan Rule*, p. 164). 2. Same as **Pundra-deva**.

Purālī—Travancore: the Paralia of Ptolemy and the *Periplus of the Erythraean Sea* (see Schoff's *Periplus*, p. 234). It is a corruption of Paraloka, celebrated for its pearl fishery (Bhoja's *Yukti-Kalpataṛu* (published in Dr. N. Law's *Calcutta Oriental Series*), pp. 111, 112).

Purānādhishṭhāna—Pandritan, about four miles to the south-east of Srinagar. It was the ancient capital of Kasmir (*Rājatarāṅgiyā*, bk. V, v. 266). The capital was removed to Srinagara which was built by Pravarasena who reigned from 432 to 464 A.D.

Purī—Jagannāth in Orissa. It was visited by Vajrasvāmī, the Jaina patriarch after Subastin. It was then governed by a Buddhist king (*Śhāvirāṇa*, XII, 334).

Purikā—1. Perhaps Paura, the capital of Gedrosia (*Mbh.*, Śānti, 111; cf. McCrindle's *Invasion of India by Alexander*, p. 172). 2. A country on the Nerbuda (*Bṛhat Saṁhitā*, ch. 14; *Mārk. P.*, ch. 37).

Purnā—1. A branch of the Tapī (*Padma P.*, Uttara, ch. 41); but see **Payoshol**. 2. The river Paura, a branch of the Godavari (*Bṛhat Saṁhitā*, ch. 106).

Purnadārba—Kollājar (*Vāyu P.*, ch. 45).

Purushapura—Peshawar, the capital of Gāndhāra (*Devi Purāṇa*, ch. 46). See **Gāndhāra** and **Nava-Gāndhāra**. It was the capital of Kanishka who built here a relic tower containing a superstructure of carved wood of thirteen storeys, the ruins of which still exist in the mound called Shāhji-ki-Dheri outside the Lahore gate of Peshawar (*JRAS.*, 1912, p. 113). A magnificent monastery built by Kanishka stood by its side; it was destroyed during the invasions of Mahmud of Ghazni and his successors (Vincent A. Smith's *Early History of India*, p. 227). For Kanishka's contemporaries see **Tamasavana**. It was called Purushapur in the eleventh century A.D. (Alberuni's *India*, vol. 1, p. 206). The Buddhist monk Asaṅga lived here in the 6th century A.D. It was also the birth-place of Vasubandhu, Asaṅga's youngest brother (*JRAS.*, 1905, p. 37).

Purushpī—Same as **Parushul**.

Purushottama-kshetra—Purī in Orissa (see **Śrīkshetra** and **Purī**). Indradyumna, king of Malwa, is said to have caused the image of Jagannāth to be made out of a log of wood which he found floating at Bāḥkimohana, and set it up in a temple built by him. (*Shānda P.*, Viṣṇu Kh., **Purushottamakshetra-Māhāt.**, ch. 1; *Bṛhat Saṁhitā*, ch. 51). The image was removed and kept concealed at Sonepur-Gopālī, on the western border of Orissa when it was attacked by a Yavana named Raktavāhu at the time of Rājā Śiva Deva otherwise called Subhan Dev. The temple was destroyed by an extraordinary flood at the time of Raktavāhu's invasion. The image was recovered several centuries after by Rājā Yayāti Keśari in the sixth century of the Christian era. But the present temple was built by the minister Paramahansa Bājpal at a cost of one crore of rupees by the order of Asaṅga (Anianka) Bhīma Deva. The image was afterwards burnt by a Hindu convert named Rāju, who was called Kālāpāhād, the general of Suleman Shah, one of the Pathan kings of Bengal (Kailas Chandra Sen's *Dōra Bṛhat Saṁhitā*; Stirling's *Orissa*). Cunningham says in his *Bhilsa Topes* that the image of Jagannāth was made according to the figure of the Buddhist *Triratna*. In fact, the image of Jagannāth, Balarāma and Subhadrā

represent Buddha, Dharma and Saṅgha respectively, and also the *Vija* of the letters Y, R, V, L and S of the ancient Asoka alphabet as signifying the four elements air, fire, water and earth and the Sumera with the lotus and crescent above it (Cunningham's *Bhiles Topes*, p. 355 and *Pujā-Kāya* quoted in Hodgson's *Literature and Religion of the Buddhists*, p. 105). Fa Hian and Hsien Tsang speak of the drawing of the cars of Buddha, Dharma and Saṅgha. It has, however, not yet been investigated whether the images of Jagannātha, Balarāma and Subhadrā correspond to the images of Kṛṣṇa, Baladeva and the goddess Ekānapā or Sāvitṛī, mentioned by Varāha-mihira in his *Bṛīhat-saṃhitā* (ch. 58, v. 37); for the origin and name of Ekānapā or Sāvitṛī, see *Vāya P.*, ch. 25. Mr. Patterson says that the images are the representation of Om (ॐ) (*Asia. Res.*, viii, *Jagannātha*). It is now a settled question that Puri is the ancient Dantapura where Buddha's left canine tooth was kept enshrined (see Dantapura and Śrīkṣhetra). Sākaṣṭ-Gopāla, which contains a beautiful image of Kṛṣṇa, is ten miles by rail from Puri, and Remunā, which contains the image of Kṛṣṇa-Gopīnātha, is five miles to the west of Balasore.

Purva-gaṅgā—The river Nerbuda.

Purva-Kosala—Same as Kosala (*Māh.*, Vana, ch. 19).

Purva-Sarasvatī—A branch of the Gomatī (Gumtī) which flows through Naimishāraṇya (*Devī-Bhāgavata*, IV, ch. 8; *Matsya P.*, ch. I, 162).

Purva-sindhu—Same as Dakṣiṇa-sindhu.

Purvasthali—See Parthali.

Purva-Videha—See Aparā-Videha (Dr. R. L. Mitra's *Lalitā-ekānta*, ch. 3 and his note at p. 52).

Pushkalāvati—Pushkalāvati or Pushkarāvati, the old capital of Gāndhāra, is said to have been founded by Bhārata, brother of Rāmachandra, after the name of his son Pushkala who was placed here as king (*Rāmāyaṇa*, Uttara, chs. 101, 114; Lassen in *JASB.*, 1840, p. 476). Alexander the Great besieged and took it from Astes (Hastī) and placed Sangoos (Sañjaya) as his successor. It was probably Ashjanagara or Hashtanagara (Charsaddah), eighteen miles north of Peshawar, on the Landi (formed by the united streams of Swat and Panjkora) near its junction with the Kabul river in the district of Peshawar. It was the Peukelaotes of the Greeks, situated on the Indus, fifteen miles north-eastward beyond the Kabul river. See Gāndhāra. The ancient name of Pushkalāvati or Pushkarāvati is said to have been Utpalavati (in the Uttarāpatha) where Buddha in a former birth as Brahmāyabha, a hermit, gave his body to a famished tigress who was about to eat her two new-born cubs (*Divyāvadāna-mālā* in Dr. R. Mitter's *Sanskrit Buddhist Literature of Nepal*, p. 316).

Pushkara—The Pushkar Lake, six miles from Ajmir. It is called also Pokhrā. At the time of the *Mahābhārata* the seven tribes of Mlechchhas called Utsabasaṅketa lived near or about Pushkara (*Sabhā Parva*, chs. 27, 32), and also in the Himalaya (*Raghuvaṃśa*, ch. IV, 78).

Pushkara-dvīpa—A portion of Central Asia commencing from the north of the Oxus, including Western Tartary. Perhaps it has derived its name from Bhushkara or Bokhara. It was comprised in Scythia of the Greeks.

Pushkara-sarasvatī—See Sarasvatī (1). (*Māh.*, Salya, ch. 39).

Pushkarāvati—Same as Pushkalāvati.

Pushkarāvati-nagara—Rangoon. It is said to be situated in Ramanya Maṇḍala. Tapasa and Bhalluka, two brothers who gave honey and other articles of food to Buddha just after

he attained Buddhahood, came from Puskarāvati-nagara, which is also called Okalla by other Buddhist writers. They built a dagoba called the Shaidagon Pagoda upon the hairs given to them by Buddha after their return to their native country (Upham's *Buddhist Tracts in the Sacred Books of Ceylon*, vol. III, p. 110; *JASB.*, 1859, p. 473).

Pushpa-giri—A part of the Malaya range, in which the river Kṛitāmālā (Vaiga) has got its source (*Mārkhaṇḍeya P.*, ch. 57; cf. *Viṣṇu P.*, pt. II, ch. 3).

Pushpapura—Patna. It appears that it was originally the name of a quarter of ancient Pāṭaliputra and inhabited by the rich and the nobles (*Mudrārākhaṣa*, Act I); from the name of this quarter the whole town was called Pushpapura or Kusumapura (or Kumbhār) where the royal palace was situated. Same as Pāṭaliputra and Kusumapura.

Pushpavai—The river Pāmbai in Travancore (*Bārāṇa P.*, ch. 85).

R

Rāḍha—That part of Bengal which lies to the west of the Gāṅga (Ananda Bhaṭṭa's *Baḍā-charitaṁ*, pt. II, ch. 1), including Tanak, Midnapur (Wilson's *Introduction to Mackenzie Collections*, chaps. 138, 139) and the districts of Hughli and Burdwan. A portion of the district of Murshidabad was included in its northern boundary. It was the native country of Vijaya, who conquered Ceylon with seven hundred followers (Upham's *Rājāvali*, pt. I; *Rājataranginī*, ch. 2; *Mahāvaṅṣa*, chaps. 6, 47); see Siphala. It is the Lāḍa of the Buddhists and Lāḍa of the Jains. According to the latter, Bajrabhumi and Subhabhumi are the two divisions of Lāḍa where Mahāvīra or Varddhamaṇa, the 24th Tīrthāṅkara, wandered for more than 12 years before he attained Jinahood (Bühler's *Indian Sect of the Jains*) at Jyimbhikagrāma on the river Bijapālākā near the Pārasnāth hills (Mrs. Sinclair Stevenson's *Heart of Jainism*, p. 38). Prof. Jacobi supposes that Subhabhumi is probably the country of the Sūmas, who are also identified with the Rāḍhas (Jacobi's *Āchārāṅga Sūtra*, bk. I, ch. 8, sec. 3 in *SBE.*, vol. XXII, p. 84). The ancient name of Rāḍha was Sumha (see Sumha) and its name in the medieval period was Lāḍa or Lāḍa. The Purāṇas call the country by the name of Sumha, excepting the *Devī-Purāṇa* (ch. 39) in which Rāḍha is mentioned. Kālidāsa mentions Sumha in his *Meghaśatoka*, IV, v. 35. Rāḍha is perhaps the Gāṅga of the inscriptions (*Epigraphia Indica*, II, 198; IV, 288). It is the country of the Gangaridai, Calinga of Pliny and Gangaridai of Megasthenes and Ptolemy. Its capital, according to Ptolemy, was Gāṅga which is identified with Saptagrāma or Sātgaṇ. To account for the names of Gāṅga, Gāṅga and Ganges Regia, either we must suppose that at the beginning of the Christian era the country was either conquered by some monarch of the Gāṅga dynasty of the south (see Palakāḍa for the Gāṅga dynasty of Mysore), or that it derived its name from its capital Saptagrāma, called Gāṅgā on account of its situation on the Ganges. See Gāṅga. According to Diodorus the Ganges flowed by the eastern side of the country of the Gangaridai. It should be stated that according to Prof. Wilson, Ananta Varma, the first of the line of Gangā-vamsha kings of Orissa was also called "Kolāhala, sovereign of Gangā-Rāḍhi" (*Mackenzie Collections*, Intro., cxxxviii). Rājasekhara who flourished in the tenth century mentions the name of Rāḍha instead of Sumha (*Karpūra-mañjarī*, Act I). The *Prabodha-chandrodaya-Nāṭaka* (Act II) which was written in the eleventh century speaks of Dakṣiṇa Rāḍha, indicating that before that period Rāḍha was divided into Uttara and Dakṣiṇa Rāḍha. The portion on the north of the river Ajaya (including a portion of the district of Murshidabad) is Uttara Rāḍha and that on the south is Dakṣiṇa Rāḍha. In the *Mahā-*

Lingadevra Tantra in the *Hundred-names of Śiva* the names of Tārakeśvara and Siddhīnātha are mentioned and their temples are said to be situated in Rāḍha. Hence the celebrated temple of Tārakeśvara must have been existing before that book was composed. For the history of Rāḍha before the Mahomedan period see my *Notes on the History of the District of Hughly* in *JASB.*, 1910, p. 599. It should be stated that *Rāḍha* is a corruption of *Rāḍhira*, and an abbreviation of Gaṅgā-Rāḍhira or Gaṅgā-Rāḍa (the kingdom of Gaṅgā the "district of the Ganges" of the *Periplus* and Gangaride of Megasthenes, Gaṅgā-Rāḍa was contracted into *Gāḍga* mentioned in the *Kaṇḍikā Upanishad* and in the *Kaṭhā Plate Inscription* of Kṛishna III, and also into *Rāḍa* which is further corrupted into *Lāḍa* and *Lāla*).

Raibhya-Āsrama—Kubjānara at a short distance to the north of Hardwar; it was the hermitage of Rāibhi Raibhya.

Raivata—Mount Girnar near Junagar in Guzerat. It was the birth-place of Neminātha, hence it is one of the five great Tirthas of the Jainas (Tod's *Rājasthān*, vol. I, ch. 19; *Mh.*, *Sabbā*, ch. 14); see **Samet-Sūkhara**. For the names of the 24 Tirthaśrāmas of the Jainas, see **Śrāvastī**. It is the Revayaa hill of the Jainas near Bāravai or Dvāravati (*Antiquary-Dasha*, Dr. Barnett's trans., p. 84).

Raivataka—Same as **Raivata** (*Mh.*, *Āṣṭi*, ch. 220).

Rājagriha—1. *Rājgir* (*Agni P.*, ch. 10), the ancient capital of Magadha (see **Girivrajapura**). The new town of Rājagriha was built by Bimbisāra, father of Ajātasatru, at a distance of about a mile to the north of the old town of Rājagriha or Girivrajapura of the *Mahābhārata* (Aśvaghosha's *Buddha-charita*, in *SBE.*, XLIX). 2. Rājagiri on the north bank of the Bias in the Panjab, the capital of Aśvapati, king of Kekaya and maternal grandfather of Bharata (*Rāmāyaṇa*, *Ayodhya* k., ch. 50).

Rājamahendra—The capital of Kāśīga, said to have been founded by Mahendra Deva, but see **Rājapura**.

Rājannagara—Ahmedabad in Gujerat (*Ep. Ind.*, vol. II, p. 42). See **Kaśāvatī**.

Rājapura—The capital of Kāśīga (*Mh.*, *Śānti*, ch. 4). Perhaps it was the ancient name of Rājamahendri.

Rājapuri—Rajauri, south of Kasmir and south-east of Puroch called Pohata by the Kasmiris.

Rāmedāsapura—Amritsar in the Panjab. Rāmdās, the Sikh Guru, built a hut on the margin of a natural pool of water which was the favourite resort of Bābā Nānak. Rāmdās obtained a grant of the pool which was considered sacred. It was improved and formed into a tank which was called the tank of nectar (*Panjab Gazetteer—Amritsar*). It was also called *Chak*.

Rāmagaḍ-Gaṇḍa—Belatāmpur, twenty-eight miles north-east of Gorḍa in Oudh.

Rāmāgiri—Rantega (Rantak), 24 miles north of Nagpur in the Central Provinces (Wilson's *Meghadūta*, v. 1 note). Traditionally Rantek was the place where Śambuka, a Śūdra, performed asceticism, for which reason he was killed by Rāmachandra, hence it may also be identified with the Śaibala-giri (mountain) of the *Rāmāyaṇa*, (Uttara, ch. 88). It contains a temple of Rāmachandra and also a temple dedicated to Nāgarjuna. Kālidāsa places the scene of his story in *Meghadūta* at Rāmāgiri. Rāmāgiri has also been identified with Rāmgaḍ in Sirgoja, one of the tributary states of Chhota Nagpur. There is a large cavern called *Sitā Baṅgira* cave high up in the rocks, forty-five feet deep and six feet high at the entrance, containing inscriptions of the time of Aśoka. There is also

a natural fissure in the mountain called Hātiphor tunnel (cave), through which a small rivulet has worn out a passage. The tunnel is 450 feet long with a diameter ranging from 55 to 18 feet, and height 108 feet. The cave is said to have been noticed in the *Rāmdyāya* and in the *Raghuvamśa* (*Archaeological Survey Reports*, vol. XIII, p. 41; *Lists of Ancient Monuments in the Chhota Nagpur Division*). But the identification of Rāmāgiri with Rāmgad does not appear to be correct. There can be no doubt therefore that the Sītā Saigira Cave at Rāmgad in the Sirguja State is the Riksha-vila of the *Rāmdyāya* (Kiehk. k., chs. 51, 52), but there is another Bindhyāchala, see Bindhyāchala (2).

Rāmagrāma—Rampur Deoria in the district of Basti in Oudh, which once contained a stūpa over a portion of the remains of Buddha's body, now washed away by the river (*Arch. S. Report*, vol. XVIII, p. 4; XXII, pp. 2, 111; Upham's *Mahābhārata*, ch. 31). It was visited by Fa Hien and Hsuen Tsiang.

Rāmahrada—A sacred tank or lake situated on the northern side of Thaneswar; it is 3540 feet in length from east to west and 1000 feet in breadth from north to south. It was called Dvaipāyanahrada on account of an island in the middle of it, which contained a well called Chandra-kōpa. It was also called Saryagavyat or Saryandvata in the *Rig-Veda* (I, 44, 14), a small tank situated on the north-eastern side of this tank is still called Sanetear which is evidently a corruption of Saryandvata the two tanks being formerly one. It was also called Brahmasara on account of Brhsmā having performed austerities on the bank of this tank. It was likewise called Rāmahrada as Parāśurāma gave oblations with the water of this tank to the manes of his ancestors after destroying the Kāshatriyas. It was also called Chakra-tirtha as on the bank of this tank Kṛishṇa attempted to kill Bhīma with his discus (*chakra*) in violation of his promise not to use any arms in the Kurukshetra war. It was on the bank of this tank that Kuru performed austerities on account of which the surrounding country was called Kurukshetra (but see *Oghavati*). On the bank of this tank Purāṇavā recovered Uryaś, and Indra killed Vritrāsura by a thunderbolt made of the bone of Dadhichi Muni (*Mahābhārata*, Vana, chs. 83, 100, 101; Cunningham's *Arch. Geo.*, pp. 331-335).

Rāmakell—A village about 18 miles to the south-east of Maida in the district of Rajshahi in Bengal. It contains two tanks called Rāpasāgara and Sanātanasāgara, said to have been excavated by the two brothers Rāpa and Sanātana, the celebrated followers of Chaitanya who were formerly ministers of Hossein Shah, king of Gauda. It was visited by Chaitanya (*Chaitanya-Bhāgavata*, Antya Kh., ch. IV). A fair is held here every year in the month of Jyāishtha to commemorate the conversion of the two brothers into Vaiṣṇavism.

Rāmañiyaka—A plebeian form of Rāmaniya, that is Armenia (*Mahābhārata*, Ādi, ch. 26; see my *Bastala or the Under-world in the Indian Historical Quarterly*, vols. I & II).

Ramaṇya—Pegu and the delta of the Irawadi. It was also called Aramaṇa (Phayre's *Hist. of Burma*, p. 30).

Rāma-tirtha—Three miles north of Hāngal in Dharwar district, Bombay Presidency (*Pudma P., Swarga* (Ādi), ch. 19; *Antiquarian Remains in the Bombay Presidency*, VIII, p. 137).

Rāmesvaram—Same as *Setubandha* (*Rāmdyāya*, Laṅkā k., ch. 25). The island of Rāmesvara is separated from the mainland of India by the Pamban Passage. It contains the celebrated temple of Rāmesvara said to have been established by Rāmachandra himself. Rāmajharakā, containing the impression of Rāmachandra's feet, is one mile and a half from the Rāmesvara temple, from this place Rāmachandra is said to have supervised the construction of the Adara's Bridge.

Rāmeśvara-saṅgama—The confluence of the river Banas with the Chambal.

Raṅkshu—The Raṅgit, a tributary of the Tistā in the Darjeeling district (*Mārkaṇḍ. P.*, ch. 87).

Rantipura—Rintambur or Rintipur on the Gomati, a branch of the Chambal. It was the abode of Ranti Deva alluded to by Kālidāsa in his *Meghadūta* (pt. I, *āl.* 47). The story of Ranti Deva's sacrifice of cows is related in the *Mahābhārata* (Droṇa P., ch. 87).

Rasa—The river Jaxartes, the *Ranha* of the Avesta (Macdonnell and Keith's *Vedic Index of Names and Subjects*, vol. II, p. 209; *Rig Veda*, X, 75).

Rasātala—Western Tartary, including Turkestan and the northern side of the Caspian Sea, the country of the Huns who were also called *Ti-le*, the Sanskrit form of which is *Tula*. Rasātala or Pātāla was the general name of the country as well as the specific name of one of its provinces. The seven "spheres" or provinces of Rasātala derived their names from the different tribes of Huns and Scythians (Śakas) who dwelt there and belonged to the Turanian stock. (1) Atala derived its name from the A-telites; (2) Bitala from the Ab-telites; (3) Nitāla from the Neph-thalites; (4) Talātala from the To-charis (or the Takshakas of the *Mahābhārata* and the *Purāṇas*, see Todd's *Kāśasthāna*, vol. I, ch. VI, p. 61 note). The *Vishṇu P.* (II, ch. 8) has Gabhastimā instead of Talātala; Gabhasti appears to be the same as the Jaxartes (*ibid.*, ch. 4), especially the upper portion of it; (5) Mahātala from the Hai-talites; (6) Sutala from the Ci-darites or *Su* tribes who lived in the Upper Jaxartes and the Oxus. They were the *Suralāhis* or *cow* (Choroami of the classical writers) and *Suparnas* or *Garuḍas* or birds of the *Mahābhārata* (*Udyoga*, chs. 100 and 101), who lived in the Trans-Caspian District. The names of the several tribes of Suparnas commence with *Su* (*ibid.*, ch. 100). The Garuḍas were Śakas, but they followed the Zoroastrian religion; (7) Rasātala is the valley of the *Rasa* (*q.v.*) or the Jaxartes. It derived its name from the river *Rasa*, on the banks of which the Huns and the Scythians (Śakas) resided. They were called *Nāgas* or serpents. The word *Nāga* is evidently a corruption of Hlung-nu, the ancient name of the Huns, and according to some authority they believed that the Serpent (*Nāga*) was the symbol of the earth (Barguin's *Vedic Index*, p. 308). Each name of the serpents of Pātāla as mentioned in the *Mahābhārata* (*Ādi*, ch. 35) represents a tribe of *Nāgas*, as Śeṣha—the *Ses* of Sogdians, Vāsuki—the *Usurvis*, Takshakas—the *Tocharis*, Aśvatara—the *Asis*, Tittiri—the *Tatars* afterwards called *Tartars*, etc. For the different names of the Huns, or rather of their tribes, see Dr. Modi's *Early History of the Huns in JBRAS.*, vol. XXIV (1916-17), pp. 565, 548. Some of the Scythians also were Hunnic tribes (*ibid.*, p. 563). *Pātāla*, though a general name, is evidently derived from the Eph-thalites or the White Huns; they were called white in contradistinction to the black or sun-burnt Huns of the North (*ibid.*, p. 565). Rasātala or Pātāla was also the abode of the *Dānavas* (demons) who were also Turanians. [Dr. J. J. Modi's *Ancient Pātāliputra in JBRAS.*, vol. XXIV (1916-17), pp. 519, 521]. The classical name of the Caspian Sea was *Mare Caspium* or *Hyrcanum*, which shows that the name was derived from the two parts of the name of Hiraṇyakaśipu (a *daitya*), the son of Kaśyapa; and the ancient town of Hyrcania near the modern town of Asterabad to the south-east of the Caspian Sea must have been his capital, the ancient Hiraṇyapura (*Padma P.*, *Sṛishti*, ch. 6) though tradition places it (*q.v.*) in India. Bali's palace was situated in Sutala or in the Trans-Caspian District (*Harivaṃśa*, ch. 262). Kaśyapa was the progenitor of the aforesaid tribes. The idea of Pātāla being below the surface of the earth, which can be entered through a subterranean passage and the conception that it contains seven spheres one above the other, have arisen out of a hazy memory of a primeval age, and the association

of the region with the Nāgas or serpents living underground has naturally led to the idea that it could be entered by subterranean passages through holes on the surface of the earth. Its association also with the demons, cows and Garuḍa birds that cannot live with the serpents has resulted in its division into several distinct spheres. (For a fuller description, see my *Rasātala or the Under-World* in the *Indian Historical Quarterly*, vols. I and II.)

Rāstika—See **Lāta**.

Rathasihā—The river Rapti in Oudh (*Mbh.*, *Adi.*, ch. 172; R. K. Roy's *Mbh.*, p. 206 note).

Ratnadvīpa—Ceylon.

Ratnākara-nadi—The Kānā-nadi on which is situated Khānākul-Krishnanagara, a town in the district of Hughli in Bengal, which contains the temple of Mahādeva Ghanṭaśvara (*Mahābhāgavata Tantra*).

Ratnapura—Ratanpura, 15 miles north of Bilaspur in the Central Provinces, was the capital of Dakṣiṇa Kosala or Gondwana. It was perhaps the capital of Mayuradhvaj and his son Tāmradhvaj who fought with Arjuna and Kṛishṇa for the sacrificial horse (*Jatmīni-Bhāratā*, ch. 41). Ratanpura became the capital of the Haihaya kings of Chhattisgarh, where they ruled for fifty generations.

Rāvanahrada—It is supposed to be the Anava-tapte or Anō-tatta lake of the Buddhist works. It is called by the Tibetans Langak-tee and Rakhas-tai. The lake is fifty miles in length and twenty-five miles in breadth. There is a hill in the middle of the lake. On the bank of the lake in the Gyantang monastery, there is a gigantic image of Rāvana, king of Lākṣā. He is said to have bathed every day in this lake, and then worshipped Mahādeva in the Kailāsa mountain at a place called Homa-kunḍa. The Sutlej is said to have its source in this lake. (For a description of the lake, see Sven Hedin's *Trans-Himalaya*, vol. II, ch. 47).

Remunā—Six miles to the west of Balasore in Orissa, containing the temple of Kārttikeya Gopinātha, visited by Chaitanya.

Reṇukā-tīrtha—About sixteen miles north of Nahan in the Panjab (*Padma P.*, Svarga, *Adi.*, ch. 11). Reṇukā was the mother of Paraśurāma. The *Padma Purāṇa* mentions nine holy places (*varas*) in Northern India; Reṇukā, Śākara (Scoron on the Ganges), Kāmī (Benares), Kālī (Karra on the Ganges), Śāvara, Kālāṅjara and Mahākālā (Ujjain).

Revā—The river Nerbuda (*Meghadūta*, pt. I, v. 20; *Padma P.*, Svarga, ch. 10), but according to some *Parāṇas* the Revā and the Narmadā are different rivers (*Admawa P.*, ch. 13, vs. 25, 30; *Bhāgavata P.*, Bk. V, ch. 19).

Revāpura—Same as **Śivālaya**. Ghusrincā Mahādeva is said to be in Revāpura (*Padma P.*, Uttara, ch. 62); hence Revāpura is identical with Śivālaya.

Revavanti—Revadanda (see **Champāvati**).

Rijupālikā—The river Barākar near Giridih in the district of Hazaribagh, Chutia Nagpur division. From an inscription in a temple about 8 miles from Giridih, containing footprints of Mahāvira, it appears that the name of the river, on which it was originally situated but in a different locality, was Rijupālikā, the present temple being erected with the materials of the old ruined temple removed to this place. Hence the original site of the temple must have been Jrimbhikagrāma which was near the Pārasnath hills (*Kālasāstra* in *SBE.*, XXII, p. 263; Mrs. Sinclair Stevenson's *Heart of Jainism*, p. 38).

Riksha-parvata—The eastern part of the Vindhya range extending from the Bay of Bengal to the source of the Nerbuda and the Sone (*Brahmāṇḍa P.*, ch. 48), including the mountains south of the Sone, namely those of Chutia Nagpur, Ramgar, etc., as well as the mountains

of Gondwana in which the river Mahānadi has got its source (*Mbh.*, Śānti., ch. 32) and also the mountains where the rivers Nerbuda, Sone, Suktimatī, etc. take their rise (*Barāha P.*, ch. 85; *Skanda P.*, Revā Kh., ch. 4).

Riksha-vīla—The Sitā-Baṅgira cave at Rāmgad in the Sirgūja State of the Chutia-Nagpur division (*Rāmāyaṇa*, Kishk. k., chs. 51, 52; *List of Ancient Monuments in the Chota Nagpur Division*). The latter work wrongly identifies Rāmgad including the Sitā-Baṅgira cave and the Hātiphor tunnel with Rāmagiri of the *Meghadūta*. See *Rāmagiri*. But this Rikshavīla appears to have been situated in the Vindhya-chāla of North Mysore (*Rāmāyaṇa*, Kishk., chs. 48, 50) and not of Northern India.

Rishabha-parvata—The Palni hills in Madura, which form the northern portion of the Malaya mountain (*Mbh.*, Vana P., ch. 85; *Chaitanya-chayitāmrita*, II; *Gaura-sundara*, p. 214). The *Mahābhārata* (Vana P., ch. 85) says it is situated in Pāṇḍya. The hills are locally called Barāha Parvata.

Rishikūiyā—1. The Rishikūiyā river on which Ganjam is situated; it rises in the Mahendra hills (*Brahmaṇḍa P.*, Pūrva, ch. 48). It is also called Rasikotia (Thornton's *Gazetteer*, Ganjam). 2. The Kiyul, which rises on the Suktimat mountain in Bihar sub-division not far from Rajgir (*Arch. S. Rep.*, vol. VIII, p. 134).

Rishipattana—Sarnāth near Benares—Isipattana of the Buddhists (*Lalitavistara*, ch. 26).

Rishyamōka—A mountain situated eight miles from Anagandi on the bank of the Tuṅga-bhadra. The river Pampā rises in this mountain and falls into the Tuṅgabhadra after flowing westward. It was at this mountain that Rāmachandra met Hanumān and Sugriva for the first time (*Rāmāyaṇa*, Kishk., ch. IV). Mataṅga-yana, where the female ascetic Savari resided, was near this mountain on the western side of the river Pampā.

Rishyasrīṅga-āsrana—The hermitage of Rishi Rishyasrīṅga of the *Rāmāyaṇa* was situated at Rishi-kūṇḍa, twenty-eight miles to the west of Bhagalpur, and four miles to the south-west of Bariarpur, one of the stations of the East India Railway (*Rāmāyaṇa*, Ādi k., ch. 9). The hermitage was situated in a circular valley formed by the Mairā hill which is evidently the Maruk hill of Captain Thuillier (see the *Kharakpur Hills* in *JASB.*, 1832, p. 204). The valley is open only on the northern side. It contains seven springs issuing from the foot of the western hills, five being of hot water and two of cold at their extremities. The combined water of these springs is collected in a tank or pool called Rishi-kūṇḍa, the superfluous water of which issues out of the northern side of the valley in the shape of a small stream called the Abhi-nadi and falls into the Ganges at a distance of five miles; but it is evident that the Ganges formerly flowed very close to the north of the valley. A small space enclosed with broken stones on the north bank of the tank is pointed out as the place where the Rishi and his father Bibhāṇḍaka used to sit in meditation, and a stone slab near its northern bank is shown as the place where they used to perform ablutions. A fair is held here every third year in honour of the Rishi Rishyasrīṅga. Other places as the Singarika or Rishyasrīṅga Parvata, 8 miles to the south of the Kajra station (*Ind. Ant.*, vol. II, p. 140) also claim the honour of being the hermitage of the Rishi (see *Rohinnāla*), but from the proximity of Rishi-kūṇḍa to the Ganges, which afforded facility to the public women sent by Romapāda, king of Aṅga to entice away the young hermit from his seclusion, preference should be given to it as the likely place where Rishyasrīṅga and his father Bibhāṇḍaka performed austerities. The Rishi's hermitage is said in the *Mahābhārata* to have been situated not far from the river Kusī (ancient Kausikī) and three yojanas or twenty-four miles from Champā, where the houses of the public women were situated (*Mbh.*, Vana, chaps. 110, 111).

Rishyāsringa-giri—Same as Śringagiri.

Roāśvara—Roāsar, a celebrated lake and famous place of pilgrimage within the territory of the Rājā of Mandi, a hill-state stretching along the middle course of the Bias in the Panjab, about 64 miles to the north-west of Jvālāmukhi. The lake contains seven moving hills, one of which called Gauri Devi possesses special sanctity. Padmasambhava, the founder of Buddhism in Tibet, is worshipped here not only by the Lamas, but by the Brāhmins as Rishi Lomaśa (*JASB.*, 1902, p. 39). His temple is situated on the side of the lake and is visited by Buddhist pilgrims from China, Japan and Tibet.

Rohans—Adam's Peak in Ceylon; it is also called Sumana-kūṭa (Mūlāri's *Avargharāghava*, Act vii, 99; *Rājatarāngīnī*, iii, v, 72; Upham's *Rājatarāngīnī*).

Rohi—Afghanistan; it was also called Roha. Same as **Loha**.

Rohini—The rivulet Rohin in the Nepalese Terai which separated Kapilavastu from Koli (P. C. Mukherjee's *Antiquities in the Terai, Nepal*, p. 48). An impending fight for the exclusive right of drawing water for the purposes of irrigation from the river Rohini between the Koliyas and the Sakiyas was averted by Buddha (*Jātaka*, Camb. ed., vol. V, pp. 219-221).

Rohinānālā—Lo-in-ni-lo of Hiuen Tsiang. Vivien St. Martin has identified it with Rohinānālā and General Cunningham with Rajana which is two miles to the north-west of the Lakhisarai station of the E. I. Railway. General Cunningham also surmises that by Lo-in-ni-lo Hiuen Tsiang meant Kiyal (see *S. Rep.*, vol. III). Rohinānālā of St. Martin is not fictitious as supposed by Cunningham. There is actually a village called Rehuānālā situated on the Ganges; perhaps it also existed at the time when it was visited by the Chinese traveller. Rehuānālā, which is evidently a corruption of Rohit-nālā or Rohin-nālā, is five miles to the north-west of Urain in the district of Monghyr. There are many Buddhist and other ancient ruins at Urain (which was formerly called Ujjain) and also at Rehuānālā. Rehuānālā must have been a celebrated place, otherwise there would have been no foundation for the local tradition that "one Rohinānālā was in the dominion of Indradumaya, the last king of Jayanagar, who is supposed by General Cunningham and Buchanan (*Eastern India*, II, p. 26) to have been the last of the Pāla Rājās of Magadha (Bihar), who was defeated by Mukhṣum Maṣlam Bax, one of the chiefs under Bakhtiar Khilji. Seven miles to the south of Rehuānālā there is a spur of the Vindhya Range called Singhol hill, where according to the local tradition, Rishyāsringa's āsrama was situated; it contains several springs and some temples (see **Rishyāsringa-āsrama**).

Rohita—Rohtas, in the district of Shahabad in Bengal, celebrated for its fort, which is said to have been built (*Hārivaṃśa*, ch. 13) by Rohitāśva, son of Rājā Hariścandra of the *Rāmdyaya* and *Mārkaṇḍeya Purāṇa* and ancestor of Rāmachandra of Oudh. It was also called Rohitāśva (*JASB.*, viii, p. 698). The buildings in the fort were repaired and renovated by Man Sing in 1597 A.D. after he was appointed Subedar of Bengal and Bihar. The Rohtas hill is a spur of the Kynore range a branch of the Vindhya mountain. For Man Sing's inscription and the genealogy of the kings of Rohtas, see *JASB.*, 1839, pp. 354, 693.

Rohitaka—Rohtak, forty-two miles north-west of Delhi in the Panjab. It was conquered by Nakula, one of the Pāṇḍavas (*Mbh.*, Sahjā P., ch. 32). The ancient town called Khokra-kot is at a small distance to the north of the modern town.

Rohitāśva—Same as **Rohita** (*JASB.*, vol. VIII, p. 693).

Roruva—The capital of Saevira [*Jāṭaka Jātaka* in *Jātaka* (Cam. Ed.), III, p. 239; *Mahā-Govinda Sutta* in *Dīgha Nikāya*, XIX, 36].

Rudrā-Gayā—In *Kousāmapura* (*Padma P.*, Uttara, ch. 62).

Rudrakopī—1. In Kurukshetra (*Padma P.*, Svarga, ch. 11). 2. On the Nerbuda near its source (*Padma P.*, Svarga, Ādi, ch. 6).

Rudrapada—In Mahālaya or O keranātha, where Mahādeva (Rudra) left his foot-mark (*Kāma P.*, pt. II, ch. 36).

Rurumuṇḍa Parvata—Same as Urumuṇḍa Parvata (*Dieyāśudāna*, Cowell's ed., chs. XXVI, p. 349; XXVII).

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Sābhramati—The river Sābhramati in Guzerat (*Padma P.*, Uttara kh., ch. 52). It rises from Nandikunḍa (ch. 53) or the modern Dhanbar Lake near Mirpura, twenty miles north of Doongapura, and falls into the Gulf of Kambay.

Sadānīrā—1. The river Karatoyā which flows through the districts of Rungpur and Dinajpur, the ancient Puṇḍra (*Amarakosha*, Pāṭala, V; *Tukhātta*, p. 796). The river is said to have been formed by the perspiration which flowed from the hand of Śiva at the time of his marriage with Durgā. 2. A river mentioned in the *Śatapatha-Brāhmaṇa* as being situated between Videha (Tirhut) and Kosala (Oudh); the river was the limit of the Aryan colonisation and conquest on the east at the time when the *Śatapatha-Brāhmaṇa*, was composed by Vājñavalkya (see *Śatapatha-Brāhmaṇa*, IX, 4). It has been identified with the river Gandak (Eggeling's *Introduction to the Śatapatha-Brāhmaṇa* in the *Sacred Books of the East*, vol. XII, p. 104), but in the *Mahābhārata* (*Śukha P.*, ch. 20), it has been placed between the Gandak and the Sarayu, and in the list of rivers Sadānīrā is mentioned as a distinct river from the Karatoyā or the Gandak (see *Mbh.*, Bhishma P., ch. 9). Mr. Pargiter identifies it with the Rapti, a tributary of the Sarayu (see his *Mārkandeya P.*, c. 57, p. 204).

Sāgala—Same as Śākala, the capital of Milinda or Menander, king of the Yonakas or Bactrian Greeks (*Milinda Pañha*, vol. XXXV of *SBE.*, p. 1). The Śāṅkheyya monastery was near Sāgala. It was the capital of Madra-deśa (*Jātaka*, vol. IV, p. 144).

Sāgara-sāgama—A celebrated place of pilgrimage still called by that name or Gaṅgā-sāgara near the mouth of the Ganges, said to have been the hermitage of Rishi Kapila, same as Kapilāśrama. (*Bṛhat-Dharma Purāṇa*, Pūrva khanda, ch. 6; *Mbh.*, Vana, ch. 114). The temple in honour of Kapila Muni in Sāgar Island was erected in 430 A.D., but it was washed away by the sea in 1842. It once contained a population of 200,000 (*JASB.*, 1850, p. 538, note).

Sāhañjana—Same as Sanjān (*Harivaṇśa*, ch. 33).

Sahasarāma—Śāśram in the district of Shahabad. Aśoka's inscription is on Chandan Pir's hill situated on the east of the modern town. It is ninety miles to the south-west of Patna. Within the town is situated the tomb of Sher Shah in an artificial tank. For Pratāpa Dhavala's inscription of 1173 A.D. and Aśoka's inscription on Chandan Sāhād hill, see *JASB.*, 1839, p. 354.

Sahyādri—The northern parts of the Western Ghats north of the river Kāveri; the portion south of the river Kāveri was called Malaya-giri (see *Mahābhārata-charita*, Act V, v. 3).

Sahyādri-jā—The river Kāveri (*Śiva P.*, *Vidyāśarasagādhā*, ch. X).

Śaibala—Same as Śivālaya (*Bṛhat-Śiva P.*, II, ch. 4).

Śaibala-giri—Rāmāgiri or Rāmtēk mountain. 24 miles to the north of Nagpur in the Central Provinces. At the foot of this mountain a Śudra, performed asceticism, on account of which he was killed by Rāmachandra (*Rāmāyana*, Uttara k., ch. 88). See Rāmāgiri and Śambūka-āśrama. It was situated on the southern side of the Vindhya range (*Ibid.*)

Sailodā—The river Jaxartes which flows through the northern extremity of Sogdiana (*Mataya P.*, ch. 120 and *JASB.*, vol. LXXI, p. 156). But the Jaxartes has been identified with the river Sitā (see *Sitā*). The identification of Sailodā with the Jaxartes does not appear to be correct (see *Bṛāhmadā P.*, ch. 51). The river is said to be situated between the Mera and Mandāra mountains (*Māh.*, *Sabha*, ch. 51) and near Uttara-kuru (*Rāmāyaṇa*, *Kishk.*, ch. 43).

Sairindhra—Sirhind (see *Bṛhat-saṃhitā*, XIV, ch. 29).

Salrishaka—Sirsa in the Panjab (*Māh.*, *Sabha*, ch. 32).

Saitatāhini—Same as Bāhūdā (*Amarakośa*).

Sākadvīpa—Tartary including Turkestan in Central Asia, the country of the Śakas (*JASB.*, vol. LXXI, p. 154). Scythia and Sogdiana are corruptions of Sāka-dvīpa. According to the Greek geographers the Śakas lived to the east of Sogdiana, now called the Pamir, the country between Bokhara and Samarkhand. According to Strabo the country lying to the east of the Caspian Sea was called Scythia (see also Ragozin's *Assyria*, ch. 12). In 160 B.C. the Śakas or Sae were expelled from Sogdiana by the Yushis or Yuehchis, a tribe of the Tatars. The Śakas, after fighting their way, through the Greek kingdoms, which were ceded to Chandragupta by Seleukos and which became independent after the death of Aśoka, invaded India through Sindh and established themselves at Mathurā, Ujjayini and Girinagara as Kshatrapas or viceroys under their king at Seistan which means "the land of the Sae", or Śakas. Meanwhile the five tribes of the Yushis or Yuehchia being pressed from behind conquered Baktia in 126 B.C. (see *Bāhika* and *Śākā* and *Panchanada*). About a century afterwards the Kushanas one of the branches became predominant. The Kushanas after defeating the Śaka suzerain in Seistan pushed forward and conquered the Panjab and ousted the Śakas eastward from Mathurā, and they made Takshāśīfā their capital of the kingdom extending from Baktia to the Doab of the Ganges, and Mathurā remained their subordinate capital. Kanishka, belonging to the Kushan tribe of the Tartars, became the king of the Kushan kingdom in the first or second century A.D. The resemblance of the following names of the countries, rivers and mountains in Sākadvīpa as given in the ancient Hindu works to those mentioned by Ptolemy in his geography is striking:—

Mahābhārata, Bhishma Parva, ch. 11—Ptolemy (McCrindle's translation pp. 283–297).

Sākadvīpa.

Skythia.

Countries (*Varshas*).

Kumuda	Inhabited by the Komedai (a mountain district called Komedorum Montes by the Greeks) between the source of the Oxus and the Jaxartes. Komedorum Montes is the Tsung-hing mountain of Huen Tsang; see Kiun-tse in Beal's <i>RWC.</i> , vol. I, p. 41.
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Sakumāra	Komaroi.
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Jalada	Golaktophagoi.
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Jalandhara	Salateroi (p. 268) or the Zaratoi (p. 286).
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Countries (*Janapada*).

Mriga	Margine or Margiana, present Merv (Bretnhneider's <i>Medieval Researches</i> , vol. II, p. 103).
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Masaka	Massagetai.
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Mandaga	Makhaitegoi.
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Rivers.

Sitā	The Syr-daria or the Jaxartes (<i>daria</i> means river).
Chakshuvarddhana	The Oxos or the Oxus.
Kumāri	The Rha or the Volga.

Mountains.

Meru	Mt. Imaus.
Malaya	Alana mountain.
Syāma-giri	Kaukasos Mount (including the Belcoortag and the Mustag mountain which means the Black mountain. It is identical with Mount Syāmasaka of the <i>Arata</i> (Yast. XIX, 5; <i>SBE.</i> , vol. XXIII, p. 288).

Viśākh Purāṇa, pt. II, ch. 4 — *Ptolemy* (McCrindle's translation, pp. 282—287).

Countries.

Kusumoda	Inhabited by the Khorasmāi (p. 282).
Maudādi	Inhabited by the Mardiyenoi (p. 281).

River.

Ikshu	The Oxos.
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Mountain.

Asa-giri	Aska-tangka (<i>tangka</i> means mountain, p. 285).
Durga Śalla	The Bi Burr mountain, as both the words <i>Durga</i> and <i>Burr</i> mean a fort (see my <i>Rasātala or the Under-World in the Indian Historical Quarterly</i> , vols. I & II).

Town.

Mārkaṇḍa	Samarkand (p. 274), the capital of Sogdo or Sogdiana, called Maracanda (Bretschneider's <i>Medieval Researches</i> , II, p. 58; McCrindle's <i>Invasion of India by Alexander the Great</i> , p. 40).
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It should be noted that in Śākadvīpa, the river Hiranvatī (the river of gold) mentioned in the *Mahābhārata* (VI, ch. 8), forming the boundary of the country of the Suparnas or Garuḍas, is evidently Zarafshan, the (distributor of gold). It is the river Hātakī-Nadi of *Rasātala* of the *Bhāgavata* (V, ch. 24). It rises in the Fan-tau mountains and falls into Kara-kul lake.

Śākala—The capital of Madradesa (*Mahābhārata*, Sabhā, ch. 32). It has been identified by Cunningham with Sanglawala-Tiba on the Apagā river west of the Ravi in the district of Jhang in the Panjab. But this identification has been proved to be erroneous, it has been identified with Chuniot or Shakkot in the Jhang district. But Dr. Fleet has identified

Śākala with Sialkote in the Lahore division, Panjab (Smith's *Early History of India*, 3rd ed., p. 75; Rapson's *Ancient India*, p. 130), and this identification is confirmed by the local tradition that the town was founded by Rājā Śāl (i.e., Śalya), uncle of the Pāṇḍavas. It became the capital of the Greek king Demetrius after his expulsion from Bactria and of his successors down to Dionysius who ascended the throne after Menander.—Mihinda of the Buddhists (140—110 B.C.), (see *Bāhika* and *Śākadvīpa*). The *Vāya Purāṇa* (ch. 99) also mentions that eight Yavana kings reigned at this place for 82 years. Śākala was called Euthydemia by the Greeks (see McCrindle's *Ptolemy*, p. 121) and Sāgala by the Buddhists (*Kalīṅga-Bodhi Jātaka* in *Jātaka*, Cam. ed., IV, 144). It is the birth-place of Śavitrī, the wife of Satyavāna (*Matanga Purāṇa*, ch. 206). Śalya, the brother of Mādrī, was king of Madra at the time of the *Mahābhārata*. Mīhīrakula made Śākala his capital in 510 A.D. after the death of his father Toramāna who had established himself at Malwa with the white Huns, but according to some authorities Mīhīrakula's grandfather Lakhan Udayāditya established his capital at Śākala (see *Magadha*).

Śākambhari—1. Sambhāra in Western Rajputana (*Mbh.*, Ādi P., ch. 78; *Ind. Ant.*, VIII, 169; X, 161; *JRAS.*, vol. XVII, p. 29), where a well called Devayāni is pointed out as the identical well in which Devayāni, who afterwards became the queen of Rājā Yayāti, was thrown by the princess Sarmisthā. Śākambhari was the capital of Sapādakaksha country (*Ep. Ind.*, vol. II, p. 422). See *Sapādakaksha*. 2. The celebrated temple of Śākambhari is situated in Kūjāna on the road from Haridwar to Kedārnāth. The temple of Śākambhari Devī is situated on Mount Sur-Kot on the north-western part of the Sevalika (*Calcutta Review*, vol. LVIII (1874), pp. 201 f.; *Devī-Bhāgavata*, VII, ch. 28).

Sakasapura—Same as *Sakāśaya* (Hardy's *M.B.*, p. 310).

Śakasthāna—Sistan, where the Śakas first settled themselves, though they afterwards spread to other parts of Central Asia (Mathura Lion Pillar Inscription; Cunningham's *Bhilara Topes*, p. 128). It was called Drangiana before it bore name of Śakasthāna, afterwards it was called Sijistan and its modern name is Sistan (Rapson's *Anc. Ind.*, p. 137).

Śāketa—Ayodhyā or Oudh (*Memakasha*). Its capital was Sujanakoṭ or Sauehenkoṭ, the Sha-chi of Fa Hien, thirty-four miles north-west of Unao in Oudh (Dr. Rhys Davids' *Buddhist India*, p. 39) on the river Sai in the Unao district. It appears from the *Mahāvagga* (VII, 1, 1 in the *Sacred Books of the East*, vol. XVII) that the town of Śāketa was six leagues from Śrāvastī. McCrindle identifies it with Ayodhyā, the Sageta of Ptolemy.

Śakra-kumārikā—Near Renukā-tirtha, about sixteen miles to the north of Nahan in the district of Sirmur in the Panjab. The name of Śakra-kumārikā was used by way of contradistinction to Kanyā-kumārikā (*Mahābhārata*, Vana, ch. 82, v. 81).

Śālagrāma—A place situated near the source of the Gaṇḍak, where Bharata and Rishi Pulaha performed asceticism (*Padma P.*, Pātala kh., ch. 78; *Bhāgavata*, sk. V, ch. 7). It was the birth-place of Mārkaṇḍa (*Bṛhat-Nāradya P.*, ch. 5). Jaṇa-Bharata's hermitage was situated on the Kākaveni river on the north of Redigrāma, and that of Pulaha in the latter village (*Archavatara-sthala-vaibhava-darpaṇam*). For the description of Śālagrāma and the holy stones called Śālagrāma (see Oppert's *On the Original Inhabitants of Bhārata-varsha or India*, pp. 337-359; Wilford's *Ancient Geography of India in Asia. Res.*, XIV, p. 414; *Brahma-vaivarta P.*, ii, ch. 13). See *Muktinātha*.

Śālagrāmī—The river Gaṇḍak, especially that portion of it which is within half a mile of Muktinātha, the bed of which abounds with sacred stones called Śālagrāma see; *Muktinātha* (*Borāha P.*, ch. 144). It is also called Kālī.

Salatura—The birth-place of Pāṇini, the celebrated grammarian (Hsuen Tsiang in Beal's *RWC.*, vol. I, p. 114 note, but see Rām Dās Sen's *Pāṇini* in the *Aitihāsika Bakashya*, and Weber's *History of Indian Literature*, p. 218). It has been identified by Cunningham (*Asio. Geo.*, p. 57) with the village of Lahor (Lahul of G. Bühler's *Brahma Alphabet*, p. 23) to the north-west of Ohind in the Panjab. It was situated within the ancient country of Gandhāra. Pāṇini flourished between the eighth and ninth centuries before the Christian era (Rajenikānta Gupta's *Pāṇini*). According to Dr. Bhandarkar also, Pāṇini flourished in the beginning of the seventh century before the Christian era, if not earlier. But in the *Indian Antiquary* (vol. I., p. 302), it is said that Pāṇini lived at the time of Pushyamitra, king of Magadha (178 to 142 B.C.). Professor Max Müller supposes that Pāṇini lived in the middle of the fourth century B.C. (*History of Ancient Sanskrit Literature*, pp. 245, 301), but Professor Goldstücker refutes this view in his *Pāṇini*, and has proved that Kātyāyana, the author of the *Vārtikas*, lived later than Pāṇini, and Patañjali, the author of the *Mahābhāṣya*, lived later than Kātyāyana. Pāṇini must have preceded Vyādi by at least two generations, the latter was the author of the grammatical work called *Samgraha*. Pāṇini was also called Dākshāyana, his mother's name being Dakshi (Goldstücker's *Pāṇini*).

Saharāja-tirtha—The place where the Indus falls into the ocean (*Mahābhārata*, Vana, ch. 82; *Padma P.*, Svarga, ch. XI). Saharāja is another name for Baruṣa (*Mbh.*, Udyoga, ch. 97).

Sālvāhanapura—Pattana (see *Pratishthāna*).

Sālmali-dvīpa—Chaldia. Chaldia appears to be a corruption of Sālmali-dvīpa. Perhaps the rivers Nivritti and Bīrīshyā are the Euphrates and Tigris respectively (*Brahmāṇḍa P.*, ch. 53). Mesopotamia or Assyria.

Śālva—It was also called *Mārtikāvata*. It was near Kurukshetra (*Mbh.*, Virāta, ch. 1). It was the kingdom of the father of Satyawāna, the husband of the celebrated Sāvitrī (*Mbh.*, Vana P., ch. 252). Its king was Śālva who attacked Dvārāvati. It comprised portions of the territories of Jodhpur, Jaipur and Alwar. See *Mārtikāvata* and *Śālvapura*.

Śālvapura—Alwar (Cunningham, *Arch. S. Rep.*, vol. XX, p. 120; *Malaya Purāṇa*, ch. 113; *Harivarṇa*, Vishnu, ch. 54). It was also called Saubhanagara, the capital of Rājā Śālva, who was king of the country called Mārtikāvata; he was killed by Kṛishṇa (*Mbh.*, Vana P., ch. 14). See *Mārtikāvati*. The Bhāringis of Pāṇini, the Bolingai of Ptolemy, were a branch of the Śālvas. They lived on the western slope of the Aravali mountain (McCrindle's *Ptolemy*, p. 163).

Samādhi-giri—Same as Samīda-giri.

Sāmalanātha—Same as *Śyāmalanātha* (*Malaya P.*, ch. 22).

Samangaḍ—Same as Samugaḍ.

Sāmanta-kūṭa—Adam's Peak in Ceylon (*Upham's Rājācali*, pt. I).

Samanta-pañchaka—Same as Kurukshetra.

Samatata—East Bengal (*Bṛhat-saṃhitā*, ch. xiv). Lower Bengal (Dr. Bloch's *Arch. S. Rep.*, 1902, in the *Supplement to the Calc. Gaz.*, Sept. 17, 1902, p. 1303; *Devī Purāṇa*, ch. 46). The Delta of the Ganges and the Brahmaputra (Smith's *Early History of India*, p. 249; Cunningham's *Asio. Geo.*, p. 501). It was situated to the east of the Bhāgirathi and south of Purāṇa. Epigraphical evidence, however, shows that Samatata comprised the districts of Comilla, Noakhali and Sylhet (*JASB.*, 1915, pp. 17, 18). It was conquered by Samudra Gupta (see Allahabad Stone Pillar Inscription of Samudra Gupta in *Corp. Ins. Ind.*, III, p. 1). Its capital was Karmānta, modern Kamta, near Comilla in the district of Tiparā, Bengal (*JASB.*, 1914, p. 87).

Sambalaka—See **Semulapura**.

Śāmbapura—Multan on the river Chandrabhāgā (Chinab) (*Bhaviṣya P.*, *Brahma Parva*, pt. I, ch. 140, v. 3; and *Arch. S. Rep.*, v, pp. 114 ff.). It was founded by Śāmba, son of Kṛṣṇa.

Saumbhalagrāma—A village near Moradabad in the district of Rohilkhand, eighty miles to the east of Delhi, where Viṣṇu would incarnate as Kalki, the ninth Avatāra (*Ekāgavata P.*, XII, ch. 2, v. 18; *Kalki P.*, ch. 2; and *Archavatara-sthala-saibhava-darpanam*). It is the Sambalaka of Ptolemy (McCrindle's *Ptolemy*, p. 133). According to Col. Yule, Saumbhal is Northern Rohilkhand (*Ind. Ant.*, III, p. 116).

Sambheda—A place of pilgrimage at the mouth of the river Sindhu or Indus (*Amarakosha*, *Pātāla-varga*).

Sambāka-āśrama—Ramtek, north of Nagpur in the Central Provinces, where Sambāka, a Śūdra, performed asceticism, for which reason he was killed by Rāmachandra. Hence it may be identified with the Saibala-giri, a mountain mentioned in the *Rāmāyaṇa* (Uttara, ch. 75). At the time of Kālidāsa, the author of the *Meghadūta*, it was known by the name of Rāmāgiri (*Meghadūta*, pt. I, v. 1). See **Saibala-giri** and **Rāmāgiri**.

Samet-Śikhara—The Pārasnāth hill in the district of Hazaribagh in the Behar province, two miles from the Ieri station in the Grand Chord Line of the E. I. Railway, the holiness of which is held in great estimation by the Jains. It is the eastern country of Jaina worship as Mount Abu is the western one. Pārasvanātha, the twenty-third Tīrthaṅkara of the Jains, died here at the age of one hundred years. Pārasvanātha was the son of Avasena, king of Benares, by his Queen Bāma. He was born 260 years before Mahāvira at Bhelupurā in Benares. His followers were called the Śvetāśvaras as the followers of Mahāvira, the twenty-fourth and last Tīrthaṅkara, were called Digambaras (Prof. Jacobi's *Kaṭha-sūtra* in *SBE.*, vol. XXII, p. 271). The hill was the scene of nirvāṇa of no less than nineteen of the twenty-four Tīrthaṅkaras. Same as **Samida-giri** and **Malla-parvata**. For the names of the 24 Tīrthaṅkaras of the Jains, see *Śrāveṣṭi*. The five holy places of the Jains are Śatruṅghaya, Gīrnar, Abu, Aṣṭapada (see **Prabhāsa**) and Samet-Śikhara, but the *Indian Antiquary* (vol. II, 1872, p. 354) has Chandragiri in the Himalaya instead of Aṣṭapada.

Samida-giri—Same as **Samet-Śikhara**. Perhaps Samidagiri or Sammidagiri is a variation of Samādhi-giri (or Śikhara) as 19 Tīrthaṅkaras obtained Nirvāṇa on this hill.

Samugaḍ—Fatehabad, nineteen miles west of Agra (Bernier's *Travels*, p. 43), where Aurangzeb defeated Dara. Samugaḍ is a corruption of Samanagara.

Sānchi—Same as **Śānti**.

Sandhya—The river in Sindh in Malwa, a tributary of the Yamunā (R. K. Roy's *Mbh.*, *Sabha*, ch. 9, p. 282 n.).

Sāṇḍilya-āśrama—1. Chitai-mandārpur in the district of Faizabad in Oudh was the hermitage of Rishi Sāṇḍilya, the celebrated author of the *Sāṇḍilya-sūtras*. 2. Śāradā (see **Śāradā**).

Saigala (of the Greeks)—Same as **Śākala** (Cunningham's *Anc. Geo.*, p. 180). Dr. Bhandarkar (*Ind. Ant.*, I, 22) and McCrindle (*Invasion of India by Alexander the Great*, p. 348), however, identify it with Śākala of Pāṇini (*Sūtra*, IV, 2, 75) and place the country between the Hydrates and Hypasis, probably in the district of Amritsar and towards the hill. Mr. V. A. Smith is also of opinion that the identification of Saigala with Śākala is erroneous; he supposes Saigala was in the Gurudāspur district (*Early History of India*, p. 63 note).

Sāṅgama-tīrtha—Same as Rāmeśvara. See *Setubandha*.

Sāṅgameśvara—1. A town in Konkana, about 20 miles north-east of Ratnagiri. It was the capital of a Chalukya prince Somadeva (see *Parasaurāma-kshetra*). 2. It is a Lingayet place of pilgrimage on the confluence of the Malaprabhā and the Kṛishnā (*Bomb. Gaz.*, vol. XXIV, p. 119). Basava, the founder of the Lingayet or Jangama sect, died at this place (Wilson's *Mark. Col.*, pp. 310, 311). 3. A shrine of Śiva at the confluence of the Ganges and Baruṇā in Benares (*Linga P.*, I, ch. 92).

Saṅjān—An old village called also Saṅjaya in the Thana district, Bombay Presidency. It is the *Sindus* of the Arab writers. It was also called Shahpur. Shaheriar was the first priest of the Parsis to settle there in 716 A.D. See *Devabandara*. It is evidently the Saṅjayantīnagarī of the *Mbh.* (*Saṅgha*, ch. 31) conquered by Sahadeva.

Saṅjayantī-Nagari—Same as Saṅjān.

Sāṅkala—See *Saṅgala* (Pāṇini's *Aśṭaśāṅghī*).

Saṅkarāchārya—The name of a mountain, at present called Takht-i-Suleiman, near Sultānagar in Kashmir. On the top of the hill Āśoka's son Kunāla (or Jaloka) built a monastery, now converted into a mosque, where the celebrated reformer Śaṅkarāchārya established Śiva worship. See *Gopādrī*. The old Hindu name of the hill was Sandhimāna-pārvata. The temple of the Mahādeva Jyeshtha-Rudra (or Jyeshtheśvara) was on the top of the mountain (*Rājatarāṅgī*, bk. I, v. 124).

Saṅkara-Tīrtha—In Nepal, immediately below the town of Patan at the confluence of the Bāgmati and the Maṅgmati (Maṅgrolīnī). Śiva is said to have performed asceticism at this place for obtaining Durgā (*Śaṅkaraśāṅkṛ P.*, ch. 4, p. 266).

Sāṅkāśya—Sankisa or Sankisa-Basantapura, situated on the north bank of the river Bhāhmatī, now called the Kālī-nadi, between Atranjī and Kanauj, and twenty-three miles west of Patnagarh in the district of Etah and forty-five miles north-west of Kanauj. In Patañjali's *Mahābhāṣya*, Sāṅkāśya is said to be four *yojanas* from Gaṇḍhumat which has been identified with Kundaok in the Etwa district of the United Provinces (*Ep. Ind.*, vol. I, pp. 179, 183). It was the capital of Rāja Kuśādhvaja, brother of Śrādhvaja Janaka, the father of Sītā of the *Rāmāyaṇa* (*Adi K.*, ch. 70). It was a famous place of Buddhist pilgrimage, as it was here that Buddha descended from the Trayastripīṭha heaven by the ladder of gold, accompanied by the gods Indra and Brahmā. Cunningham supposes that the temple of Bhārī Devī occupies the site of the three staircases (*Arch. S. Rep.*, vol. I, pp. 271 f.). There is also a stūpa of Āśoka at this place. It was visited by Fa Hien in 415 A.D. and by Hsuen Tsiang in 636 A.D. See *Kapītha*.

Sāṅkha—1. The river Sank, a tributary of the Brāhmatī in the Chutia-Nagpur division (*Mbh.*, Vana, ch. 83); it is called also Śaṅkhiṇī. 2. A place of pilgrimage on the north bank of the Sārasvatī in Kurukshetra near Dvaitavana (*Mbh.*, Salya, ch. 35).

Sāṅkhiṇī—See *Sankha* (1).

Sāṅkheḍdhāra—The island of Bati (Beyt), belonging to the province of Guzerat, situated at the south-western extremity of the gulf of Cutch. Vishnu is said to have destroyed a demon named Śaṅkhāsura at this place and to have delivered the Vedas (*Padma P.*, ch. 71, Hamilton's *East-India Gazetteer*, s.v. Bata Isle).

Sāṅkukarna—The southern portion of Benares (*Bṛhat-Nāradya P.*, pt. II, ch. 48, v. 20).

Santa-tīrtha—At Guṇgeśvari-ghāt in Nepal, where the river Maradārikā joins the Bāhmatī or Bāgmati. Pārvatī is said to have performed asceticism at this place (*Śaṅkaraśāṅkṛ P.*, ch. 3, p. 250).

Sānti—Sāñchi, about six miles to the south-west of Bhilsa and twenty miles north-east of Bhupal (Cunningham's *Bhilsa Topes*, p. 181). It is celebrated for ancient Buddhist topes, constructed according to different authorities in the 5th, 3rd, or 1st century A.C. The great tope was built about 188 A.C. by a king of the Śuṅga dynasty (Sir Monier Williams' *Modern India*, p. 130). One of the topes contained the ashes of Śāriputra and Moggallāna, two of the principal disciples of Buddha (see *Nālandā* and *Śrāvastī*). The railing was constructed in 250 B.C., and the gate in the 1st century A.D. Dr. Fleet, however, considers that the ancient name of Sāñchi is Kākanāda (*Corp. Ins. Ind.*, vol. III, p. 31). For a description of the Sāñchitopes, see Cunningham's *Bhilsa Topes*, p. 183. See **Kākanāda**.

Sapādalakṣa—1. Same as śākambhari, modern Sambhar in Eastern Rajputana (Tawney. *Prabandhechintāmaṇi*, p. 120; *Ep. Ind.*, II, p. 422). 2. There is also a temple of Śākambhari in Kumaon. Sapādalakṣa is the Sanskrit form of the modern Sewalik (*Bom. Gaz.*, vol. I, pt. I, p. 157). The corruption of Sapādalakṣa appears to be Sawalākḥ (Upham's *Rājasthān*, p. 50), and Sewalākḥ is the corruption of Sawalākḥ.

Sappinī—See *Giriyak* (*SBE.*, XIII, p. 254 n.; Gonneratne's *Aṅguttara Nikāya*, p. 210).

Sapta-dvīpa—The seven dvīpas or insular continents mentioned in the Purāṇas are Jambū, Plakṣa, Śālmali, Kuśa, Krauñcha, Śaka and Pushkara (*Padma P.*, Kriyāyoga-sūtra, ch. I).

Sapta-Gaṇḍakī—The seven rivers which unite and form the river Gaṇḍak are the Barigar, the Śālagrāmī or the Nārdyapī, the Svetī-Gaṇḍakī, the Marslangī, the Daramī, the Gaṇḍī and the Triśūla (*JASB.*, XVIII, p. 763 map).

Sapta-Gaṅgā—Gaṅgā, Godāvari, Kaverī, Tāmraparṇī, Sindhu, Sarayū and Narmadā are called Sapta-Gaṅgā (*Śiva P.*, bk. 2, ch. 13).

Sapta-Godāvari—A place of pilgrimage mentioned in the Purāṇas situated at Solangipur, sixteen miles from Pithāpura (Pithāpura of Samudra Gupta's inscription), one of the stations of the East Coast Railway, not far from Rajamahendri in the Godāvari district (*Māh.*, Vena P., ch. 85; *Padma P.*, Svarga, ch. 19). According to some writers the seven mouths of the Godāvari were called by this name (*Rājatarangīnī*, bk. viii, n. 34449—Dr. Stein's trans., vol. ii, p. 271 note).

Saptagrāma—Sātgāon, an ancient town of Bengal near Magrā in the district of Hughly; it is now an insignificant village consisting of a few huts. It was a great emporium of commerce and the capital and port of Rāḍha at the time of the Romans, who knew it by the name of *Ganges Regia*. It was also the capital of Western Bengal at the time of the Mahomedans (Lane Poole's *Medieval India under Mahomedan Rule*, p. 164). It was situated on the Ganges. The recession of the Ganges in 1630 A.D. and the rise of Hughly into a royal port caused its ruin (see my *Notes on the History of the District of Hughly or the Ancient Rāḍha* in *JASB.*, 1910). Formerly Saptagrāma implied seven villages Bānsberia, Kriṣṭapura, Bāśudevapura, Nityānandapura, Śibpur, Sambachorā and Baladghāṭī. For the life of Zāfir Khan, the conqueror of Saptagrāma, see *JASB.*, XV (1947), p. 393. Ptolemy says that Gange was the capital of the Gangeridai. The Ganga-ridai were evidently the Gaṅgā-Rāḍhis or the inhabitants of Rāḍha, who lived on the west bank of the Ganges, the eastern boundary of Rāḍha being the Ganges and hence Gange is evidently Saptagrāma; it is the "Port of Ganges" of the *Periplus of the Erythraean Sea*, the sea being then closer to Saptagrāma than it is at present, hence Saptagrāma was the capital of Rāḍha in the 1st or 2nd century of the Christian era (see *JASB.*, for 1910). Saptagrāma was visited

by Ibn Batuta in 1346 A.D. He calls it by the name of Sudkawan which he describes as a large place "on the shore of the great sea," but says it was close to the junction of the Ganges and the Yamunā (evidently at Triveni). According to him, Sātgaon was not only a port, but the residence of Fakruddin, the then Sultan of Bengal (*Ind. Ant.*, III, p. 210). Merchants from various parts of India as Kāliṅga, Tālāṅga, Gujerat, etc., used to come to Saptagrāma for trade (*K. Ch.*, pp. 196, 229; Schoff's *Periplus*, p. 26; McCrindle's *Ptolemy*).

Sapta-Kauśikā—See Mahākauśikā.

Sapta-Koṅkara—The following territories in the Malabar coast were called the seven Koṅkara: Keraḷa, Tulu, Govarāṣṭra, Koṅkara proper, Karahātaka, Barāḷāṭṭa and Barbara (Wilson, *As. Res.*, XV, p. 47; Dr. Stein's *Rājatarāṅgiṇī*, vol. I, p. 136). See *Parasurāma-kṣetra*.

Sapta-Kulāchala—The seven principal mountains, which are Mahendra, Malaya, Sahya, Suktimāna, Gandhamādana, Bindhya and Pāripātra. For the Gandhamādana, the *Mataya P.* (ch. 144) has Rikahavāna and the *Agni P.* (ch. 118) has Hema-parvata.

Sapta-Mokṣadāpurī—The seven holy towns are Ayodhya, Mathurā, Māyā, Kāśī, Kāncī, Avantī and Dvārāvātī (*Bṛhat-Dharmma Purāṇa*, Madhya kh., ch. 24).

Sapta-Pātāla—See Rasātala.

Saptārṇha—Saptara in Mahārāṣṭra (*Viśṇu-Saṁhita*, ch. 83).

Sapta-sāgara—The seven seas are (1) *Laṁba* (salt), or the Indian Ocean surrounding Jambū-dvīpa or India (*Padma P.*, *Kṛtyayogasāra*, ch. 1); (2) *Koṣṭha* (insipidated milk), it is a corruption of Shirwan Sea, as the Caspian Sea was called (Yule's *Marco Polo*, vol. I, p. 59 note), and it formed the northern boundary of Śāka-dvīpa (*Barāha P.*, ch. 86); (3) *Surā* (wine), it is a corruption of the Sea of Sarsa which is another name for the Caspian Sea (Yule's *Marco Polo*, vol. II, p. 494), and it formed the southern or south-eastern boundary of Kuśa-dvīpa (*Brahmāṇḍa P.*, ch. 51; the *Barāha P.*, ch. 87, has Koṣṭha Sāgara instead of Surā); (4) *Ghṛta* (clarified butter), it is a corruption of the Erythraean Sea or the Persian Gulf, and it formed the boundary of Śālmala-dvīpa or Chal-dia, that is Assyria (*Barāha P.*, ch. 89); (5) *Ikṣu* (sugarcane juice), Ikṣu is another name for the Oxus (*Viśṇu P.*, pt. II, ch. 4), here the river is taken as a sea. It formed the southern boundary of Pushkara-dvīpa (*Barāha P.*, ch. 89), Pushkara being evidently a variant of Bhushkara or Bokhara; (6) *Dadhī* (curd) or the sea of Aral, Dadhī is the Sanskritised form of Dahi (Dahae) the name of a Scythic tribe which lived in the Upper Jaxartes (*JBBRAS.*, vol. XXIV, p. 548) and evidently on the shores of this lake, it formed the boundary of Kṛṣṇa-dvīpa (*Barāha P.*, ch. 88); (7) *Svādu*-juice (sweet-water), it is perhaps a corruption of Tchadan, a river in Mongolia, it formed the boundary of or rather flowed through Plakha-dvīpa. See my *Rasātala or the Under-world* in the *IHO.*, vols. I & II.

Sapta-baila—Yelu-mala, a cluster of hills 16 miles north of Cannanore in the Malabar Coast, the first Indian land seen by Vasco-da-Gama in 1498 (Yule's *Marco Polo*, vol. II, p. 321).

Sapta-Sārasvata—1. The collective name of seven rivers: Kāñchanākṣhī in Naimishāraṇya, Bisālā in Gaya, Manauramā in Kōśala, Oghavati in Kurukṣetra, Surepu in Haridvāra, Bimalodā in the Himalaya and Suprabhā in Pushkara (*Mbh.*, Śalya P., ch. 39). 2. A place of pilgrimage in Kurukṣetra (*Mbh.*, Vana, ch. 83).

Sapta-Sindhu—The Panjab, where the early Aryans, who were afterwards called the Hindua, first settled themselves after their migration to India. The seven Sindhus (rivers) are the Irāvati, Chandrabhāgā, Bīstā, Bipāsā, Śatadru, Sindhu and Sarasvatī or the Kabul. The word Sapta-Sindhu of the *Ṛig Veda* (VIII, 24, 27) is the Hapta Hendu of the *Vendidad*

(I, 73) (*Bharishya P.*, *Pratisarga Parva*, pt. I, ch. 5 and Max Müller's *Chips from a German Workshop*, vol. I, p. 83). The ancient Aryans who lived in the Panjab at the time of the *Rig-Veda* were divided into five tribes called the Purus (or Bharatas, afterwards called Kurns) who lived on the north of the Râvi; the Tritsus (called Pañchâlas) who lived on the north and south of the Sutlej; Anus; Yadus and Turvasus (Ragzin's *Vedic India*, p. 323).

Sarabhâ—Same as Sarayû (*Vinaya-pîṭaka*, *Chullavagga*, 9, 1, 3 and 4 in *SBE.* XX, p. 301, XXXV, p. 171; *Mûlindâ-paṇṇa*, 4, 1, 35). It is the Saraboo of Ptolemy.

Śārādâ—Sardi, on the right bank of the Kissen-Gaṅgâ near its junction with the Madhu-mati near Kauraj in Kasmir; it is one of the Pîṭhas where Sati's head is said to have fallen (Gudwin's *Ajanta Akkery*, pt. I, p. 396; Dr. Stein's *Râjataranginî*, vol. II, p. 279; *Skanda P.*, *Nagara Kh.*, ch. 137). Śāṇḍilya Muni performed austerities here. For a description of the temple, see Dr. Stein's *Râjataranginî*, vol. II, p. 279. Lalitāditya Muktâpîḍa, king of Kasmir, having treacherously killed a king of Gauḍa, the Bengalees entered Kasmir on the pretext of visiting the temple of Śārādâ, destroyed the image of Bâmasvâmin (Viṣṇu), mistaking it for that of Parihâsa-keśava left as surety for safety of the king of Gauḍa (Dr. Stein's *Râjataranginî*, vol. I, p. 152). It is called Sarvajña Pîṭha in the *Śaṅkaraviṇaya* (ch. 10). Śaṅkarâchârya was not allowed to enter the temple till he answered the questions put to him by learned men belonging to various sects.

Śārādâ-Maṭha—One of the four Maṭhas or monasteries established by Śaṅkarâchârya at Dvârîkâ in Guzerat (see *Śrîbhagatî*).

Śārāṅganâtha—Its contraction is Sârânâth; same as *Mṛigadâva* (see *Mṛigadâva*). It was at this place that Buddha after the attainment of Buddhahood, preached his first sermon or what is called "turned the wheel of law" (*Dharmachakra*). The Dhamek stupa, according to General Cunningham, was originally built by Asoka (*Arch. S. Rep.*, vol. 1, p. 112) on the spot where Buddha first preached his doctrine to Kaundinya and four other Brâhmins or as it is called "turned the wheel of law". On the north of the Dhamek stupa there are the ruins of a stupa where Buddha predicted about the future Buddha Maitreya; but according to Huen Tsang the site where he first proclaimed the truths is marked by Asoka's pillar recently discovered, and the Dhamek stupa marks the place where Buddha prophesied about the future Buddhahood of Maitreya. At a spot near the mouth of the river Asi, Buddha converted Yasa and his four friends, Purṇa, Bîmalâ, Gavampati and Subâhu.

Sârasvata—1. The Pushkara Lake near Ajmira (*Varâha P.*, ch. III). 2. Sârasvata or Sârasvatapura was situated on the north-west of Hastinâpura (*Hemakosha*). It was the capital of Bîravarman of the *Jainasûbhandra* (ch. 47).

Sârasvatapura—Same as Sârasvata.

Sarasvatî—1. The river Sarasvatî rises in the hills of Simsur in the Himalayan range called the Sewalik and emerges into the plains at Âd-Badri in Ambala, and is deemed as one of the most sacred rivers by the Hindus. The fountain from which the river takes its rise was situated at the foot of a *plaksha* tree, and hence it was called Plakshâvatarana or Plaksha-prasaravata and frequented as a place of pilgrimage (*Mbh.*, *Âdi P.*, ch. 172 and *Padma P.*, *Śvarga*, ch. 14; *Rig-Veda*, X, 75). It disappears for a time in the sand near the village of Chajaur and reappears at Bhavânipura. At Bâlehappur it again disappears but appears again at Bars Khers; at Urnai, near Pehon, it is joined by the Mârkaṇḍa and the united stream bearing still the name of Sarasvatî ultimately joins the Ghaggar (Gharghar) which was evidently the lower part of the Sarasvatî (*Panjab Gazetteer*, Ambala District, ch. 1).

The Ghaggar or Gaggar is believed to have been the ancient Sarasvatī though it is not known how it has lost that name (*JRAS.*, 1893, p. 51); see Pāvanī. The *Mahābhārata* also says that after disappearing, the river appears again at three places, namely at Chanāsodbheda, Śīrodhbheda and Nāgodbheda (Vana Parva, ch. 82). The Sarasvatī is described in the *Rig Veda* as a flowing river, Manu and the *Mahābhārata* speak about its disappearance in the sand at Bināsana-tirtha near Sīrsa (*JRAS.*, 1893, p. 51). In the Vedic period the Sarasvatī was a very large river and it flowed into the sea (Max Müller's *Rig-Veda Samhitā*, p. 46 commentary). The *Rig-Veda* does not even hint about its subterranean course in the Trivenī at Allahabad. The Kurukshetra Sarasvatī is called the Prācī or Eastern Sarasvatī (*Padma P.*, Uttara Kh., ch. 67). The name, however, is specially applied to the Pushkara Sarasvatī, that is the Sarasvatī which with the Loonī issues out of the Pushkara Lake (*Padma P.*, Spīṣṭī Kh., ch. 18). It falls into the Gulf of Kutch. 2. A river near Somnāth in Guzerat now called Rauspākshī (see Prabhāsa). It is a small river which rising in Mount Abu runs westward towards the Rann of Kutch from the celebrated shrine of Koteśvara Mahādeva in the marl-hills of Arasoor (Forbes, *Rāsamālā*). It is called Prabhāsa Sarasvatī, and is supposed to be identical with the Prācī-Sarasvatī (*Skanda P.*, Prabhāsa Kh., Prabhāsa-māhāt., chs. 35, 36). On the bank of this river below an aspen tree near Somnāth, Kṛishṇa breathed his last. 3. Arachosia or Eastern Afghanistan (the district of Kandahar), Sarasvatī being written as Harakhaṭi in the Zendavesta. It is mentioned as Haravatiś in the Behistun Inscription (Rawlinson's *Herodotus*, II, p. 301). It was also called Sankuta, of which the capital is plausibly identified with Ghazni. Dr. Bhandarkar doubtfully derives the name of Arachosia from that of the mountain Rikshoda mentioned by Pāṇini's commentators (*Ind. Ant.*, I, 22). 4. The river Helmand in Afghanistan, the Avestan name of which is also Harakhaṭi. Hence the *three Sarasvatīs* of the *Ātharva-Veda* are the Helmand, the Indus anciently called Sarasvatī and the Sarasvatī of Kurukshetra (Bageac's *Vedic India*). 5. The Arghanday in Arachosia according to Hillebrandt (Macdonnell) and Keith's *Vedic Index of Names and Subjects*, vol. II, p. 437. 6. A tributary of the Alakanandā (Gaṅgā) in Garwal (*Agni P.*, ch. 109, v. 17).

Sarasvatī-nagara—Perhaps Sīrsa on the Sarasvatī in Kurukshetra, Panjab (*Mbh.*, Maushala, ch. 7).

Saravana—1. The birth-place of Gosāla Māṅkhalikāyana near Śrāvastī. He was the head (or founder) of the Ājivakas (Hoernle's *Udangulata*, Intro., p. xiv; Appendix, pp. 1, 4). 2. Retakunda the birth-place of Kārttika, near Kodāranātha temple in Garwal.

Sarāvati—1. Wilford identifies Sarāvati with the river Bāngāgā which passes through the district of Budaon in Rohilkhand (*Asiatic Researches*, vol. XIV, p. 409; *Padma P.*, Svarga (Ādi), ch. 3). 2. Fyzabad in Oudh (B. L. Mitra's *Lalitavistara*, p. 9), but Sarāvati appears to be the corruption of Śrāvastī (modern Sahet-Mahet) on the Rāptī (Comp. *Rāmāyaṇa*, Uttara, ch. 121 with the *Raghuvamśa*, canto XV, v. 97). 3. The river Rāptī on which Śrāvastī is situated (*Raghuvamśa*, canto XV). It is the Solonatis of Arrian (McCrindle's *Indica of Arrian*, p. 186). 4. The *Diya-vādāna* (Cowell's ed., ch. 1) places Sarāvati, both the town and the river, to the south-east of Puṇḍravarddhana. The river Sarāvati was the boundary between the countries called Prācīya and Udīcīya, the former being on its south-eastern side and the latter on its north-western side (*Amarakośha*, Bhūmi-varga).

Sarayu—The Ghagra or Gogra in Oudh. The town of Ayodhyā is situated on this river (*Rāmāyaṇa*, Bāla K., ch. 24). See Kāma-śrama and Śoṇa. It is evidently the Sarabhu

of the *Mahānāḍī*, (4, 1, 35). The river rises in the mountains of Kumān and after its junction with the Kālī-nadī it is called the Sarayū, the Ghagra or the Dewā. According to the *Māhā*, (*Anuśāsana*, ch. 155) it issues from the Mānasa-sarovara.

Śārikā—One of the fifty-two Pithas where Satī's throat is said to have fallen. The temple of Śārikā Devī is situated on the Hārī Mountain, three miles from Śrīnagar in Kāśmīr. It was the hermitage of Rishi Kāśyapa (see **Kāśyapapura**).

Sarkarāvartī—It is perhaps the river Sakri in Bihar which has been incorrectly identified by Mr. Beglar with the Śūktimati (*Arch. S. Rep.*, vol. VIII, p. 124; *Bhāgavata*, V, ch. 10). Sarkarā and Vartī appear to be two distinct rivers (*Dev. Bhāgavata*, VIII, ch. 14).

Sarovara—1. See **Nārāyaṇasara**. 2. The twelve Sarovaras are:—Manda, Achchhoda, Lohita, Mānasa, Śailoda, Bindusara, Sāyana, Vishuṇupada, Chandraprabhā, Payoda, Uṭṭara-Mānasa, and Rudrakāntā (*Brāhmaṇḍa P.*, ch. 51).

Sarpaushadhi-vihāra—Adināth valley in Buner near the fort Chakdarra on the north of the Swat river, visited by Hsien Tsiang (Dr. Stein's *Archaeological Tour with the Buner Force*, p. 31).

Sarpikā—A tributary of the Gomatī. According to Lassen it is the same as *Syāndikā* (*Ind. Alt.*, Map). See **Syāndikā**.

Sarvāṇa-sārama—Dohthi or the junction of the two streams Marha and Biwa in the subdivision of Akhbarpura, district Fyzabad in Oudh, where according to tradition, Dāśaratha, king of Ayodhyā, killed Rishi Śarvāṇa or Sindhu, the son of a blind Rishi, mistaking him for an elephant while the latter was filling a pot with water. The hermitage of the Rishi was near the confluence. But the *Rāmāyana* (Ayodh. K., ch. 63) places the scene near the Sarayū.

Saryavāṇa—Same as **Rāmābrada** (*Ṛg-Veda*, VII, 2, 5; Dr. Wilson's *Indian Castes*, vol. I, p. 86). It is also written Saryavāṇa.

Satasthali—Antraveda, the Doab between the Ganges and the Yamunā.

Satadru—1. The river Sutlej; it is also called the Ghaggar or the Ghara, which is the united streams of the Sutlej and the Bias from their junction at Endressa to the confluence with the Chenab. The Ghara is known to the inhabitants by the name of Nai (*JASB.*, VI, p. 170). According to some authorities the Sutlej was not one of the rivers forming the Pāṇchanad, but its old bed was the Sotra or Hakra (Ghaggar), which dried up owing to its diversion into the Bias valley. According to Mr. G. Campbell, the Ghaggar is the principal tributary of the Sarasvatī (*Ethnology of India*, p. 64; Drs. Macdonell and Keith's *Vedic Index of Names and Subjects*, II, p. 435). See **Sarasvatī**. 2. Sirhind in the Panjab (*Mohand. P.*, ch. 57; Beal's *RWC.*, I, p. 178).

Satiyaputra—The Talu country including Mangalore (Asoka's Girnar Inscriptions and Smith's *Asoka*, p. 115). But see **Teliṅgana**.

Satruṅjaya—The most sacred of the five hills (see **Sametbikhara**) of the Jainas in Kathiawar, at the eastern base of which the town of Palitana is situated, 70 miles north-west of Surat and thirty-four miles from Bhojnagar. It is sacred to Ādināth (see **Śrāvastī**). The Chaumukh temple is the most lofty of all the temples on the summit of the hill. The Satruṅjaya temple was repaired at a cost of one crore and sixty lakhs of rupees by Bāghatadeva in the reign of Kumārapāla, king of Pattana. The *Satruṅjaya Māhātmya* was composed by Dhansāvāra Śūri at the request of Śilāditya of Balabhi.

Satyavati—Same as **Kāśikā** (*Vāyu P.*, ch. 91, v. 88). It is mentioned as "Sattewle" in Gladwin's *Agony Akbery* (p. 785).

Saubhanagara—Same as Śālvapura.

Śaukara-kshetra—Same as Śūkara-kshetra.

Saundattī—Same as Sugandhavatī.

Saurāshtra—The Peninsula of Guzerat or Kathiawar, the Syracene of Ptolemy. The name was also applied to the country from Sindh or the Indus to Barosch, that is, Guzerat, Cutch and Kathiawar (*Rāmāyana*, Ādi, ch. 13). Saurājya was a synonym of Saurāshtra (*JASB.*, 1873, p. 105). Its capital was Balabhi (*Dakṣamācharita*, ch. 6). It was governed by the Satraps under Aśoka and the Maurya kings, then by the Śah kings from the first century B.C. to the third century A.D., and after them by the Senāpatīs under the Guptas of Kanauj. Under the Gupta emperors its capital was Bāmanasthali, modern Bantālī, before Balabhi became its capital. According to local tradition Mādhavapura in Kathiawar was the place where Kṛishṇa was married to Pukinī. Kṛishṇa met his death at Prabhāsa Patan near Veraval.

Sauripura—The name given by the Jaines to the town of Mathurā (*Uttarādhyayana* in *SBE.*, XLV, p. 112). The Jaina Tīrthaṅkara Ariṣṭanemi or Neminātha was born at this place and he died on the Summit of Mount Girnar (*Kalp Sūtra* in the *Sacred Books of the East*, vol. XXII, p. 276). But according to the *Dhātusāgara*, a Jaina work, Sauripura and Mathurā are two different towns. Saurī, who succeeded his father Śūra, king of Mathurā, removed his capital to a newly built city named Sauripurī, while his younger brother Savira remained at Mathurā.

Saurypura—Same as Sauripura.

Sauvira—It has been identified by Cunningham with Eder, a district in the provinces of Guzerat which was Badari of the Buddhist period at the head of the Gulf of Kambay (*Ann. Geo.*, p. 497). Sauvira was the Sophir or Ophir (q.v.) of the Bible (but see *Surpāraka*) and Sovira of the *Milinda Paṭṭha* (*SBE.*, vol. XXXVI, p. 269) where it is described as a seaport. According to another writer, Sauvira was situated between the Indus and the Jhelum, hence it was called Sindhu-Sauvira (*Mh.*, Bhāṣana, ch. 9; *Rāmāyana*, Ādi, ch. 13). The *Satrasājya Māhātmya* places it in Sindhu or Sindh. It appears from the *Agni Purāṇa* (ch. 200) that the river Devikā and from *Bhāgavata P.* (v. 10) the river Ikshumatī flowed through Sauvira. Dr. Rhys Davids places Sauvira in his Map to the north of Kathiawar and along the Gulf of Cutch (*Buddhist India*, Map facing p. 320, and *Bhāgavata*, V, ch. 10; I, ch. 10, v. 36). Alberuni identifies it with Multan and Jahrawar (*Alberuni's India*, vol. I, pp. 300, 302; see also *SBE.*, XIV, p. 148 note). See *Devikā*. Roruka or Roruva was the capital of Sauvira (*Jātaka*, Cam. Ed., vol. III, p. 280—*Aditta Jātaka*). But these identifications are doubtful. In the *Māhātmya P.* (ch. 57) Sindhu and Sauvira have been placed in the northern part of India, and mentioned along with Gāndhāra, Madra, etc. Rapson says that the two parts of the compound word Sindhu-Sauvira are often used separately as names having nearly the same meaning, and he identifies it with the modern provinces of Sindh (*Ancient India*, p. 168). Dr. Bhagavanlal Indraji says that Sindhu-Sauvira like Ākarāvanti are usually found together. Sindhu is the modern Sindh and Sauvira may have been part of Upper Sindh, the capital of which was Dattāmitri (*Early Hist. of Gujarat*, p. 36), perhaps from Dattāmitra (Demetrius), king of Sauvira (*Mh.*, Ādi, ch. 141). The identification of Sauvira by Alberuni with Multan and Jahrawar seems to be correct.

Śeka—The country of Jhajpur, south-east of Ajmer (McCrindle's *Ancient India as described by Megasthenes and Arrian*, p. 133 note). But the *Mahābhārata* (*Sabhā*, ch. 31) places it to the south of the Charmanvati (Chambal) and north of Avantī (Ujjain). It can therefore be

identified with North Malwa. It was conquered by Sahadeva, one of the Pāṇḍavas, with Aparā Śeka which was evidently on the south of Śeka.

Semulapura—1. Semah, near Sambhalpur (Tavernier's *Travels*, Ball's ed., II, ch. 13).

2. Sambalaka of Ptolemy, on the river Koil, in the District of Palamu in the Chota-Nagpur division in Bihar, celebrated for its diamond mines. It is the Soumelpour of Tavernier.

Semulla—Chaul (Bhandarkar's *Hist. of the Dekkan*, sec. viii).

Senakhaṇḍasela—Kandy (Bishop Copleston's *Buddhism in Magadha and Ceylon*, p. 235).

For the transfer of the tooth-relic from Anurādhapura, see Mutu Coomara Swamy's *Dāthavaṇṇa*, Intro., XIX.

Serendvīpa—Ceylon.

Śashādrī—See Trimālā and Tripadi. It is also called *Śeshāchala*.

Setavyā—To-wai of Pe Hian. It has been identified by Prof. Rhys Davids with Satiabla (*Indian Buddhism*, p. 72; Spence Hardy's *Manual of Buddhism*, pp. 88, 347). Mr. Vost identifies it with Besadilā, 17 miles from Sahet-Mahet and six miles from Balarampur (*JRAS.*, 1903, p. 513). It was the birthplace of Kāśyapa Buddha.

Setikā—Ayodhyā (Oudh). Setikā is evidently a corruption of Sāketa.

Setubandha—Adam's Bridge between India and Ceylon, said to have been built by Rāma with the assistance of Sugriva for crossing over to Laṅkā. The island of Rāmeśvaram is the first link in the chain of islets forming the Adam's Bridge. The island contains the celebrated temple of Rāmeśvaramātha, one of the twelve great Liṅgas of Mahādeva, said to have been established by Rāmachandra on his way to Laṅkā (*Śiva Purāṇa*, I, ch. 38, and *Rāmāyaṇa*, Laṅkā, ch. 22). Rāmeśvara is also called Saṅgamatīrtha (*Ep. Ind.*, vol. I, p. 368).

Seunadesa—The name of the region extending from Nasik to Devagiri in the Deccan. Its capital was Devagiri or Daulatabad (Dr. Bhandarkar's *Early History of the Dekkan*, sec. xiv). The town of Seunapura was founded by Seunachandra I of the Yādava dynasty.

Shadarānya—Nandi was cursed by Śiva to become a stone; he accordingly became a mountain called Nandi-durga or Nandidroog (Garrett's *Class. Dic.*, s.v. *Nandi*). Vishnu interceded on his behalf and Śiva ordered Gaṅgā who was within his matted hair to fall on the mountain and to wash away the fault of Nandi (the river Pālār rises in Nandidroog). Gaṅgā replied that if she would descend on earth, she wished that Śiva and Vishnu should have their shrines on the banks of the river, so that she might run between them to the sea. The request was granted. Śiva came to Kaśhipura, where he was established by six Rishis. There is a temple of Vishnu at Vellore on the opposite bank of the river Pālār. The waste country in which these six Rishis dwelt was called Shadarānya or "six wildernesses," which in Tamil was called *Ara-cadu*, which in popular language is called Arcot. But *Ara-cadu* is a Tamil compound of *Ar* or *Ar*, the banyan tree, and *Cadu* a forest (see Wilson's *Mackenzie Collection*, p. 50). See *Jayyesvara*.

Shashthī—The island Salsette, about 10 miles to the north of Bombay. It was originally a stronghold of Buddhism and subsequently of Śaivism as evidenced by the five groups of caves Kanheri, etc. contained therein (Da Cunha's *Hist. of Chaul and Dassein*, p. 189). See *Perimuda*. It is Shashashthī of the inscription (*Bomb. Gaz.*, pt. II, p. 25).

Śīlī—Tribikramapura, in the district of Tanjore, Madras Presidency, twelve miles south of Chidambaram mentioned in the *Chaitanya-Charitāmṛta* (*Archavatāra-sikha-vaibhava-darpanam*). It is a corruption of "Śrīkālī: same as Siyālī."

Siar—Nāthadwār on the Banas, twenty-two miles north-east of Udayapur in Mewar, where the ancient image of Kṛṣṇa Deva was removed from Mathurā by Rānā Rāj Singh in anticipation of Aurangzeb's raid (Tod's *Rājasthān*, vol. I, ch. 19, p. 544; Grower's *Mathura*, ch. 6).

Siddhapura—1. Siddhaur, sixteen miles west of Bara Banki in Ondh. 2. Sitpur (Sīdpur) in the Ahmedabad district in Guzerat, the hermitage of Rishi Kārdama and birth-place of Kapila; about sixty-four miles from Ahmedabad (*Dev-Bhāgavata*, IX, 21). Same as Bindu-sara (3).

Siddhāśrama—1. Buxar in the district of Shahabad. Viṣṇu is said to have incarnated as Vāmana (dwarf) at this place. On the bank of a small stream called Thorā, near its junction with the Ganges, on the western side of Buxar, is a small mound of earth, which is worshipped as the birth-place of Vāmana Deva (*Rāmāyaṇa*, Bālakāṇḍa, ch. 29). A fair is held here every year in the month of Bhādra in honour of Vāmana Deva. A fair is also held in honour of Vāmana Deva at Patwa, situated at the confluence of the Ganges and the Punpun, in the district of Patna, where a large number of people bathe on a festival called *Vāraṇī Duddāṭ*. 2. The hermitage on the bank of the Aśchhoda-sarovara in Kaashmir (see Aśchhoda-sarovara). 3. A sacred place near Dwārakā or in Ānarta or Gujerat, where, according to the *Brahmaśarita Purāṇa*, the reunion of Kṛṣṇa and Rādhikā took place (*Devānā-māhātmya*, VIII, ch. 8). See *Prabhāsa*. 4. A hermitage said to be situated in the Himalaya between Kanchanjanga and Dhavalagiri, on the bank of a river called Mandakini, 14 miles from Nemat Bazar (*Rāmāyaṇa*, Kish. K., ch. 43).

Silā—1. The river Gaudak (Wright's *History of Nepal*, p. 130, note 33). 2. A river in the Rudra Himalaya near the source of the Ganges in Garwal (*Archavatāra-sihala-satpāṇa-darpaṇam*). 3. The river Jaxartes called Silas or Sīlā by Megasthenes in his work (see McCrindle's *Megasthenes and Arrian*, p. 95; Beal's *Record of the Western Countries*, vol. I, p. 13 note). See *Silā*.

Silābhadrā-Monastery—It was situated on an isolated hill now called Kāvā-dol in the district of Gaya near the Railway station Bela; the monastery was visited by Hiuen Tsiang (*Arch. S. Rep.*, vol. VIII, p. 48 and vol. XVI, p. 47). For a description of the hill, see *JASB.*, 1847, p. 402. Silābhadrā was the head of the Nālandā monastery when it was visited by Hiuen Tsiang in 637 A.D., and the latter studied the *Yoga-Sāstra* under Silābhadrā for fifteen months. See *Khalatika Parvata*.

Silā-dhāpa—Same as Mahāsthāna (*List of Ancient Monuments in Bengal*).

Silāhaṭṭa—Same as Śrīhaṭṭa (*Tārā Tantra*).

Silā-Saṅgama—Silā Saṅgama is a corruption and abbreviation of Bikramasīlā Saṅghārāma, the celebrated monastery founded by Dharmapāla, king of Magadha, about the middle of the eighth century A.D. It was the ancient name of Pātharghātā, six miles to the north of Kāhalgaon (Colgong) in the district of Bhagalpur, containing the temple of Mahādeva Bāṇasvaranātha and rock-cut excavations. Two miles and a half to the south-east of Pātharghātā was the capital of Rājā Candha Mardān called Indrāsana where he built a fort in 88 A.D. (Major Franklin's *Site of Ancient Palibothra*; he quotes *Chāura Pāṭhahāṭṭā* by Chāura Kavi as his authority). See *Bikramasīlā Vihāra*.

Siphala—Ceylon. The *Dīparāṇṣa* relates the conquest of the island by Vijaya, who came from Lāṇa which has been identified with Rāḍha in 477 B.C. Fergusson identifies Lāṇa with Lāṇa or Guzerat, but Upham says that Vijaya came to Ceylon from the province of

"Lade Desay" in the kingdom of Bāḷga, which he identifies with Rādha Desa (Upham's *Rājaraṇakari*, ch. II, and *Rājāvali*, pt. I.), and this identification is correct (see *JASB.*, 1910, p. 599). Mahendra, son of Aśoka, and his sister Saṅgha-mitrā came to Ceylon during the reign of Devānāmpiya-Tissa and converted the inhabitants of the island to Buddhism (Upham's *Rājaraṇakari*, ch. II). See Laṅkā. For the Ceylon coins, see *JASB.*, 1837, p. 298, plate 20.

Singhapura—1. It has been identified by Cunningham with Kaṭās or Kaṭāksha, which is sixteen miles from Pindi Dadan Khan on the north side of the Salt range in the district of Jhelam in the Panjab (*Arch. S. Rep.*, vol. II, p. 191). According to Hsien Tsang the country of Singhapura bordered on the Indus on its western side; it was a dependency of Kashmir in the seventh century. It was conquered by Arjuna (*Mbh.*, Sabha, ch. 27). It contains a sacred fountain said to have been formed by the tears of Śiva on the death of his wife Satī, to which pilgrims resort every year for the purposes of purification (*JASB.*, XVIII, p. 131). There are remains of ancient temples in Potowar in the neighbourhood of Kaṭās. Traditionally Singhapura is the place where Viṣṇu is said to have incarnated as Nṛsiṅha and killed Hiraṇyakaśipu (but see *Mālisthāna-pura*). 2. Siṅgur, in the district of Hughly in Bengal; it was founded by Siṅhabāhu, the father of Vijaya who conquered and colonized Laṅkā. It is situated in Rādha, the Lāṭa or Lāḷa of the Buddhists and Lāḍa of the Jains,—the ancient Sumha (see my "Notes on the History of the District of Hughly" in *JASB.*, 1910, p. 599).

Sindh—1. The river Indus. Above its junction with the Chinab, the Indus was called Sindh (Sindhu); from this point to Aror, it was called Pāṭhanad; and from Aror to its mouth it was called Mīhran (Alberuni's *India*, I, p. 260; *Cal. Rec.*, vol. CXVII, p. 15). For a description of its source see Sven Hedin's *Trans Himalaya*, vol. II, p. 213. It is the Hidde of the Behistun inscription, Hoddu of the Bible, and Hendu of the Vendidad. 2. The country of Sindh. According to Ptolemy the Abhiras dwelt in the southern portion of Sindh, and the Mushikas resided in the northern portion. It was the Abhiras who took away by force the ladies of Kṛishna's household from Arjuna while he was bringing them through the Panjab after Kṛishna's death (*Brahma Purāṇa*, ch. 212). After the death of Menander (Milinda of the *Milinda Pañṇa*) who reigned over the Panjab, Sindh, and Kabul from 140 to 110 B.C., Maues the Scythian conquered Sindh and expelled the Greeks from the Panjab. Maues was succeeded by his son Azas who extended his dominion beyond Jellalabad, and Azilesas, son of Azas, conquered Kabul (Cunningham's *Arch. S. Rep.*, II, p. 54). For the Muhammadan conquest of Sindh and its history and for the downfall of Aler and Brahmanabad (see *JASB.*, 1838, p. 93 and also p. 297; *Ibid.*, 1841, p. 267; *Ibid.*, 1845, pp. 75, 155). 3. The river Kālī-Sindh in Malwa called Dakṣiṇa-Sindh in the *Mahābhārata* (Vana P., ch. 82) and Sindh in the *Meghadūta* (pt. I, v. 30; *Matsya P.*, ch. 113.) The name of India (Intu of Hsien Tsang) is a corruption of Sindhu. For other Chinese names of India see Bretschneider's *Medieval Researches*, II, p. 25. According to Mr. Rapson "India" originally meant the country of the Indus (*Ancient India*, p. 185). 4. A river in Malwa, which rising near Sironj falls into the Yamunā (*Māliṅg-Mādhanī*, Acts IV, IX). It is the Pārva-Sindh of the *Devī P.*, ch. 39. 5. Sindhu-desa was the country of the Upper Indus (Anandaram Barua's *Dictionary*, vol. III, Preface, pp. 20-25).

Sindhuparṇa—Same as *Dakṣiṇa-Sindh* (*Borāha P.*, ch. 85). Perhaps it is an erroneous combination of the words *Sindh* and *Parvata* (see *Matsya P.*, ch. 113, v. 23).

Sindhu-Sauvira—See *Sauvira* (*Matsya P.*, ch. 114).

Sindimana—Schwan on the Indus in Sindh, the Sivisthāna of the Arabs (Cunningham's *Ancient Geography of India*, p. 264).

Siprā—A river in Malwa on which Ujjain is situated.

Sirindhra—Sirhind (*Brahmaṇḍa P.*, Pūrva, ch. 50). It is the Sirindhra of the *Barāha Samhitā* (ch. 14). See **Śatadru**.

Śirovana—Talkād, the capital of the ancient Chela or Chera, forty miles to the east of Seringapatam in Mysore, now buried in the sands of the Kāveri (*Arakāvatāra-śhala vāśhava-sarapaṇam* of Madhura Kavi Śarmā). See **Talakāḍa**.

Śitā—1. According to Mr. Csoma, the Śitā is the modern Jaxartes (*JASB.*, 1838, p. 282). It rises in the plateau south of Issyk-kul lake in the Thjan-shan (McCrindle's *Ptolemy*, p. 280). Jaxartes is also called Sir-Daria, and Sir is evidently a corruption of *Śitā* and *Daria* means a river (*Matsya P.*, ch. 120). Śitā is also identified with the river Yarkand or Zarafshan on which the town of Yarkand is situated. From the names of the places as mentioned in the *Brahmaṇḍa Purāṇa* (ch. 51) through which the Śitā flows, its identification with the Jaxartes appears to be correct, and the *Mahābhārata* (Bhishma Parva, ch. II) also says that it passes through Śāka-dvīpa. See **ŚILĀ**. 2. The river Chandrabhāgā (Chinab); see **Lohita-sarovara** (*Kāṇḍa P.*, chs. 22, 82). 3. The river Alakānandā, on which Badarikāśrama is situated (*Mā.*, Vana, ch. 145, v. 49).

Śitadrū—The river Sittlej.

Śitāmbara—Chidāmbara in the Province of Madras.

Śitāprastha—The river Dhabalā or Budha-Rāptī. Same as **Bāhucā**.

Śitoda-sarovara—The Sarik-kul lake in the Pamir. See **Chakshu**. (*Mārkand. P.*, ch. 56).

Śivalaya—1. Ellora, Ellur or Berulen, forty miles from Nandgaon, one of the stations of the G.I.P. Railway and seven miles from Daulatabad. It contains the temple of Ghuṛineśa or Ghriṣhneśa or Ghusmīśa, one of the twelve great *Iḥogas* of Mahādeva mentioned in the *Śiva Purāṇa* (I, chaps. 38, 58). See **Amareśvara**. The *Padma Purāṇa* and the *Śiva Purāṇa* (I, ch. 58) place the temple of Ghuṛineśa at Devagiri (Deogiri or Daulatabad). The village Ellora is about three quarters of a mile to the west of the celebrated caves of Ellora (see **Dhalapura** and **Elapura**). A sacred Kunda called Śivālaya, round which the image of the god is carried in procession at the *Śivarātri* festival, has given its name to the place. Abalyābāi, widow of Khande Rao, the only son of Malhar Rao Holkar, constructed a temple and a wall round the Kunda (*Antiquities of Bidar and Aurangabad Districts* by Burgess). The Brahmanical Cave temple at Ellora called Rāvan-kā-Khai contains the figures of the Seven Mātṛikās (divine mothers) with their Vāhans namely, Chāmūṇḍā with the owl, Indrāṇī with the elephant, Varāhi with the boar, Vaiṣṇavī or Lakṣmī with Garuḍa, Kāmāri with the peacock, Mahāvarī with the bull and Brāhmī or Sarasvatī with the goose.

Śiva-paura—The country of the Ślaposh (Śiva-paṇsa), perhaps the letter 'ra' in *paura* is a mistake for 'sa.' See **Ujjānaka** (*Matsya P.*, ch. 120).

Sivi—According to the *Vessantara Jātaka* (*Jātaka*, Cam. Ed., VI, p. 246), the capital of Śivi was Jetuttara which has been identified by General Cunningham with Nāgarī, 11 miles north of Chitore in Rajputana, where many coins were found bearing the name of "Śivi Janapada" (*Arch. Surv. Rep.*, VI, p. 146; *JASB.*, 1887, p. 74). Hence Śivi may be identified with Mewar (see **Jetuttara**); it is the Sivikā of the *Bṛhat-Saṃhitā* (ch. 14). But see **Madhyamika**. According to the *Śiv Jātaka* and *Mahā-Ummagga Jātaka* (*Jāt.*, IV, p. 250; VI, p. 215 respectively) the capital of Śivi was Aritthapura which perhaps was also called Dvārāvati (*Jāt.*, VI, p. 214). The story of Uśinara, king of Śivi, who gave the flesh of his own body to save the life of a dove is related in the *Mahābhārata* (Vana, chs. 130, 131). Both Fa Hien and Hsien Tsiang place the scene of this story in Udyāna now called the Swat valley. But according to the *Mahā-Ummagga Jātaka* the country of Śivi was between the kingdoms of Bideha and Pañchāla. According to the *Mahābhārata* (Anuśās, ch. 32) Śivi

was king of Kāśī. It is also mentioned in the *Dakṣamāra-charita* (Madhya, ch. vi). It was conquered by Nakula (*Mbh.*, Sabha, 32). See **Arishṭhapura**. Jetuttara is called by Spence Hardy as Jayapura (*Manual of Buddhism*, p. 118). The recent discovery of a steatite relief (now in the British Museum) which represents in a most artistic way the celebrated story of Uśinara, king of Śivi, as given in the *Mahābhārata* (Vana, ch. 131) makes it highly probable that the present Swat valley was the ancient kingdom of Śivi. See also the account of Śivika Rājā by Sung Yun (Beal's *Records of Buddhist Countries*, p. 206). It appears, however, that there were two countries by the name of Śivi, one was situated in the Swat valley, the capital of which was Arishṭhapura, and the other is the same as Śivikā of Barāhamihira (*Byāt-saṅgīdā*, ch. XIV, v. 12) which he places among the countries of the south, Śivikā being a pleonastic form of Śivi, the capital of which was Jetuttara, and Jetuttara is evidently mentioned by Alberuni as Jettaraur (*India*, I, p. 302) which, according to him, was the capital of Meṣwar or Mewar.

Sivika—See **Sivi**.

Sivisthāna—Sewan on the right bank of the Indus.

Siyāli—See **Shāl**.

Skanda-kṣetra—Same as **Kumārasyāmi** (*Chaitanya-Charitāmṛta*, pt. II, ch. 3).

Śleṣmātaka—Uttara (North) Gokarna, two miles to the north-east of Paścupatinātha (q.v.) in Nepal on the Bāgmati (*Śiva P.*, bk. III, ch. 15; *Bardha P.*, chs. 213–216; Wright's *History of Nepal*, pp. 82, 90 note). North Gokarna is used in contradistinction to Dakṣiṇa (South) Gokarna called *Gokarna* (q.v.) (*Bardha P.*, ch. 216). The *Linga P.* (pt. I, ch. 92, vs. 134, 135) also mentions two Gokarnas (see also *Śaṅkha P.*, ch. 4).

Sobhāvati-nagara—The birth-place of Buddha or Kanakamuni (*Śaṅkha P.*, ch. 6; *Buddhavaṃsa* in *JASB.*, 1838, p. 794). It has been identified by P. C. Mukerjee with Araura in the Nepalese Terai (see **Kapilavastu**).

Solomata—See **Sarāvati** (McCrindle's *Megasthenes and Arrian*, p. 186).

Somanātha—Same as **Prabhāsa** (*Agni P.*, ch. 109). It was also called **Someśvaranātha** (Merutuṅga's *Prabandhachintāmaṇi*, ch. I).

Soma-parvata—1. The Amarakantaka mountain, in which the river Nerbuda has got its source (Amara-kosha). 2. The southern part of the Hala range along the lower valley of the Indus (*Rāmāyaṇa*, Kiśk., ch. 42).

Soma-tirtha—1. **Prabhāsa** (see **Prabhāsa**). 2. A place of pilgrimage in Kurukṣetra where Tārakāsura was killed by Kārttikēya, the general of the gods (*Mbh.*, Śalya P., chs. 44, 62; *Sakuntalā*, Act I).

Somesvara—See **Somanātha** (*Kṛmā P.*, II, ch. 34).

Somesvara-giri—The mount in which the river Bān-Gaṅgā has got its source.

Sona—The river Sone, which has got its source in the Amarakantaka mountain in Gondwanā. It was the western boundary of Magadha. It formerly joined the Ganges at Maner a little above Bankipore, the Western suburb of Patna, from which its embouchure is now sixteen miles distant and higher up the Ganges (Martin's *East Ind.*, I, p. 11; McCrindle's *Megasthenes and Arrian*, p. 187 note; *JASB.*, 1843—*Ravenshaw's Ancient Bed of the Sone*). The Sone and the Sarayu now join the Ganges at Siāghi or rather between Siāghi and Harjī-Chupra, two villages on the two sides of the Ganges, about two miles to the east of Chirand and eight miles to the east of Chapra. At the time of the *Rāmāyaṇa* (Ādi, ch. 32) the Sone flowed by the eastern side of Rājagṛha, then called Gbīvraja or Basumatī from its founder Rājā Basu, down the bed of the river Purpun, joining the Ganges at Patwa. At the time of the *Mahābhārata* it appears to have flowed by the present bed of the Banas which is immediately west of Arrah (*Arch. S. Rep.*, vol. VIII, p. 15).

Sonaprasṭha—Sonapat (see **Kurukṣetra**). It is 25 miles north of Delhi. See **Pāṇiprasīha**.

Sonitapura—The ancient Śonitapura is still called by that name, and is situated in Kumaon on the bank of the river Kedār-Gaṅgā or Mandākinī about six miles from Ushāmātha and at a short distance from Gupta Kāśī (*Harivaṃśa*, ch. 174). Ushāmātha is on the north of Budra-Prayāga, and is on the road from Hardwar to Kedār-nātha. Gupta-Kāśī is said to have been founded by Bāna Rājā within Śonitapura. A dilapidated fort still exists at Śonitapura on the top of a mountain and is called the fort of Rājā Bāna. Śonitapura was the capital of Bāna Rājā, whose daughter Ushā was abducted by Aniruddha, the grandson of Kṛishṇa (*Harivaṃśa*, ch. 175). It was also called Umāvana (*Hemakosha and Trikṣṇa-dāśaka*). Major Madden says that Kotalgāḍ or Fort Hastings of the survey maps situated at Lohool in Kumaon on a conical peak is pointed out as the stronghold of Bānāsura, and the pundits of Kumaon affirm that Sood on the Jhoom mountain is the Śonitapura of the Purāṇas (*JASB*, XVII, p. 882). The *Matsya Purāṇa* (ch. 116) says that the capital of Bāna Rājā was Tripura (Teor on the Nerbudā). A ruined fort situated at Dandamā on the bank of the river Punarbhaṇā, fourteen miles to the south of Dinājpur, is called "Bāna Rājā's Gaḍ," and it is said to have been the abode of Bāna Rājā, whence they say Ushā was abducted by Aniruddha, and various arguments are brought in to prove this assertion. But the route of Kṛishṇa from Dwārakā to Śonitapura as given in the *Harivaṃśa* (ch. 175) and the description of the place as being situated on a mountain near Sumeru do not support the theory that Dandamā was the ancient Śonitapura. An inscription found in the fort proves that it was built by a king of Gaud of the Kamboja dynasty. Bāna Rājā's fort in the district of Dinājpur is as much a myth as the *Uttarapogṛha* (northern cowshed) of Rājā Virāṭa at Kāntanagar in the same district. The Assamese also claim Tejpur as the ancient Śonitapura. Devikote on the Kāverī in the province of Madras and also Biana, 50 miles south-west of Agra, claim the honour of being the site of the ancient Śonitapura. Wilford identifies it with the Manjupattana (*Asiatic Researches*, vol. IX, p. 199).

Sopatana—See *Surabhigatiāna* (*Periplus*, p. 46).

Soreyya—Not far from Takshāśilā (Kum's *Manual of Ind. Buddhism*, p. 104; *SBE*, XX, p. 11). Revata lived here, he presided at the Vaiśālī Council.

Sotthivatt—Same as Suktimattī, the capital of Chedi (the Cheti of the Buddhists).

Sovira—See *Sauvira*.

Śrāvāṇa-belligola—Śrāvāṇa-Belligola, a town in the Hassan district, Mysore, an ancient seat of Jaina learning, between the hills Chandrabetta and Indrabetta which contain Jaina inscriptions of the fourth and fifth centuries a.c. On the top of the former is a colossal statue of the Jaina god Gomateśvara. See also *Vindhyā-pāda Parvata*. Bhadrabāhu, the great Jaina patriarch who had migrated to the South with his followers in order to escape the twelve years famine which took place during the reign of Māurya Chandragupta, went to Śrāvāṇa-Belligola from Ujjayinī, where he died in 357 a.c. Hence it is a very sacred place to the Jains (*Ind. Ant.*, II, pp. 265, 322; III, p. 153; Rice's *Mysore Inscriptions*, Intro., p. lxxvii). See *Kuṇḍapura*. Māurya Chandragupta became a Jaina ascetic in the latter part of his life, and he is said to have died at this place (Rice's *Mysore Gazetteer*, I, p. 287).

Śrāvastī—Sahet-Mahet, on the bank of the river Rāpī (ancient Airavati or Achiravati) in the district of Gorā in Oudh. It was the capital of Uttara-Kośala, ten miles from Belarāmpur, 53 miles north of Ayodhyā and 720 miles from Rājgir (*Rāmāyaṇa*, Uttara, ch. 121). The town was founded by Śrāvastā, a king of the Solar race (*Viśākha Purāṇa*, IV, ch. 2, v. 13). Rāmechandra, king of Oudh, when dividing his kingdom, gave Śrāvastī to his son Lava (*Vāyu P.*, Uttara, ch. 26). Śrāvastī is the Sāvasthī or Sāvasthipura of the Buddhists and Chandrapura or Chandrikāpuri of the Jains. At the time of Buddha, Prasenāditya or Prasenjit was king of Uttara-Kośala and his capital was at Śrāvastī; he visited Buddha while the latter was residing at Rājagṛha (see *Kuṇḍagāma*). Buddha

converted him to his own religion by preaching to him the *Kumāra-dṛiṣṭānta-Sūtra*. Prasenajit had two sons Jeta and Virudhaka by two wives. Sudatta, called also Anāthapiṇḍika or Anāthapiṇḍada on account of his liberality, was a rich merchant of Śrāvastī and treasurer to the king; he became a convert to Buddhism while Buddha was residing at Sītavana in Rājgir, where he had gone to visit him. On his return to Śrāvastī he purchased a garden, one mile to the south of the town, from prince Jeta, to whom he paid as its price gold coins (*masurana*) sufficient to cover the area he wanted (see *Jetavana-vihāra*), and built in it a *Vihāra*, the construction of which was superintended by Śāriputra (see *Nālandā*). Buddha accepted the gift of the Vihāra, to which additions were made by Jeta who became a convert to Buddhism, hence it was called *Jetavana Anāthapiṇḍikārāma* or simply *Jetavana-Vihāra*. The Vihāra contained two monasteries called Gandha-kuṭi and Kosiṃba-kuṭi which have been identified by General Cunningham. The alms-bowl and begging pot and the ashes of Śāriputra who died at Nālandā (see *Nālandā*) were brought to Śrāvastī and a stupa was built upon them near the eastern gate. Viśākṣā, the celebrated female disciple of Buddha, built here a *Vihāra* called *Pūrvarāma* which has been identified by General Cunningham with the mound called *Orā Jhār*, about a mile to the east of Jetavana (see *Bhaddiya*). Buddha resided for 25 years at Jetavana-Vihāra in the *Punyaśālā* erected by Prasenajit (Cunningham's *Stupa of Bharhut*, p. 90; *Arch. S. Rep.*, I, p. 330; *Anc. Geo.*, p. 407). 416 *Jātakas* (birth-stories) out of 498 were told by Buddha at this place. Devadatta, Buddha's cousin and brother of his wife Yaśodharā, who had several times attempted to take away the life of Buddha, died at this place during an attempt he again made on his life (see *Chitravajrapura*). Chīchā, a young woman, was set up here by the Tirthakars to slander Buddha. The sixteenth Buddhist patriarch, Raḥulāśā (see *Tāmasavāna*) died at Jetavana-vihāra in the second century A.C. Prasenajit was a friend of Buddha, but his son Virudhaka or Viṇḍasabha who usurped the throne, became a persecutor of the Buddhists. He murdered Jeta, his brother, and he slew 500 youths and 500 maidens of Kapilavastu whom he had taken prisoners, though his mother Yaśodharā Khattiyā or Mallikā was the daughter of a Śākya chief by a slave girl Mahānandā (Spence Hardy's *Manual of Buddhism*, 2nd ed., p. 292, and *Avadāna Kalpalatā*, ch. 11). He was burnt to death within a week as predicted by Buddha. Traditionally Śrāvastī, or as it was called Chandrikāpurī or Chandrapurī, was the birth-place of the third Tirthakara Sambhavanātha and the eighth Tirthakara Chandraprabhānātha of the Jains. There is still a Jain temple here dedicated to Sobhānātha which is evidently a corruption of the name of Sambhavanātha. The names of the 24 Tirthakaras of the Jains with their distinctive signs are as follows; 1. Rishabha Deva or Ādinātha (bull). 2. Ajitanātha (elephant). 3. Sambhavanātha (horse). 4. Abhinandana (monkey). 5. Sumatinātha (Krauficha or curlew). 6. Padmaprabhā (lotus). 7. Supārāva (Svastika). 8. Chandraprabhānātha (moon). 9. Subhānātha or Pushpadanta (crocodile). 10. Śītanātha (*Śītanā* or white curl of hair). 11. Śreyāṃsanātha (rhinoceros). 12. Bāsupūjya (buffalo). 13. Bimalanātha (boar). 14. Anantanātha (falcon). 15. Dharmānātha (thunderbolt). 16. Śāntinātha (deer). 17. Kunthunātha (goat). 18. Aranātha (Nandyavarta). 19. Mallinātha (pitcher). 20. Munisuvrata (tortoise). 21. Naminātha (blue water-lily). 22. Neminātha (conch). 23. Pāravanātha (hooded serpent). 24. Mahāvira (lion). The name of Sahet-Mahet is said to have been derived from "Mahāseṭhi" by which name Sudatta was called, and people still call the ruins of Jetavana as "Set" (*Imperial Gazetteer of India*, vol. XII, p. 127). The inscription of Govindachandra of Kanauj, dated 1128 A.D., sets at rest the question of identity of Śrāvastī with Sahet-mahet, the site of Sahet represents the Jetavana, and that of Mahet the city of Śrāvastī (Dr. Vogel, *Arch. S. Rep.*, 1907-9, pp. 131, 227).

Śrībalkaṇṭha—Same as **Balkaṇṭha** (*Chaitanya-charitāmṛta*, II, ch. 9).

Śrībhōja—Palembang in Sumatra, a seat of Buddhist learning in the seventh century, much frequented by the Chinese pilgrims (Beal's *Life of Hsien Tsang*: Introduction; I-tsing's *Record of the Buddhist Religion*: Takakusu's Introduction, p. xlii).

Śrīhaṭṭa—Sylhet (*Yoginī Tantra*, Pt. II, ch. 6).

Śrīkakola—It is a corruption of Śrīkāṅkāli (see Śrīkāṅkāli).

Śrīkāṅkāli—Chikakol in the Northern Circars. It is one of Pīṭhas where Satī's loin is said to have fallen.

Śrīkaṇṭha—Same as Kurujāngala. Its capital was Bilāspura, thirty-three miles north-west of Shaharanpura (*Kaṭhāsuritāgara*, ch. 40). Bāṇa Bhaṭṭa in his *Haracharita* (ch. iii, p. 109) says that Sthānēśvara (modern Thanewar) was the capital of Śrīkaṇṭha which was the kingdom of Prabhākara-varddhana, the father of Harsha or Śīlāditya II and of his brother Rājyavarddhana; Harsha Deva removed his seat of government from Sthānēśvara to Kanauj.

Śrīkshetra—1. Puri in Orissa. Anaṅga Bhīma Deo of the Gaṅgā dynasty built the temple of Jagannātha in 1198 A.D. under the superintendence of his minister named Paramahansa Rājpal at a cost of forty to fifty lacs of rupees. He reigned from 1175 to 1202 A.D. But recently it has been proved that the sanctum of the temple of Jagannāth was built by Chora Gaṅgā Deva, king of Kalinga, to commemorate the conquest of Orissa early in the 12th century and Anaṅga Bhīma Deva enlarged the temple, built the Jagamohan and made arrangements for the worship. According to Mr. Fergusson, the temple itself occupies the site where formerly stood the Dagoba containing the left canine tooth of Buddha (Havell's *Hist. of Indian and Eastern Architecture*, p. 429). The town was then called Dantapura and was the ancient capital of Kalinga (see Dantapura and Kalinga.) The Gaṅgāvaṃśī kings reigned in Orissa after the Kesarī kings from 1131 to 1533 A.D., the first king of the dynasty was Churaṅg or Sarvaṅg Deva generally called Chodagaṅgā, and the last king was the son of Pratāp Rudra Deva who died in 1532 and who was a contemporary of Chaitanya (Hunter's *Orissa* and Stirling's *Orissa*). See **Utkala**. The temple of Bimalā Devi at Puri is one of the fifty-two Pīṭhas (*Devī-Bhāgavata*, bk. VII, ch. 50) where the two legs of Satī are said to have fallen. Besides the temple of Jagannāth, the other sacred places at Puri are the Indradyuma-sarovara, Gundachikā or Guṇjikā-bāḍī or Gundarā-mandapa of the Purāṇas (Gundachikā being the name of Indradyumna's wife), Māś's house, Chāṇṭantalāc or Narendra (tank) where the Chandana-yātrā of Jagannātha takes place in the month of Baisākha every year; the 18 Nālīs or the bridge of 18 arches built by Kābira Narasiṅha Deva, king of Orissa, in 1390 A.D. where the pilgrim tax was formerly collected and was the western gate of the town of Puri. Chaitanya-mahāprabhu lived at Kāśī Māra's house called Rādhā-kānta's Math. Here in a small room he is said to have lived; in this room are kept his wooden Sandals (*lāṇḍam*), his water-pot (*komaṇḍala*) and a piece of quilt (*kāṇḍā*); at Sārvaḥauma's house at a short distance, he used to hear the *Bhāgavata Purāṇa*, the walls of the reading-room still contain the portraits of Sārvaḥauma, Chaitanya and Rājā Pratāpa Rudra Deva in fresco. Near Sārvaḥauma's house is a house where Haridāsa lived; a miraculous *Fakula* tree (*Mimusops Elengi*) grows here forming an arch below which Haridāsa, Chaitanya's disciple, used to sit. Through a crack in the knee of Totā Gopinātha, Chaitanya Deva is said to have disappeared; this temple is in the skirt of the town. For the other places of pilgrimage of Śrīkshetra, see **Puruṣottama-kshetra**. 2. Prome in Burma, or rather Yathemyo, five miles to the east of Prome, founded by Duttabaung 101 years after the Nirvāṇa of Buddha (*Arch. S. Rep.*, 1907-8, p. 133).

Śrīmāla—Bhīmal, the capital of the Gurjara from about the 6th to the 9th century A.D., 50 miles west of Abu mountain (*Shanda P.*, Śrīmāla-Māhāt. as cited in *Bomb. Gaz.*, vol. I, pt. I, p. 461). It is the Pilo-molo or Bhīmal of Hiuen Tsiang, a town of Kler-chi-lo or Gurjara (see Bhagavanlal Indraji's *Early History of Gujarat*, p. 3).

Śrīnagara—1. The capital of Kashmir, built by Rājā Pravarasena about the beginning of the fifth century of the Christian era (*Rājatarāṅgīnī*, bk. III, vs. 336—363). The Dal or the celebrated lake containing the floating gardens, mentioned by Moore in his *Lalla Rook* (The Light of the Harem) is situated on the north-eastern side of the city. It contains the Shalimar Bag of Jahangir, the Nasim Bag of Akbar and other beautiful gardens.
2. Ahmedabad in Guzerat (see *Karṇāvatī*).

Śrīṅgagiri—1. Śrīghari-maṭha, 2. Śrīṅgapura, 3. Rishyaśrīṅgapurī, 4. Śrīgeri, 5. Śrīgeri in Kadur district, Mysore, sixty miles to the west of Button-giri which is on the north of Belloor, on the left bank of the river Tunga (Mādhavāchārya's *Śaṅkaravijaya*, ch. 12; *Archāvatāraśāla-vaibhava-darpeṇam*, p. 87). The presiding deity of the Maṭha is Sarasvatī or Saradambā or Saradamma. Śaṅkarāchārya established four Maṭhas or monasteries on the four sides of India for the propagation of the Vaidic religion after the overthrow of Buddhism, and he placed them under the charge of his four principal disciples (Śaṅkarāchārya's *Maṭhamāyā*). On the north, the *Jyotirmaṭha* (Joshi-maṭha) at Badrinātha was placed under the charge of Toṭaka Achārya who was also known by the name of Ananda Giri and Pratardana; on the south, the Śrīgeri-maṭha or *Śrīṅgagiri-maṭha* in the Deccan was placed under the charge of Prithvidhar Achārya, son of Prabhākara of Sribeli-khetra (for Prithvidhar Achārya see *Śaṅkaravijaya*, ch. 11), called also *Haridamāta*, but according to the *Śaṅkaravijaya*, it was in charge of Śaṅkara's principal disciple Sureśvara Achārya; on the west the *Śārada-Maṭha* at Dwārikā in Guzerat under Viśvarupa Achārya, who was also called Maṇḍana Miśra, Sureśvara Achārya and Brahmasvarupa Achārya (Mādhavāchārya's *Śaṅkaravijaya*, chs. 8, 10); on the east *Govardhana-maṭha* or *Bhōpatardhanamaṭha* at Jagannātha in Orissa under Padmapāda Achārya who was also called Sanandana (*Śaṅkaravijaya*, ch. 13). Sanandana was the first disciple of Śaṅkara. According to the *Brahma-yāmala-Tantra* there are six Maṭhas: Śārada-Maṭha, Govardhana-Maṭha, Joshi-Maṭha, Śrīgeri-Maṭha, on the west, east, north and south respectively; and the other two Maṭhas are Sumera-Maṭha and Paramātmā-Maṭha. Śaṅkarāchārya died at the age of thirty-two, according to some in the Kali era 3889 or (3889-3101=) 788 A.D., according to others in the Kali era 2631 or (3101-2631=) 170 A.C. Mādhavāchārya, or as he was called Vidyāranya, was in charge of the *Śrīgeri-Maṭha* in the fourteenth century of the Christian era; he was the author of the Vedantic work called *Pañchadaśī*, *Sarva-darśana-sāra-saṅgraha*, *Nidāna-mādhava*, *Śaṅkara-vijaya* and other works; he was born at Bijayanagara (Golkanda) and was the minister of Bukka Deva of the Yādava dynasty of Bijayanagara of Karnaṭa; his younger brother was Sāyaṇāchārya, the celebrated commentator of the Vedas (Dr. Bhau Dajī's *Brief Notes on Mādhava and Sāyaṇa*; in R. Ghosh's *Literary Remains of Dr. Bhau Dajī*, p. 159; Weber's *History of Indian Literature*: Mann's trans., p. 42 note). For an account how Bibhāṇḍaka Muni chose Śrīgeri as his hermitage where he lived with his son Rishyaśrīṅga see *Ind. Ant.*, II, p. 140; Rishyaśrīṅga after his return from Aṅga performed asceticism at Kigga, six miles from Śrīgeri. Śrīṅgagiri is an abbreviation of *Rishyaśrīṅga-giri* (Rice's *Mysore and Coorg*, vol. II, p. 413). For the succession of the Gurus of Śrīgeri after Śaṅkarāchārya see *Mackenzie Collection*, p. 324.

Śrīṅgavarapura—Singraur on the river Ganges, twenty-two miles north-west of Allahabad. It was the residence of Guhaka Nishāda, who was the friend of Daśaratha and Rāma (*Rāmāyaṇa*, Ayodh., chs. 50, 52). It is also called Rāmachatra.

Śringeri-mattha—Same as Śringagiri.

Śrīpatha—Biana, ninety miles east of Jaipur (*Indian Antiquary*, XV). It was also called Pathayampuri (see Pathayampuri).

Śrīraṅga-kṣetra—Same as Śrīraṅgam.

Śrīraṅgam—Seringham, two miles to the north of Trichinopoly in the province of Madras. It contains the celebrated temple of Śrī Raṅgam, an image of Vishnu. The temple was built by the kings of the Nayak dynasty of Pāṇḍya. It is mentioned as a place of pilgrimage in *Malaya P.* (ch. 22, v. 44) and *Padma P.* (Uttara kh., ch., 90). *Śrīraṅga Māhātmya* forms a part of the *Brahmaṇḍa Purāṇa*, an abstract of which is given in the *JASB.*, 1838, p. 385. Rāmachandra is said to have resided at this place on his way to Laṅkā. Rāmānuja, the celebrated founder of a Vaiṣṇavite sect, lived and died here at the middle of the 11th century. He was born at Śrīperambudur or Śrī Permatoor in the Chingleput district in 1016 A.D. About a mile from the temple of Śrī Raṅgam at a place called Tiruvānakāval the temple of Jambukeśvara is situated. Jambukeśvara is the *Āpa* (water) image of Mahādeva, being one of the five Bhautika-murtis or elementary images (see *Chidāmbara*). It is a phallic image around which water is continually bubbling up from the fissures between the tiles on the floor, evidently caused by some artesian well. It was visited by Chaitanya (*Chaitanya-charitāmṛta*). See *Kālahasti*.

Śrīraṅga-paṭṭana—Seringsapatam in Mysore (*Gorakṣa P.*, I, 81).

Śrī-saila—1. It is situated in the Karnul country in the Balaghaut Ceded districts, and on the south side of the Kṛishṇā river, at the north-western extremity of the Karnul territory, about 102 miles W.S.W. of Dharenikota and 82 miles E.N.E. of Karnul and 50 miles from the Krishna station of the G.I.P. Railway. Dr. Burgess found it to be an isolated hill about 1570 feet high, surrounded on three sides by the river Kṛishṇā and on the fourth partly by the Bhīmanakollam torrent. The present temple dates from the sixteenth century and resembles the Hazara Rāma temple of Bijayanagara (*Buddhist Stūpas of Amaravati*, p. 7; Burgess's *Antiquities of Eastward and Kachh*, p. 233; Hamilton's *East India Gazetteer, Peroutum*). It is also called Śrī Purvata and Parvatisam. It contains the temple of Mallikārjuna, one of the twelve great Liṅgas of Mahādeva and Brahmarambhā Devī (*Bardha Purāṇa*, ch. 83; Mādhavāchārya's *Śaṅkara-vijaya*, ch. 10; *Mālati-Mādhava*, Act I, IX). From the name of the goddess, the mountain was called Brahmarambhā-giri or briefly Brahmargiri—the Polo-mo-ki-li of Hsuen Tsang, where Nāgārjuna lived. For a description of the temple see *Asiatic Researches*, 1798. See Amareśvara. Pātāla-Gaṅgā, which is a branch of the Kṛishṇā, flows past Śrīsaīlam. King Vema, son of Prota, built a flight of steps and a hall at Śrīsaīlam in the 12th century A.D. (*Ep. Ind.*, vol. III, pp. 59, 64, 281). 2. A portion or peak of the Malaya or Cardamum mountain which is the southern portion of the Western Ghats. It was visited by Chaitanya (*Chaitanya-charitāmṛta*, II, ch. 9; Śyāmal Goswami's *Gaura-sundara*, p. 215).

Śrī-sthānaka—Thāna, in the province of Bombay; it was once the capital of Northern Koṅkaṇa (see Koṅkaṇa). It was the seat of a reigning family called Śīahara, hence it was called Purī of the Śīaharas (De Cunha's *Hist. of Chaul and Bassein*, pp. 130, 168).

Śrīvarddhana-pura—Kandy in Ceylon, built by Welgam Abha Mahārājā (Tennant's *Ceylon*, vol. I, p. 414; *Dāṭṭavāṇa*, Introduction, p. xix). But this identification has not been approved by Dr. Rhys Davids who agrees with Mr. K. J. Pohath that Śrīvarddhana-pura is about three and half miles from Damba-deniya in the Kurunagalla district (*The Questions of King Milinda*, p. 303). See Dantapura. Bishop Copleston is also of opinion that Śrīvarddhanapura was not the ancient name of Kandy. Śrīvarddhanapura still exists; it was founded by Parākramabāhu III in the 13th century (Bishop Copleston's *Buddhism in Magadha and Ceylon*, p. 236).

Śrughna—Kālsī in the Jaunser district, on the east of Sirmur (Beal's *RWC.*, I, p. 186 note). Cunningham identifies Śrughna with Sugh near Kālsī, on the right bank of the Budhi yamunā, forty miles from Thaneswar, and twenty miles to the north-west of Saharanpur, in the Ambala District, Punjab (*Anc. Geo.*, p. 345). It was visited by Hsien Tsiang in the 7th century. The kingdom of Śrughna extended from Thaneswar to the Ganges and from the Himalaya to Mozuffarnagara including the whole of Dehra Dun, portion of Sirhind, Kyārdā Dun and the Upper Doab (*Cal. Rev.*, 1877, p. 67).

Stambhapura—Same as **Stambha-tīrtha** (*Inscriptions from Girnar*; Merutuṅga's *Prabandha-chintāmaṇi*, Tawney's trans., p. 143). The Astacampsa of the Periplus (Mr. Schoff's translation) and the Astakapra of Ptolemy (McCrindle, p. 146) appear to be transcriptions of Stambhakapura or Stambhapura. But see **Hastaka-vapra**.

Stambha-tīrtha—Khāmbhat or Kambay in Guzerat (*Ep. Ind.*, vol. I, p. 23). Khāmbhat or Khāmbha is a corruption of Stambha. The local name of Kambay is Tāmbānagari (*Bomb. Gaz.*, vol. I, pt. I, p. 208 note). It is also called *Sāmbhapura*. The consecration of Hemachandra, the celebrated lexicographer, as a Jaina monk, took place in the temple of Śāligavasahika at Stambha-tīrtha in the reign of Kumārapāla in the 12th century (*Prabandha-chintāmaṇi*, p. 143).

Stana—A country to the north of India (*Garuḍa P.*, I, 55). Same as **Kustana**.

Sthāneśvara—Thaneswar (see **Kurukshetra**). Sthāneśvara, or properly speaking Sthānviśara, was the place where the Liṅga worship was first established (*Bāmana Purāṇa*, ch. 44). See **Śrīkaṣṭha**. It is 25 miles south of Ambala on the river Saraśvatī.

Sthānu-tīrtha—Same as **Sthāneśvara** (*Mahābhārata*, Śalya, ch. 13; *Bāmana P.*, ch. 44). King Vena was cured here of his leprosy (*Bāmana P.*, ch. 47).

Strī-rājya—A country in the Himalaya immediately on the north of Brahmapura, which has been identified with Garwal and Kumaun. In the seventh century it was called Suvarṇagotra or the mountain of gold (*Vikramāditya-śataka*, XVIII, 57; *Garuḍa P.*, ch. 55). It was the country of the Amazons, the queen of which was Prasannā who fought with Arjuna (*Jaimini-bhārata*, ch. 22). That an Amazonian kingdom existed in the trans-Himalayan valley of the Sutlej, as stated by Hsien Tsiang, is confirmed by Atkinson's *Himalayan Districts*. He says that the Nu-wang tribe in Eastern Tibet was ruled by a woman who was called Pinchiu. The people in each successive reign chose a woman for their sovereign (Sherring's *Western Tibet*, p. 338).

Subhadrā—The river Irawadi.

Subhakūṭa—Adam's Peak in Ceylon (Upham's *Rājatarāṅkari*).

Subhavastu—Same as **Suvastu** (Cunningham's *Anc. Geo.*, p. 81).

Subrahmanya—1. Kārttikasvāmī, about a mile from Tiruttani, a station on the Madras and Southern Mahratta Railway, on the river Kumārādhārā, 51 miles from Madras. It was visited by Śaṅkarāchārya (Ānandagiri's *Śaṅkaravijaya*, Cal. ed. ch. 11, p. 69). It is also called Kumārasvāmī (see **Kumārasvāmī**). 2. The Subrahmanya hill, now called Pushpagiri, is a spur of the Western Ghāts on the north-western boundary of Coorg in the South Canare district of Madras. 3. See **Suddhapurī**.

Suchakshu—The river Oxus; it was also called Vakshu (*Śiva P.*, *Dharma Saṃhitā*, ch. 33).

Sudāmāpurī—Porebander in Guzerat, where Sudāma or Śrīdāma lived (*Bhāgavata P.*, X, ch. 80). It was the port of Chaya.

Sudarśana-dvīpa—Same as **Jambudvīpa** (*Rāmāyaṇa*, bk. IV).

Sudarsana-sara—A celebrated lake in Kathiawar in the valley round the foot of Girnar, made by Pushyagupta, a governor under Maurya Chandragupta, by damming up a stream. The lake was repaired by Chakrapālita, the son of Parṇadatta, the governor of Saurāṣṭra.

at the time of Skanda Gupta, in the Gupta era 137 (*The Rudradāman Inscription of Junagar in JASB.*, vol. VII; *Corpus Ins. Ind.*, III, p. 88). See Gīrinagara. It was visited by Nityānanda (*Chaitanya-Bhāgavata*, Ādi, ch. VI).

Suddhapuri—Teruparur, in the Trichinopoly district, sacred to the god Subrahmanya (*Skanda P.*, *Saṅkara-Saṃhitā*, *Śiva-Rahasya*, quoted in Prof. Wilson's *Mackenzie Collection*, p. 144).

Sudhanya-kataka—See *Dhānakataka*. (Havell's *Ancient and Medieval Architecture of India*, p. 140).

Sudhāpura—Soonda in North Canara (Thornton's *Gazetteer*).

Sudharmanagara—Thaton in Pegu, on the river Sitang, about forty miles north of Martaban.

Sūdra—Same as *Sōdraka* (*Viṣṇu P.*, IV, 24).

Sōdraka—The country of the Sōdrakas of the *Mahābhārata*, Oxydrakai of Alexander's historians and the Sudraki of Pliny, between the Indus and the Sutlej above the junction of the five rivers near Mithankot and south of the district of Multan (McCordie's *Invasion of India by Alexander the Great*, p. 236 and Map; and *Mbh.*, *Sabhā*, ch. 33; *Ind. Ant.*, I, p. 23). Their capital was Uch (called Kuchchee in *JASB.*, XI, p. 371).

Sugandhā—Nasik on the Godavari. It is one of the fifty-two Pithas where Satī's nose is said to have fallen (*Padma P.*, Ādi Kh., ch. 32).

Sugandhavartī—Saundatti, in the Belgaum district in the presidency of Bombay. It was the later capital of the Rājā chieftains (Bhandarkar's *Early Hist. of the Deccan*). It was afterwards called Vegugrāma or Velugrāma, the modern Belgaum (Sewell's *Sketch of the Dynasties of Southern India*, p. 894).

Sūma—Sūma has been identified by Nīlakaṇṭha, the celebrated commentator of the *Mahābhārata* with Rāḍha (see *Rāḍha* and *Trikalāga*). It was conquered by Pāṇḍu (*Mbh.*, Ādi P., ch. 113). In the *Bṛhat-saṃhitā* (ch. 16), Sūma is placed between Bāḍga and Kālīga and it is mentioned as an independent country in the *Matsya Purāṇa* (ch. 113) and *Kalki Purāṇa* (ch. 14). Bigandet says in his *Life of Gautama* (see also *Lalitavistara*, ch. 24) that the two merchants Tapusa and Palikat (Bhailika) who gave honey and other articles of food to Buddha, came from Okkalab near Rangoon, but according to Dr. Kern from Ukkala or Utkala. They arrived at a port called Surama where they hired five hundred carts to carry their merchandise. This port has been identified with the port of Tāmralipta (Dr. Satīś Chandra Vidyābhushana's *Buddha-dēva*, p. 143 note); this identification is perhaps correct as Surama may be a corruption of Sūma. In the mediæval period Rāḍha was called Lāta, Lāra or Lāla. In the *Daśakumāracharita*, ch. VI, Dāmalipta or Tamluk is mentioned as being situated in Sūma, though in the *Mahābhārata* (*Sabhā Parva*, ch. 29) and in the *Matsya Purāṇa* (ch. 114), Sūma and Tāmralipta appear to have been different countries. (See the history of Sūma or West Bengal in my *Notes on the History of the District of Hughly or Ancient Rāḍha* in the *JASB.*, 1910, p. 509). There was another country by the name of Sūma in the Punjab conquered by Arjuna. It appears from the *Viṣṇu Purāṇa* (pt. IV, ch. 18) that Bālī, a descendant of Yayāti by his fourth son Anu, had five sons Aṅga, Bāṅga, Kālīga, Sūma and Puṇḍra, after whom five kingdoms were named. Buddha delivered the *Jenapada Kalyāṇi Sutta* while dwelling in a forest near the town of Deśaka in the country of Sūma as Sūma was also called (*Talapatta-Jātaka* in *Jātaka*, vol. I, p. 232).

Sūmottara—It is the same as *Uttara* (Northern) *Rāḍha* (*Matsya P.*, ch. 113); see *Rāḍha*. Some of the other Purāṇas have got Brahmottara which is evidently a mistake for Sūmottara (*Brahmaṇḍa P.*, ch. 49).

Sūkara-kshetra—Soron on the Ganges, twenty-seven miles north-east of Itah, United Provinces, where Hiranyāksha was slain by Viṣṇu in his incarnation as Varāha (Boar).

who held up the earth with his tusks from sinking (*Bardha P.*, ch. 137). It contains a temple of Varāha-Lakshmi. The river close by is known as Buda-Gaigā or properly the ancient bed of the Ganges. Tulsi Dās, the celebrated Hindi poet, was reared up at this place during his infancy when he was deserted by his parents. See *Repukā-tirtha*. For further particulars, see *Soron* in pt. II. of this work.

Śukla-tirtha—Ten miles north-east of Broach in Guzerat, a sacred place near which are also Hunkāreśvara-tirtha and Rayi-tirtha (*Padma P.*, Svarga Kh., ch. 9; *Revised Lists of the Antiquarian Remains in the Bombay Presidency*, vol. VIII, p. 102). There is an ancient banian tree at Śukla-tirtha. Chāṇakya, the celebrated minister of Maurya Chandragupta, is said to have resided at Śukla-tirtha (*Padma P.*, Svarga, ch. IX; *Matya P.*, ch. 191, v. 14).

Suktimāna-parvata—The portion of the Vindhya range which joins the Pāripātra and the Ūksha-parvata, including the hills of Gondwana, the Chhota Nagpur hills and the Mahendra range (see *Kūrma Purāṇa*, ch. 47).

Suktimati—1. The river Suvarṇarekhā in Orissa. 2. A river which rises in the Kolāhala mountain and flowed through the ancient kingdom of Chedi, modern Bundelkhand (*Mbh.*, Adi, ch. 63). General Cunningham has identified it with the Mahānadi and Mr. Beglar with the Sakri in Bihar (*Arch. S. Rep.*, vol. XVI, p. 69; vol. VIII, p. 124). Mr. Pargiter has correctly identified it with the river Ken (Kane) (*JRAS*, 1914, p. 290 and his *Mārkand. P.*, ch. 47, p. 285). 3. Suktimati was the capital of Chedi (*Mbh.*, Vana, ch. 22). It is the Sotthivati of the Buddhists (*Chetiya-Jātaka* in the *Jātaka*, Cam. Ed., III, p. 271). See *Chedi*.

Sukumāri—See *Kumārī*, 2. (*Matya P.*, ch. 118).

Solabhedā-tirtha—See *Śolapāṇi*.

Sulakshinī—The river Gogā which falls into the Ganges.

Śolapāṇi—Sulpan Mahādeo or Makri Fall, a place of pilgrimage near the junction of the Nerbuda and a mountain stream called Sarasvatī. It is also called Śolabhedā (*Śāṇḍa P.*, Revā kh., ch. 44, 49; *Thornton's Gazetteer*, s.v. *Nerbuda*).

Sulāthika—Sulāthika of the Dhauli inscription of Asoka has been identified by James Prinsep with Surāstika (*JASB.*, 1838, pp. 253, 267) or Surāsthira.

Sulochanā—The river Banas in Guzerat (*Bṛhat-Spitiśāstra*).

Sumāgadhī—The river on which Rājagṛība (Rājgir) in the district of Patna is situated (Prof. Max Duncker's *History of Antiquity*, trans. by Abbott, p. 111). Sumāgadhī is evidently the Sone which flowed through the town of Rājgir in Magadha. It is described in the *Rāmāyaṇa* (Adi, ch. 32), as "looking beautiful as a garland within the five principal hills." But it should be observed that the Sone formerly flowed through Rājgir through the present bed of the Sarasvatī and was called Māgadhī (*Rām.*, I, ch. 32); see *Śrīvraja*.

Sumana-kūṭa—Śrīpada; Adam's Peak in Ceylon. The footprint on the peak is worshipped by the Hindus, Buddhists and Mahomedans alike, each claiming it to be that of their own god. It is one of the highest mountains in the island (*Muthu Coomara Swamy's Dāhāvaṃsa*, p. 21).

Sumbha—Same as *Suhma*.

Sumeru-parvata—1. The Rudra Himalaya in Garwal, where the river Ganges has got its source; it is near Badarikā-śrāma (*Mbh.*, Śānti, chs. 335, 336). It is also called Pāñcha Parvata from its five peaks: Rudra Himalaya, Vishnupuri, Brahmapuri, Udgārikāṇṭha and Svargārohini (Fraser's *Tour through the Himala Mountains*, pp. 470, 471; *Annandale's Popular Encyclopedia*, s.v. *Himalaya*). Four of the five Pāṇḍavas died at the last mountain (see *Gāṅgotrī*). The *Matya Purāṇa* (ch. 113) says that Sumeru Parvata is bounded on the north by Uṭṭara-kuru, on the south by Bhāratavarsha, on the west by Ketumālā and on the

east by Bhadrāsavarsha; and the *Padma Purāṇa* (ch. 123) mentions that the Ganges issues from the Sumera Parvata and falls into the ocean flowing through Bhāratavarsha on the south. The Kādarnātha mountain in Garwal is still traditionally known as the original Sumera (*JASB.*, XVII, p. 381). According to Mr. Sherring all local traditions fix Mount Meru as lying direct to the north of the Almora district (*Western Tibet*, p. 40). 2. A mountain in Śākadvīpa, called also Meru (*Mbh.*, Bhishma, ch. 11). It is the Mount Meros of Arrian near Mount Nyssa or Neahadha of the *Brāhmāṇḍa P.* (ch. 35); the Hindukush mountain (see McCrindle's *Ancient India as described by Megasthenes and Arrian*, p. 180).

Sundha-desa—Tigārā and Arracan.

Suparnā—1. The Vainateya Godāvari, an offshoot of the Vasiṣṭhi Godāvari which is the most southerly branch of the Godāvari (*Brahma P.*, ch. 100). 2. Same as the mountain called Yāmuva (*g.v.*) (*Devī-Bhāgavata*, VI, ch. 18; compare *Imperial Gazetteer*, s.v. *Tons*).
urabhi—Sorab, in the north-west of Mysore, which was in the possession of Jamadagni, father of Parāsurāma (Rice's *Mysore Inscriptions*, Intro., p. xxviii). See **Kuntalaka-pura**.

Surabhipattana—Kubattur, the capital of Surabhi or Sarab in Mysore (*MM.*, Sabbā, ch. 30). It is the Sopatma (*g.v.*) of the *Periplus* and Kuntalakupura of the *Jaimini-Bhārat*; it was conquered by Sahadeva.

Sūrasena—Mathurā was the capital of the kingdom (*Hariṇaṣa*, chs. 53, 91; *Bhāṭṭa-saṁhitā*, (h. xiv, v. 3). Śūra, the father of Vasudeva and Kuntī, gave his name to the country of which he was the king.

Surāshira—Kathiāwad and other portions of Guzerat (*Mbh.*, Vana, 88). See **Saurāshira**. It has been identified with Surat, though perhaps wrongly as it is not an old town, but founded on the ancient site of Sāryapura. According to some, however, "Surat is a remarkable old city. It abounds in monuments of departed greatness" (Miss Carpenter's *Six months in India*, vol. I, p. 82; *Padma P.*, Uttara, ch. 62). Surāshira is the Sulāshika or Surāshirika of the fifth tablet of the Dhauī inscription of Aśoka (*JASB.*, 1838, p. 237). For a list of the Sah kings of Surāshira, see *Ibid.*, p. 251. Not far from the town of Surat there is a sacred village called Pulpāra on the Tāpti which is visited by pilgrims and *Saṅghas* from the most remote parts of India.

Surathādri—The Amarakaṇṭaka mountain in which the rivers Nerbuda and Sone have got their sources (*Mārkaṇḍeya P.*, ch. 57).

Surpāraka—It has been identified by Cunningham with Surat. Dr. R. L. Mitra, evidently following Yule, identifies Surpāraka of the Buddhist period with Sīpalar (Sīppara of Ptolemy), a seaport near the mouth of the Krishnā (*Lalita-vistara*, p. 10 note). But these identifications are not correct. The *Chaitanya-charitāmṛta* places it to the south of Kolhapur. McCrindle places it (Soupara of Ptolemy) about one hundred miles to the south of Surat near Paum in his map of *Ancient India* in his *Megasthenes and Arrian*. The *Bṛhat-Jyotiṣhāraṇa* gives the following boundaries of Surpāraka-kṣhetra: on the east the Sahyādri, on the west the sea, on the north the Baitarāṇadi, and on the south the Subrahmaṇya. Parāsurāma is said to have resided on the Chaturāṅga-hill of Surpāraka-kṣhetra (*Mbh.*, Śānti, ch. 49). The *Bhāgavata* (X, ch. 79) places it on the north of Gokarna. It has been correctly identified with Supāra or Sopara in the district of Thana, 37 miles north of Bombay and about four miles north-west of Bassaia, where one of the edicts of the Aśoka was published (Smith's *Aśoka*, p. 129; *Journal of the Bom. Br. of the Royal Asiatic Society*, vol. XV, p. 272; Bhagawanlal Indraji's

Antiquarian Remains at Sopara and Padana). Burgess also identifies it with Supara in the Koṭṭaka near Bassein (*Antiquities of Kathiawad and Kachh*, p. 131). It was the ancient capital of Aparānta or the Northern Koṭṭaka (Dr. Bhandarkar's *History of the Deccan*, sec. III, p. 9). The Pāṇḍavas rested at this holy place on their way to Prabhāsa (*Mahābhārata*, Vana, ch. 118). It is mentioned in the *Periplus* (2nd century A.D.) as Ouppara; perhaps it is the Ophir or Sophir of the Bible as Sauvira was too much inland. Surpāraka was included in Aparānta-deśa (*Brahma Purāṇa*, ch. 27, v. 58).

Sūryanagara—Srinagar in Kashmir. The Mahomedans changed the name into Srinagar (Bernier's *Travels*, Constable's Ed., p. 397 note).

Suryapura—Surat (*JASB.*, vol. VI, p. 387; J. Prinsep, *Rāsamālā*, I, 61). At Surat, Śaṅkarabhārya wrote his celebrated commentary on the *Vedānta*. Dr. Rhys Davids derives the name of Surat from Sauvira (*Buddhist India*, p. 38). Surāshṭra is perhaps wrongly identified with Surat (see *Surāshṭra*).

Susarmapura—The ancient name of Koṭ Kangra (*Ep. Ind.*, I, p. 103 note; II, p. 483). See *Nagarkot*.

Susarta—The name of a river in the *Nadistuti* of the *Rig-Veda* (X, 75); a tributary of the Indus.

Sushoma—The river Sindhu in the Panjab (*Rig-Veda*, X, 75). The Indus. It is perhaps the Zoanes of Megasthenes, the modern Suwan (*Vedic Index of Names and Subjects*, vol. II, p. 461).

Sutudr—The river Sutlej in the Panjab (*Rig-Veda*, X, 75).

Suvahā—The river Banas in Rajputana.

Suvāmā—The river Rāma-Gaṅgā in Oudh and Rohilkhand (Wilford: *Asia. Res.*, XIV, p. 410).

Suvarṇabhūmi—Burma (*Bṛhat-saṃhitā*, ch. xiv, v. 31; *Turnour's Mahāvamsa*, ch. XII). Its classic name in Burmese documents is Sonaparanta, the Chryse Regia of Ptolemy. But Fergusson identifies it with Thaton on the Sitang river, forty miles north of Martaban; it was the Golden Chersonese of the classical geographers (Havell, *Hist. of Indian and Eastern Architecture*, p. 612). It comprised the coast from the Sitang river to the Straits (Gray's *Buddhaghosappatti*, p. 25). Phayre has identified it with Pegu (Ramanya), of which the capital was Thaton (*JASB.*, 1873, p. 24). The *Mahāvamsa* (ch. XII) relates that after the third Buddhist Synod in 246 B.C., Aśoka despatched two missionaries, Sona and Uttara, to Suvarṇabhūmi for proselytising the land. They landed at the port of Golanagara, about 30 miles north-west of Thaton (*JASB.*, 1873, p. 27). The Shwe Dagon Pagoda of Rangoon was built by Bhalluka and Tapusha on the eight hairs presented to them by Buddha (*Asiatic Researches*, vol. XVI; *JASB.*, 1859, p. 473).

Suvarṇagiri—Mr. Krishna Śāstri has identified Suvarṇagiri with Maski, situated to the west of Siddāpur in Mysore, where he has recently discovered a minor rock Edict of Aśoka. The importance of this Edict lies in the fact that it contains the name of Aśoka, whereas the other Edicts mention the name of Piyadasi. Suvarṇagiri was one of the four towns where a Viceroy was stationed by Aśoka, the other three being Taxila, Ujjain and Tosali in Kalliga (V. A. Smith's *Aśoka*, pp. 44, 73, 138). Bühler was inclined to look for Suvarṇagiri somewhere in the Western Ghats.

Suvarnagrāma—Sonārgāon, which is now a collection of insignificant villages, such as Magrā-pārā, Painam, Goāldi and Aminpur in Bikramapura in the Narāinganja sub-division of the district of Dacca, is situated on the opposite side of Munshiganja, on the river Dhālā-svati, about 13 miles to the south-east of Dacca. It is the Souanagoura of Ptolemy. It was the capital of Eastern Bengal before Bakhtiar Khilji's invasion in 1203; it was famous for its fine muslins (Dr. Wise: *JASB.*, 1874, p. 83; Ananda Bhaṭṭa's *Balala-charitam*, ch. 1; Taylor's *Dacca*, p. 106; Renneil's *Memoir*, 1783, p. 49). It flourished at the time of Śaṅka a Vaidya (merchant) who migrated to Bengal from Rāngaj, forty-five miles to the north-west of Jaipur, in the time of Ādisura, king of Bengal, who conferred on him the title of Suvarṇa Baṅk. According to Mr. Bradley-Birt, the descendants of Lakṣmaṇa Sena, after Bakhtiyar Khilji's easy victory over him in Nadia, fled to Sonārgāon on account of its secure position and lived there till the time of Danuj Roy, the grandson of Lakṣmaṇa Sena, who submitted to Emperor Balin, when the latter went to chastise his rebel viceroy Tughril Khan. Since that date for three or four centuries up to the time of Isha Khan, who lived in the reign of Akbar and who had married Sonā Bibi, the widowed daughter of Chānd Roy, zemindar of Bikrampur, Sonārgāon was the headquarters of Mahomedan rule in Eastern Bengal. (For the history of Sonārgāon, see Mr. Bradley-Birt's *Romance of an Eastern Capital*, ch. III.) On the fall of Sonārgāon, Dacca became the capital of Bengal, during the administration of Islam Khan, Governor of Bengal under Jehangir. In 1704 the capital was removed from Dacca to Murshidabad.

Suvarṇamānasa—The river Sonā-kosi (*Kālidāś P.*, ch. 77; *Vidyaśaka*, s.v. *Kāmarūpa*); see *Mahākāvya*.

Suvarṇamukhari—The river Suvarṇamukhi or Suvarṇamukhari on which Kālahastī is situated (see *Kālahastī*). The name is mentioned in the *Śiṣa P.*, II, ch. 10.

Suvarṇarekhā—1. The river Palāśini which flows by the side of the Girnar hill (see *Girnaragiri*). 2. A river in Orissa, which is still called by that name (see *Kapila*).

Suvastu—1. The Swat river now called by the name of Sion-pedra Nadi (*Mahābhārata*, *Bhishma*, ch. IX), the Suastos of Arrian. It is the Subhavarastu of Hiuen Tsiang (see *JASB.*, 1839, p. 307; 1840, p. 474). The united stream of the Panjkoora and the Swat rivers falls into the Kabul river. Pushkarāvati or Pushkalāvati, the capital of Gandhāra or Gandharva-desa, stood on this river near its junction with the Kabul river (see *Pushkalāvati*). The Swat river has its source in the fountain called Nāga-Āpalāla. 2. Swat (*Pāṇini's Aṣṭādhyāyī*). Buddhist writers included Swat in the country of Udyāna. The country of Swat is now inhabited by the Yumzais. It was at Swat that Raja Śivi, or properly speaking, Uśinara of the *Mahābhārata* and the *Śivi-Jātaka*, gave his own flesh to the hawk to save the dove. The capital of Śivi of the *Śivi-Jātaka* was Ariṣṭhapura or Arishtapura (*Jātaka*, Cam. Ed., IV, p. 230). Charbag is the present capital of Swat (*JASB.*, 1839, p. 311). See *Śibi*. But according to the *Mahā-Ummagga-Jātaka* (*Jātaka*, VI, p. 215, Cam. Ed.), Śivi was between Bideha and Pañchāla.

Svāmi-tīrtha—1. See *Kumāra-svāmi* (*Kāma P.*, Upari, ch. 36, vs. 19, 20). 2. In Tirupati in Madras.

Svati—Same as *Sveti*.

Svayambhūnātha—Simbhūnātha, a celebrated place of pilgrimage in Nepal, at the distance of about a mile and a half to the west of Katmandu. It contains a Buddhist Chaitya (typified by a pair of eyes on the crown of edifice), dedicated to Svayambhūnātha, a Mānasi or Mortal Buddha. It is associated with Mañjuśrī Bodhisattva who came from Mahā-Chīna to Nepal (Wright's *History of Nepal*, pp. 23, 73). The Chaitya is situated on the Gopuchchāba

mountain, which in the three former Yugas was called Padma-giri, Bajrakūṭa, and Goṇḍīga respectively. It contained a sacred lake called Kāṭhhrada, which was desecrated by Mañjuśrī. The *Saṃyukta Purāṇa*, a Buddhist work of the ninth century, gives an account of the origin of the Svayambhūnātha Chaitya, and extols its sanctity over all places of Buddhist pilgrimage. According to Dr. Rājendralal Mitra its author Mañjuśrī lived in the early part of the tenth century (R. L. Mitra's *Sanskrit Buddhist Literature of Nepal*, p. 249). Prachināḍadeva, king of Gaṇḍa, became a Buddhist Bhikṣu under the name of Śāntikara, and caused the Svayambhūnātha Chaitya to be built (*Svayambhū Purāṇa*, ch. VII; *Varāha P.*, ch. 215, v. 38).

Śveta—See **Śvetī**. (*Śiva P.*, II, ch. 10). See **Kāthīhamandapa**, **Mañjupātan** and **Nepāla**.
Śvetī—The portion of the Himalaya to the east of Tibet (*Mbh.*, *Sabbā*, 27; *Matsya P.*, ch. 112, v. 38).

Śvetī—The river Sat in the Panjab (*Rig-Veda*, X, 75; *Śiva P.*, ch. 10). It was also called **Svetā**, the *Suvastu* (q.v.) of the *Mahābhārata*.

Śyāmalanātha—Śāmalji in Mahī Kānthā, Bombay Presidency. The temple of Śāmalji is said to have been built in the fifteenth century in an old city (*Padma P.*, *Srishti*, ch. 11; *Antiquarian Remains in the Bombay Presidency*, VIII, p. 237). See **Sāmalanātha**.

Syāndikā—The river Sai, seven miles south of Jaunpur and twenty-five miles north of Benares (P. N. Ghose's *Travels and Rāmāyana*, *Ayodhyā-kāṇḍa*, ch. 49).

Śyeni—The river Kane or Ken in Bundelkhand (*Matsya P.*, ch. 112, v. 25). See **Karuṇavati**. It is very unlikely that the name of Ken, which is a great river should not be mentioned though it has its source in the same river shed as the Tonse, Palāni, etc. Under phonetic rules Śyeni would become Keni or Ken. But see **Śuktimatī**.

T.

Tagara—See **Dharagara**. Dr. Fleet has identified it with Ter (Thair), 95 miles south-east of Paithāna, in the Waldrug district of Hyderabad. Tagara is mentioned in the inscriptions found at Tanna (Thana) and Satara (Conder's *Modern Traveller*, vol. X, p. 286). Dr. Bhagavanlal Indraji identifies it with Junnari in the Poona district (*Early History of Gujarat*), and Rev. A. K. Nairne and Sir R. G. Bhandarkar (*Early History of the Dekkan*, sec. viii, p. 32) with Darur or Dharur in the Nizam's Dominions (*Bom. Gaz.*, vol. I, pt. II, p. 16, note 3). Wilford identifies it with Devagiri or Daulatabad, Dr. Burgess with Roza near Devagiri and Yula with Kulbarga. It has also been identified with Trikūṭa (see **Trikūṭa**).

Tallaṅga—Same as **Teliṅga**.

Tallapargi—The river Pennair in the province of Madras on which Nellore is situated.

Taittiri—Tartary (*Bhaviṣya Purāṇa*, *Pratisarga Parva*, pt. iii, ch. 2, p. 35).

Tājika—Persia, celebrated for its fine breed of horses (Nakula's *Aśvachikitsā*, ch. 2).

Takka-desa—Between the Bipāsā and the Sindhu rivers. The Panjab. It was the country of the Vāhikas (*Rājatarāṅgiṇī*, V, v. 150; *Mbh.*, *Karna*, ch. 44). Same as **Mada-desa** (Hemchandra's *Abhidhānachintāmaṇī*), and **Āraṭṭa**.

Takshasīlā—Taxila, in the district of Rawalpindi in the Panjab. General Cunningham places the site of the city near Shahdheri, one mile north-east of Kāṭh-kā-sarai between Attock and Rawalpindi, where he found the ruins of a fortified city (see Derricks's *Notes on Archaeological Remains at Shah-ki-Dheri and the Site of Taxila in JASB.*, 1870, p. 89; *Arch. S. Rep.*, vol. II, p. 125). St. Martin places it at Hasan Abdul, eight miles north-west of Shah-dheri. Takshasīlā is said to have been founded by Bharata, brother of Rāmachandra, after the name of his son Taksha, who was placed here as king (*Rāmāyana*, *Uttara*, chs. 114, 201). In the *Dīvyāvadāna* (Dr. R. Mitra's *Sanskrit Buddhist Literature of Nepal*, p. 310), however, it is mentioned that Buddha in a former birth was king of Bhadrāsīlā and was known by the name of

Chandraprabhā; he allowed himself to be decapitated by a Brahmin beggar, and since then the town is called Takshasīlā. The *Śālistambasāgara* (bk. VI, ch. 27, and Tawney's trans., vol. I, p. 235) placed it on the bank of the *Bitastā* (Jhelum). Omphi (Ambhi), king of Taxila, submitted to Alexander when he invaded it. Asoka resided at Takshasīlā, when he was viceroy of the Panjab during the lifetime of his father (*Asoka-avadāna*, in Dr. R. L. Mitra's *Sanskrit Buddhist Literature of Nepal*, pp. 6 f.). Asoka's elder brother Samana was the viceroy of this place when Bindusāra died. He lost his life in a battle with Asoka, and the latter became king of Magadha. It was at one time the capital of Gandhāra (*Nandī-vāśīlā Jātaka* in Dr. Rhys Davids' *Buddhist Birth-stories*, vol. I, p. 266; *Sarambha Jātaka* in *Jāt.*, Cam. Ed., vol. I, p. 217) and a celebrated place of Buddhist pilgrimage. Takshasīlā contained the celebrated university of Northern India (*Rājovāśīlā-Jātaka*) up to the first century A.D. like Balabhi of Western, Nalanda of Eastern, Kāncīpura of Southern and Dhanakāṭaka of Central India. It was at Takshasīlā that Pāṇini, the celebrated grammarian, (Dr. Satya Chandra Vidyābhūṣana's *Buddhadeva*, p. 220, Havell's *Ancient and Medieval Architecture of India*, p. 140), and Jīvaka, the celebrated physician in the court of Bimbisāra (*Mahāvastu*, VIII, 1, 7), received their education. Jīvaka was the son of Abhaya by a prostitute named Śālāvati and grandson of Bimbisāra, king of Magadha. While yet an infant, he left Rājagṛīha to study the art of medicine at Takshasīlā, where he was taught by Ātreya. Most probably Chāpākya was also educated here (Turnour's *Mahāvastu*, Intro., and Hemachandra's *Sūtravācchikāṭaka*, VIII, p. 231, Jacobi's ed.). The teachers charged as fees one thousand pieces of money from each pupil after completing his education (*Jātaka*, Cam. Ed., I, pp. 137, 148). The Vedas, all the arts and sciences including archery were taught in the university, and people from very distant parts of India came here (*Ibid.*, V, p. 246; II, p. 60). Takshasīlā and Benares (*Ibid.*, IV, p. 149) only possessed Brahmanical universities (for the other universities, see Nalanda). The ruins of this famous city are situated at a distance of 26 miles to the north-west of Rawalpindi and two miles from Kāla-kā-Serai Railway station. The site of this city is now occupied by the villages Shā-dheri, Sirkap, Sir-sukh and Kacchakot (*Arch. Surv. Rep.*, vol. V, p. 68; II, pp. 112, 125; *Panjab Gazetteer*; Rawalpindi district; *Ep. Ind.*, vol. IV). Sirkap is the place where Buddha in a former birth cut off his head (Beal's *BWC.*, vol. I, p. 138). One and a half miles to the east of Sirkap at a village called Karmāl are the ruins of a stūpa where the eyes of Kunāla, Asoka's son by his queen Padmāvatī, were destroyed by the machination of his step-mother Tishyarakshītā (*Kundālavādāna* in *Avadāna Kalpalatā*, ch. 59; *Dīpāvadāna*, ch. XXVII). Karmāl is a corruption of Kunāla. At Hasan Abdul, which is 8 miles to the west of Kāla-kā-Serai at the foot of a hill, is the tank of Elapātra Nāga, now called the tank of Baba Wali or Panjā Sahib, surrounded by temples (Cunningham's *Arch. S. Rep.*, II, p. 135). Four miles from Sirkap are the ruins of a large building in the form of a quadrangle, surrounded by walls marking the spot on which stood the famous university of Takshasīlā, where Jīvaka studied the science of medicine. The Megikalya stūpas are situated at a distance of 14 miles to the south of Rawalpindi. In the first century B.C., Takshasīlā became the capital of the Kushans after their expulsion from Bactria (see Śākadvīpa). Sir John Marshall has discovered an Aramaic inscription carved on a marble column at Taxila. Perhaps the inscription is an evidence of Persian rule on the borders of India under Darius, whose general Scylax made some conquest in 510 B.C. as recorded by Herodotus, or 515 B.C. according to others (Duncker's *Hist. of Antiquity*, p. 38), that is 30 years after Buddha's death. Taxila was conquered by Alexander 326 B.C.; four years later it became part of the Magadha empire under Chandragupta. In 190 B.C. after

the death of Asoka, it was conquered by Demetrius and brought under the sway of the Bactrian kings, and it became the capital of a line of Greek princes. Then the Śaka and Palhava kings Maues, Azes, etc., reigned here till about 60 A.D. They were succeeded by the Kushan emperors. The Bir Mound was the oldest settlement, then Sir-kap became the capital of the Greek princes and the Śaka and Palhava kings, and at the time of the Kushans the capital was removed to Sir-Sukh (*Arch. Sur. Rep.*, 1912-13).

Talakāḍa—Talkāda, the capital of Chela or Chera on the Kāveri, thirty miles to the east by the south of Mysore, now buried in the sands of the Kāveri. Same as **Sirovana**. According to Mr. Rice, the ancient name of Talkād was Tālavānapura (*Ep. Ind.*, vol. III, p. 165). It was the capital of the kings of the Gaṅga dynasty in the 3rd century, and their kingdom extending beyond the southern Mysore country came to be known as Gaṅgavāḍi Ninety-six thousand. The Gaṅga power was overthrown at the beginning of the 11th century by the Cholas from the Tamil country. The remaining part of the Mysore country was the Hoysala-rājya, the capital of which was Dorasamudra (*JRAS.*, 1911, p. 815).

Talavanapura—See **Talakāḍa**.

Tālikata—Same as **Talakāḍa** (*Brahmāḍa P.*, ch. 49).

Tamālika—Tamluk, which evidently is a corruption of Tamalikā, and Tamalikā again is a corruption of Tāmraliptika. Same as **Tāmralipti**.

Tamālini—Tamluk. Same as **Tāmralipti**.

Tāmalipta—Same as **Tāmralipti**. Tāmalipta is a corruption of Tāmralipta.

Tāmalipti—Same as **Tāmralipti**. Tāmalipti is evidently a corruption of Tāmralipti.

Tamasā—1. The river Tonse, a branch of the Sarayu in Oudh, which flowing through Azamgarh falls into the Ganges near Bhulā. It flows twelve miles to the west of the Sarayu. The bank of this river is associated with the early life of Vālmiki (*Rāmāyaṇa*, Bāla, ch. 2). The name of Tamasā is properly applied to the united stream of the Madhu and the Biswi from their confluence at Dhōti. 2. The river Tonse in Rewa in the Central Provinces (*Māhya P.*, ch. 114; *Rāmāyaṇa*, Ayodhyā K., ch. 46). 3. The Tonse, a river in Garwal and Dehra Dun (*Cat. Rep.*, LVIII (1874), p. 193). The junction of the Tamasā with the Yamunā near the Sirmur frontier was a sacred place where Ekavira called also Haihaya, the progenitor of the Haihaya race and grandfather of Kārttavīryārjuna, was born (*Devī Bhāgavata*, VI, chs. 18-23).

Tamasavana—It has been identified by Cunningham with Sultanpur in the Panjab. Sultanpur is the capital of Kula, situated at the confluence of the Bias and the Serbari; it is also called Raghunāthpur from a temple dedicated to Raghunātha (*JASB.*, vol. XVII, pp. 206, 207; vol. XVIII, p. 391). According to General Cunningham, the whole of the western Doab-i-Jalandharapitha was covered with a thick jungle, from which the monastery took its name of Tamasavana (*JASB.*, XVII, p. 479). It was at the Tamasavana convent that the fourth Buddhist synod was convened by Kanishka under the presidency of Vasumitra (*Beal's Introduction to Fa Hien*). According to Hsuen Tsiang and other authorities, the fourth council was convened at Kundalavana monastery in Kashmir, near the capital of that country (Smith's *Early Hist. of India*, 3rd ed., p. 268). Vasumitra was one of the Buddhist patriarchs (for the lives of the 28 Buddhist patriarchs from Mahā-Kāśyapa to Bodhidharma, see Edkins' *Chinese Buddhism*, ch. V, and Index, p. 435): their names are Mahā-Kāśyapa, Ānanda, Saṅghasānu, Upagupta, Dīkṣita, Mīchaka, Vasumitra, Buddhānandi, Buddhāmitra, Pārśva, Punyadīpa, Āśvaghoṣa, Kapimara, Nāgārjuna, Kamādeva, Rāhulātā, Saṅghanandi, Saṅkhyaseta, Kumārada, Jayata, Vasubandhu, Manura (Manoratha), Baklena, Singhaputra, Basiasita Putnomita, Pradijātara and Bodhidharma. For the *Theraparamparā* from

Upāli, see *Dipavamsa* in *JASB.*, 1838, p. 928. The date of this convention (78 A.D.) at Tāmasavana is said to have given rise to the Śaka era, though Kanishka belonged to the Kushan tribe of the Yuetis or Yuehis (see Śākadvīpa). According to some authorities the Śaka era was founded by Vonones (see *Pañchanada*). Aśvaghosha wrote his *Buddha-charita-kāvya* in the court of Kanishka. Nāgārjuna and his disciples Āryadeva, Pārśva, Charska and Chandrakīrti were the contemporaries of Kanishka (see *General Introduction to the Records of the Buddhist Religion* by Takakusa, p. lix).

Tamolipta—Same as Tāmralipti.

Tāma—The Tamor (see *Mahā-kāvya*).

Tāmaśruḍa-kroṇa—It is perhaps the full name of Korura, the capital of Chera or Kerala (Dandī's *Mahā-kāvya*, Aut I); see *Korura*.

Tāmralipta—Same as Tāmralipti.

Tāmralipti—Tamluk, which was formerly on the mouth of the Ganges, is now situated on the western bank of the Rupaṛāyana, formed by the united stream of the Silai (Śilāvati) and Dakṣiṇa (Dvāriksāvari) in the district of Midnapur in Bengal. It was the capital of the ancient kingdom of Sumha (see *Sumha*) in the sixth century of the Christian era, and it formed a part of the Magadha kingdom under the Mauryas (Smith's *Asoka*, p. 60). A greater portion of the ancient town has now been diluviated by the river. The town is mentioned in the *Mahābhārata* (Bhishma, ch. 9; Sabha, ch. 29), the *Purāṇas*, and the Buddhist works. It was celebrated as a maritime port (*Kaśīśarīrāgāra*, *Lambaka XII*, ch. 14), and an emporium of commerce from the fourth to the twelfth century of the Christian era, the sea having now receded south to a distance of sixty miles. It was from this port that Vijaya is said to have sailed to Ceylon. The only building of any archaeological interest that now exists in the town is the temple of Bargā-Bhīmā, mentioned in the *Brahma P.* (*Tāmolipta Māhāt.* and the *K. Ch.*, p. 33), which was evidently an ancient *Vihāra*, perhaps one of those referred to by Hsien Tsiang, transformed not earlier than the fourteenth century, into a dome-topped Hindu temple of the Orissa style by an outward coating of bricks and plaster after the expulsion of Buddhism. The image of the goddess appears to be old and is formed of a single block of stone with the hands and feet in mezzo-relievo. Dandī, the author of the *Dakṣiṇāmāra-charita*, who flourished in the sixth century A.D. mentions that a temple of Bindubāsinī was situated at Tāmralipta (ch. 96). In the seventh century, I-tsing resided at Tāmralipta in a celebrated monastery called Barāha monastery. The present temple of Hari or Jishnu-Nārāyaṇa is said to have been built some 500 years after the destruction of the ancient temple by the action of a river. The ancient temple was situated on the east of that of Bargā-Bhīmā. The newly built shrine contains two images of Arjuna and Kṛishṇa. Traditionally, Tamluk was the capital of Mayūradhvaja and his son Tāmradhvaja who fought with Arjuna and Kṛishṇa, and hence Tamluk has been identified with Ratnapura of the *Jaimini-Bhārata*; but the situation of Mayuradvaja's capital on or near the Nerbuda, as mentioned in that work, makes that identification impossible. Comparison of several manuscripts of the *Brahma Purāṇa* shows that the *Tāmolipta-māhātmya* inserted in some of them is an interpolation.

Tāmraparai—1. Ceylon of the Buddhists. It is mentioned in the Girnar inscription of Asoka (*JASB.*, VII, p. 159). 2. The river Tāmraparai, locally called Tāmbaravari or the united stream of the Tāmbaravari and the Chittar in Tinnevely which rise in the Agastī-kūṭa Mountain (*Bhāgavata P.*, X, ch. 79; *Raghuvaṃśa*, IV, v. 59; Sewell's *Arch. Surv. of S. India*, I, p. 303. Thornton's *Gazetteer s.v. Tinnevely*). It is celebrated for its pearl fishery. Rishi Agastya is said to have resided on this mountain (see *Malaya-giri*). The port of Kolkai which was at the mouth of this river, now 5 miles inland, is mentioned by Ptolemy (see *Pāṇḍya* and *Kāra*); it gave its name to the Kolkhis Gulf or Gulf of Manar.

Tāmravarṇā—The river Tāmbaravari; see **Tāmravarṇā** (2), (*Brahmāṇḍa P.*, ch. 49).

Tāngana—The country stretching from the Rāngāṅgā river to the upper Sarayū (*Brahmāṇḍa P.*, ch. 49; McCrindle's *Ptolemy*, p. 210). It has been identified with Hataka or Ladak (Barcoosh's *Dictionary*, vol. III, preface, p. 50).

Tanuri—Tenasserim, the southern division of the province of Lower Burma.

Tapani—The river Tāpti.

Tāpasa—Same as **Tāpasārama** (*Vāyu P.*, ch. 45, v. 129; *Brahmāṇḍa P.*, ch. 49).

Tāpasārama—Pandharpur in the Bombay Presidency (Barāhamihira's *Bṛhat-saṃhitā*, XIV, v. 15; *Bom. Gaz.*, vol. I, pt. I, p. 511). It is the Tabasoi of Ptolemy. Same as **Pāṇḍapura**.

Tāpti—The river Tāpti (*Bhāgavata P.*, V, ch. 19). It rises in the Vindhyaśpāda mountain (now called the Satpura range) at the portion called Gonana-giri, and falls into the Arabian Sea. Surat stands on this river.

Tāpti—Same as **Tāpti** (*Bṛhat-Siṃha P.*, II, ch. 20).

Tārāpura—Tārāpitha, a Siddha Pitha, near Nalhati in Birbhum, Bengal (*Tārā-rahasya*).

Teliḡana—The country between the Godāvarī and the Krishnā. McCrindle supposes that Teliḡana is a contraction of Tri-Kaliḡana or Tri-Kaliḡa (see **Andhra** and **Tri-kaliḡa**). It is the Satiyaputra of the Asoka inscriptions (*The Buddhist Stūpa of Amaravati*, p. 3 by Burgess). It is also called Tiliḡa (*Saura Purāṇa*; Tawney's *Prabandha-chintāmaṇi*, p. 45). In the *Mackenzie Manuscripts*, (in *JASB.*, 1838), the capital of Tiliḡa-deśa is said to be Kolocondai or Golconda (*JASB.*, VII, p. 128). Its variant forms are Teliḡa, Telugu and Triliḡa.

Tibbat—Same as **Bhojaḡa** and **Himavania**. There can be no doubt that Tibet, including Bhutan, carried on trade with Bengal in gold, musk, etc., at least from the 12th century, if not from the 7th to the 16th century A.D. (*JASB.*, 1875, p. 282; Tavernier's *Travels*, bk. III, ch. 15).

Tilaprasatha—Tilpat, six miles to the south-east of Toghlikabad and ten miles to the south-east of the Kuth Minar (Col. Yule's *Isa Bata's Travels in India*; *Ind. Ant.*, III, p. 116). It was included within Indraprasatha, the capital of Yudhishtira. Shalikh Farid Bukhari built Faridabad near Delhi on the greater part of the old pargana of Tilpat (Elliot's *Glossary*, Beames' ed., II, p. 123). It was one of the five villages demanded by Krishna on behalf of Yudhishtira from Duryodhana. See **Pāṇḍuprasatha**.

Tilodaka—Tilārā, a village on the east bank of the Phalgu, visited by Hsuen Tsang, thirty-three miles to the south of Patna. It is the site of a famous Buddhist monastery.

Tilogrammen—Identified by Col. Yule with Jessore (McCrindle's *Ptolemy*, p. 75). It is a transcription of Tiragrāma (see my "Early Courses of the Ganges" in the *Ind. Ant.*).

Timiḡila—From its position among the countries of Southern India conquered by Sahadeva (*Mbh.*, Sabhā, ch. 30; *Bṛhat-Saṃhitā*, XIV, v. 16) and from the resemblance of its name, it may be inferred that Timiḡila was the ancient name of Dindigala valley, in the district of Madras, Madras Presidency. It is the Tangala and Taga of Ptolemy.

Tirabhukti—Tirhut (*Devī Purāṇa*, ch. 64); see **Videha**. Tirhut is a corruption of Tirabhukti.

Trisrapalli—Trichinopoly (Dr. Caldwell's *Drav. Comp. Gram.*). See **Trisrapalli**.

Tirthapuri—A sacred spot on the west of Mount Kailas in Western Tibet, twenty-one miles from Darchin or Gangri, and half-a-day's journey to the north-west of Dulju in the Himalaya, on the bank of the Sutlej. It contains a very hot sulphur spring. Bhashmāsura or Brikāsura is said to have been killed at this place; a heap of ashes is pointed out as the remains of that Asura (*JASB.*, 1848, p. 156; Sherring's *Western Tibet*, p. 284; see also *Bhāgavata*, X, ch. 88). The place of Bhashmāsura's death is also pointed out in a cave called Gupteśvarnātha Mahādeva's temple, situated in a hill near Sasiram in the district of Shahabad. Bhashmāsura obtained a boon from Mahādeva to the effect that whoever should be touched by him upon the head would at once be consumed to ashes. He wanted to try

the efficacy of the boon by touching the head of Mahādeva himself, the giver of the boon. Mahādeva fled, pursued by Bhaṣmāsura and took the protection of Viṣṇu, who advised the Asura to make the experiment by placing the hand upon his own head instead of upon that of another. He followed the advice, and was at once consumed to ashes. But the story is differently stated in Sherring's *Western Tibet*, p. 285.

Tomara—The Tomaras inhabited the Garo Hills in the south-western corner of Assam (*Matsya P.*, ch. 120; McCrindle's *Ptolemy*, p. 235).

Touda-maṇḍala—The portion of Drāvida of which the capital was Kāñchipura (*Mackenzie Manuscripts in JASS.*, 1838, p. 123). It is the same as Tundir-maṇḍala of the *Malikā-mṛuta* (Act I).

Tosali—Tosali of the Dhanli inscription of Asoka. It has been identified by Wilford with the Tosala-Kośalaka of the *Bṛhat-saṃhitā Purāṇa* (ch. 51), and simply Kośalaka or Kośala of the *Bṛhat-saṃhitā* (*JASS.*, 1838, p. 449). It appertained to Dakṣiṇa-Kośala or Gondwana at the time of Asoka (see *Kośala-Dakṣiṇa*). Tosali is the Tosale of Ptolemy. The Kosala-gāṅg or Kosala-Gaṅgā of Kitos, which is the name of a tank near the Dhanli hill, confirms the statement that Tosali was the ancient Kośala (*Ibid.*, p. 435).

Traipura—Same as Tripuri.

Trigartta—1. The kingdom of Jalandhara, a part of the district of Lahore. Wilford identifies the place with Tahora. Tahora or Tibora is situated on the river Sutlej, a few miles from Ludhiana, where interesting ruins were observed by Captain Wade (*JASS.*, vol. VI). Kangara, which is also situated in Jalandhara between the mountains of Champā (Chambā) and the upper course of the Bias, is identified by General Cunningham with the ancient Trigartta (*Bṛhat-Saṃhitā*, ch. 14, and Dr. Stein's *Rājatarāṅgī*, vol. I, p. 81). The *Hemakosha* identifies Trigartta with Jalandhara; Trigartta means the land watered by the three rivers which are the Rāvi, the Bias and the Sutlej (*Arch. S. Rep.*, vol. V, p. 148; Pargiter's *Mārkaṇḍeya P.*, 321, 347 note; *JASS.*, 1880, p. 10). From the inscriptions it appears that modern Jalandhara was the ancient Trigartta (*Ep. Ind.*, I, pp. 102, 116). 2. North Kanara: see *Gokarna* (*Shālagata P.*, X, ch. 79).

Trikakud—See **Trikuṭa** (*Ātharva-veda*, IV, 9, 8; Dr. Macdonell's *Hist. of Sanskrit Literature*, p. 144).

Trikalāga—Same as **Tellāgaṇa**. Trikalāga is mentioned in the Kumbhi Copper-plate inscription in *JASS.* (1839, p. 481), which gives the genealogy of the Kalachuri dynasty. But Trikalāga, according to Pliny, comprised the regions inhabited by the Kalinga, Maeco-Kalinga and the Gangarides-Kalinga (Cunningham's *Ancient Geography of India*, p. 519; *JASS.*, 1837, p. 286). The Kalinga were the inhabitants of Kalinga proper; the Maeco-Kalinga were the inhabitants of Madhya-Kalinga or Orissa, and the Gangarides-Kalinga were the Gāṅga-Rāṣha or the people of Rāṣha who lived on the banks of the Ganges, their capital being Gāṅge or Saptagrāma (see *Saptagrāma*, *Sumha* and *Rāṣha*). It appears that the kings of South-Kośala or the Central Provinces were called kings of Tri-kalāga which evidently included Dakṣiṇa-Kośala, including the Patna state of the Central Provinces (*Ep. Ind.*, vol. III, pp. 323, 359; *JASS.*, 1905, p. 1). According to General Cunningham, Tri-kalāga or the three Kālāgas were the three kingdoms of Dhanaṣakaṭaka or Amarāvati on the Kṛishṇā, Andhra or Warangal, and Kālāga or Rājamahendri (McCrindle's *Ptolemy*, p. 233).

Trikuṭa—1. A mountain in the south-east corner of Ceylon (see *Laṅkā*). 2. Trikuṭa, a lofty mountain to the north of the Panjab and south of Kashmir, containing a holy spring; it is the Trikakud of the *Ātharva Veda* (Thornton's *Gazetteer*). 3. Trikuṭa was conquered by Raghu (*Raghuvaṃśa*, IV, v. 59). Trikuṭa has been identified with Junnar; it is the Tagara of Ptolemy, which in Sanskrit is Trigiri or Trikuṭa (*Indian Antiquary*, vol.

VI, p. 75; vol. VII, p. 103; Bhagavanlal Indraji's *Early History of Gujarat*, p. 57). 4. The Yamunotri mountain (Annandale's *Popular Encyclopedia*, s.v. *Himalaya*).

Trillāga—Same as Telāgana. Vidyādhara Malla, king of Trillāga, is the hero of the *Biddhaidālabhañjikā* by Rājasekhara who flourished in the 11th or 12th century.

Trilokanātha—A celebrated place of pilgrimage situated in Lahul in the Kullu sub-division on the left bank of the Chandrabhāgā river, about 32 miles below the junction of the Chandra and Bhāgā. It is said to be an image of Mahādeva established by the Pāṇḍavas, but in fact it is an image of Avalokiteśvara (*JASB.*, 1902, p. 35). See Kulāga.

Trimalla—Tirumala, six miles west of Tirupati or Tripati, in the district of North Arcot. The celebrated temple of Bālāji is situated on a mountain called Śeṣhāchala. The Pāpanāśini-Gaṅgā rises in this mountain. It was visited by Chaitanya (*Chaitanya-charitāmṛta*, ii, ch. 9; *Gaurasundara*, p. 212).

Trinetresvara—Thān, a sacred place of pilgrimage in the Jhālāwar sub-division of Kathiawad (Guzerat), on the bank of the river Uben, where the temple of Mahādeva Trinetresvara, now called Tarnetar, is situated (*Skanda Purāṇa*, Prabhāsa Kh., Arbuda, ch. 8). It is near the lake or kund called Bhadrekarṇa.

Tripadi—Tirupati or Tripati in the district of North Arcot, 72 miles north-west of Madras and at a short distance from the Renigunta railway station; it is a place of pilgrimage (*Chaitanya-charitāmṛta*). Same as Veākata-giri. On the top of the Śeṣhāchala or Veākata-giri mountain, which is reached after crossing six hills (six miles to the east of Tripadi), is the celebrated image of Nārāyaṇa called Veākateśvara or Bālāji Viśvanātha established by Rāmānuja, and at the foot of the mountain are the images of Rāmachandra, Lakshmaṇa and Sītā, who are said to have halted at this place for one night while they were returning home from Lākṣā.

Tripurā—1. Tīpārā. It was included in Kāmarūpa (*Tāra Tantra*). It was also called *Kīrti-daia*. 2. Same as Tripurī (*Mbh.*, Bana, ch. 252).

Tripurī—1. Teor, on the river Nerbuda, seven miles to the west of Jabhalpur, where Mahādeva is said to have killed Tripurāsura (*Padma P.*, Svarga, ch. 7, and Rapson's *Indian Coins*, pp. 14, 33). The town is said to have been built by the three sons of Tārakāsura. The story of the destruction of Tripura is an allegorical description of the expulsion of the Buddhists by the Śaivas (see *Linga Purāṇa*, Pt. 1, ch. 71). It was also called Tripura. It was the capital of Rāja Kokalladeva and the Kulachuri Rajas of Chedi in the ninth century of the Christian era. It was also called Chedinagara. According to the *Matya Purāṇa* (ch. 116), Tripura was the capital of Bāna Rāja, whose daughter Ushā was abducted by Aniruddha, the grandson of Kṛishṇa, hence according to this Purāṇa, Tripura was the ancient Śonitapura. 2. Chedi (*Hemakosha*). The Kulachuri or Chedi Samvat was founded by the Kulachuri Rajas of Chedi in 248 A.D.

Tri-rishi—The lake called Nynce Tal (Naini Tal) in the United Provinces. The name of Tri-Rishi is mentioned in the *Skanda Purāṇa*, quoted in *JASB.*, XVII, p. 358. The temple of Nayanā Devī is situated on the bank of the lake.

Trishnā—1. The river Tistā (Martin's *East. Ind.*, iii, p. 369; R. K. Roy's *Mbh.*, p. 283 note). 2. The river Tigris in Sālmala-dvīpa (Chal-dia).

Trishnapalli—Trichinopoli, in the Province of Madras. Same as *Trisirapalli*. The Rākshasa Trisāra, a general of Rāvaṇa, dwelt at this place (Wilson's *Mackenzie Collection*, pp. 49, 102).

Trisirapalli—See *Trishnapalli* and *Trisirapalli*.

Trisrotā—1. The river Tistā, in the district of Rungpur (*Mbh.*, Sabhā P., ch. 9; *Arch. S. Rep.*, XV, pp. 127, 131; Martin's *Eastern India*, iii, p. 369; *Kalikā P.*, ch. 77). 2. The river Ganges (*Amarakosha*).

Trisula-Gandakī—See **Trisula-Gaṅgā**.

Trisula-Gaṅgā—That portion of the river Gaṅḍak or Kālī-Gaṅgā, which passes through the valley of Nākoṭ in Nepal after its junction with the river Trisūla, is known by the name of Trisūla-Gaṅgā (*Barāha P.*, ch. 145). It is also called Trisūla-Gandakī.

Tritiyā—The river Tistā. But this identification is doubtful (see *Śiva Purāṇa*, Sanat-kumāra-saṃhitā, ch. 14). It is a river in Gayā, evidently the Tiliyā (*Agni P.*, ch. 116).

Triveṇī—1. Same as **Muktaveṇī** (*Byikad-dharmma Purāṇa*, Pārva kh., ch. 6). It has been alluded to in the *Paṇḍarāśa* (v. 33). 2. The junction of the Gaṅḍakī, Devikā and Brahmaputrī (*Barāha P.*, ch. 144). 3. The junction of the Ganges, Yamunā and Sarasvatī at Allahabad (*Barāha P.*, ch. 144). 4. The junction of the three rivers Tāmra, Arun and Sunkoṭī; it is immediately above Barāha-Kṣetra (*JASB.*, 1848, p. 644).

Tropina (of the Greeks)—Tripocoray, the ancient capital of the king of Cochin in Southern India. But Tropina of Pliny (A.D. 23-79) has been identified with Trīpōntari or Tirupanstara opposite Cochin (*Bom. Gaz.*, vol. I, pt. I, 533).

Tryambaka—Twenty miles from Nasik, a celebrated place of pilgrimage (see *Godāvarī*). It was visited by Chaitanya (*Chaitanya-charitāmṛta*).

Tukhāra—Balkh; Bactria of the Greeks and Tokharistan of the Arab geographers (*Mahābhārata*, Sabhā P., ch. 51; *Byikad-Saṃhitā*, ch. 18). According to Legge, it has been identified by Elisei with Yuehshe, the country of the Indo-Scythians of the Greek, and Tartars of the Chinese writers, who destroyed the Bactrian kingdom in 126 A.C. and finally conquered the Panjab and other parts of India. Kanishka was originally king of Yuehshe (Legge's *Fa Hien*, p. 34). According to Dr. Stein, the upper Oxus valley, including Balkh and Badakshan (Dr. Stein's *Bāktaravāgīṣṭ*, vol. I, p. 136; Layard's *Nineweh*, vol. I) was called Tukhārā. It was inhabited by the Tocharia of classical writers. Tushāra (or Tukhārā) was celebrated for its fine breed of horses (*Nakula's Atchakīteitam*, ch. 2). Same as Tushāra.

Tuljābhavānī—Tuljāpur, four miles from the Khandwa station of the G. I. P. Railway in the district of Nimar (now in the district of Naldurg) in the Nizam's territory (*Bom. Gaz.*, vol. IX, pt. I, p. 549). It is one of the 62 Pithas (Gladwin's *Ayeeen Akbery*, p. 396). It is the Bhavāninagara or Tulā-Bhavāninagara of the *Śaṅkaraśāstra* (ch. 19), and Tuljāpura of the *Devī-Bhāgavata P.* (VII, 38). It was visited by Śaṅkarāchārya. Durgā is said to have killed Mahishāsurā at this place (*Devī-Bhāgavata*, VII, 38 and Burgess' *Antiquities of Bidar and Aurangabad*, p. 1). The name of the goddess is Mahāsarasvatī or Tukal.

Tuljābhavāninagara—Same as Tuljābhavānī.

Tuljāpura—See Tuljābhavānī.

Tuluṅga—South Canara.

Tuluva—South Canara (*Skanda P.*, Sahyādri Kh.), lying between the Western Ghats and the sea and between the Kalyāṇapur and the Chandragiri rivers, where Madhvāchārya called also Pūrnāprajñā and Madhyamandira, the founder of the Madhvāchāri or Chatuṣṣāna sect of the Vaishnavas, was born (see *Udīpa*). According to Dr. Hultzsch, Tulu is northern Malayalam (*Ep. Ind.*, vol. I, p. 362).

Tumbura—A country situated within the Vindhya range (*Vāyu P.*, ch. 45).

Tundira-maṇḍala—Same as **Tondā-maṇḍala**.

Tuṅgabhadra—A tributary of the Kṛishṇā, on which Kishkindhyā is situated. It is formed by the junction of the two rivers Tuṅga and Bhadrā, both of which rise near the south-west frontier of Mysore. The source is called Gaṅgā-Māla (*Ind. Ant.*, I, p. 212).

Tuṅgaveṇī—The river Tuṅgabhadra (*Mbh.*, Bhishma, ch. 9).

Turushka—Eastern Turkestan (*Gandā P.*, I, ch. 65).

Tushāra—Same as Tukhārā (*Matsya P.*, ch. 121).

U.

Uchcha-Nagara—Bulandshahr; see Barana. (*Ep. Ind.*, vol. 1, p. 379).

Udabhāṇḍa—Same as **Udakhāṇḍa**.

Udakhāṇḍa—Chind or Upd, on the southern bank of the Indus in the Peshawar division of the Panjab (Cunningham's *Anc. Geo.*, p. 52). It is fifteen miles north-east of Attock. It was the capital of Gandhāra and of the Shahiya kings (Dr. Stein's *Rājatarāṅgīnī*, II, p. 337).

Udāṇḍapura—The town of Bihar in the district of Patna. It was also called Dandapura and Odantapuri or Udantapura. The name of Bihāra (town) occurs in the *Dedvīyāśa Aśvādāna* (Dr. R. Mitra's *Sanskrit Buddhist Literature of Nepal*, p. 88). It was for some time the capital of the Pāla Rājās of Bengal (*Arch. S. Rep.*, vol. VIII, p. 75). Here still exist the ruins of a fort called the Gaḍ, the palace of the Pāla Rājās, while the building called the Nowrastan was the abode of the Mahāmudān Āmil. Gopāla, the founder of the Pāla dynasty (according to Mr. V. A. Smith, 815-80 A.D.), built a great Buddhist monastery in Udāṇḍapura, his capital, Pātāliputra being then in ruins. The celebrated Vikramasiddhā-vihāra was constructed by king Dharmapāla, son of Gopāla, in the province of Bihar on the top of a hill situated on the right bank of the Ganges in the middle of the eighth century A.D. (see my *Vikramasiddha Monastery* in *JASB.*, 1909, p. 1). On the solitary hill immediately to the north-west of the town of Bihar was situated a celebrated viharā with a sandal-wood figure of Bodhisattva Avalokiteśvara, which was visited by Hsien Tsang in the seventh century. According to the *Ālavarika* or Theistic sect of Northern Buddhism, Ādi Buddha is the supreme god; he created by means of *dhyāna* or meditation the five Dhyāni-Buddhas, viz., Vairocana (of white colour), Akshobhya (blue), Ratnasambhava (yellow), Amitābha (red) and Amoghasiddha (green). Each of the five Buddhas created a divine son called Bodhisattva. Amitābha Buddha created, by means of *dhyāna*, Avalokiteśvara Bodhisattva or Sipa-nātha-Lokeśvara (whose figure may be mistaken for the figure of Mahādeva), also called Padmapāṇi. He was entrusted with the creation and he created Brahmā, Viṣṇu, Mahēśvara and delegated to them the power of creation, preservation and destruction (Hodgson's *Literature and Religion of the Buddhists*, pp. 60, 61). See Nepāla and Uvavīva. Titarawa, seven miles to the south-east of Bihar, also contained a Buddhist monastery, the ruins of which may still be observed. Bihar remained the seat of local government till 1541 A.D., when Sher Shah removed the seat of government to Patna, in consequence of which Bihar became deserted and fell into ruins (Elliot's *History of India*, vol. IV, p. 477). The Id-dargā and the tomb of Malchūm Shāh also called Sharif-uddin Ahmedi Phā, who died in 1380, were constructed in the town of Bihar in 1569 A.D., as it appears from an inscription (*JASB.*, 1839, p. 350).

Udantapura—See **Udāṇḍapura** (Ānanda Bhaṭṭa's *Buddha-charitam*, ch. 2).

Udayagiri—A mountain which is five miles east of Bhuvaneśvara in Orissa. It is a spur of the Asie range (ancient Chatushpitha) containing many Buddhist sculptures of a very ancient date (*JASB.*, vol. XXXIX). It is separated from the Khandagiri hill by a narrow gorge. The oldest caves are on Udayagiri hill, ranging from 500 B.C. to 500 A.D. The celebrated caves are the Tiger cave and the Elephant cave, and among the excavations the Rāñi-nur, which is a two-storied monastery with fine sculptures, is the most celebrated, the Rāñi being the wife of Rājā Lalāta Indra Keśari (Stirling's *Orissa in Asiatic Researches*, vol. XV). Perhaps the mountain contained the Pushpagiri Saṅghārāma mentioned by Hsien Tsang.

Udayanta—Same as **Ujjayanta** (*Skanda P.*, Prabhāsa Kh., Vasturāpatha-Kāhetra-Māhāt., ch. I, v. 16).

Udayāna—Same as **Udyāna**.

Uddiyāna—Perhaps its corruption is Urala (*Darī P.*, ch. 42); see **Ujjayini** (2).

Udibhya—The country on the north-western side of the river Sarāvati (*Amarakośha*, Bhāṣī, V).

Udipa—In South-Canara in the Karwar district, on the river Pāpanāsinī, where a Math was established by Madhvāchārya called also Pāraprajñā, the author of many of the commentaries on the Vedas (see Tuluva). The image of Kṛishṇa, which is called Uḍupa Kṛishṇa in the *Chaitanya-charitāmṛita* (II, 9) and which was visited by Chaitanya, was established there by Madhvāchārya who recovered it from a vessel which had foundered near the coast of Tuluva. Madhvāchārya wrote many of his works while residing at this town (A. K. Dutt's *Religious Sects of the Hindus*; *Chaitanya-charitāmṛita*). He was born in 1199 A.D. and was educated at Anantāvāra (*Literary Remains of Goldstick*, vol. I, p. 248). Uḍupa is evidently a corruption of Uḍupa (*Rhasishya P.*, Pratisarga P., pt. III, ch. 3, p. 36).

Udra—Orissas.

Udumvara—Same as Audumvara; Ordavari of Ptolemy.

Udumvaravati—Mentioned in Patañjali's *Mahābhāṣya*; see Audumvara.

Uḍupa—Same as Uḍipa.

Udyāna—Udyāna was situated to the north of Peshawar on the Swat river, but it is probable that it designated the whole hill region south of the Hindu Kush from Chitral to the Indus including Dardistan and portions of Swat and the Enaofai country, now called the Swat valley; in short, it is the country about Ghazni to the north-west of Kashmir (see Henry Yule's *Marco Polo*, vol. I, p. 155). Maṅgala was the capital of Udyāna; it is the Meng-ho-li of the Chinese travellers. Udyāna appertained to the ancient country of Gandhāra or Gandharva-deśa. See Ujjanaka.

Udyanta-Purvata—It appears to be the Brahmayoni hill at Gaya (*Mahābhārata*, Bana P., ch. 84).

Ugra—1. Kerala (*Devi P.*, ch. 93; Hemachandra). 2. Same as Mahāsthāna (*Padma P.*, I, ch. 42).

Ujālikanagara—Jais, twenty miles east of Rai Bareilly.

Ujani—The ancient town of Ujāni (Ujjayini of the *Bṛhad-dharma P.*, Pūrva, ch. 14) comprising the modern villages of Kogrāma, Maṅgalkot (*Maṅgalakosbha*) and Arāi, situated in the sub-division of Katwa in the district of Burdwan in Bengal. It is one of the Pithas. It is mentioned by Kavikāśkana in his *Chand* (*Sāhitya-Parishat-Patrikā*, 1320, p. 161; *Trikāṇḍaśāṣṭha*) and in the *Manasār-bhāṣan*. Kogrāma was the merchant's quarter and the birth-place of Lochandās, the author of the *Chaitanyamaṅgala*, whereas Maṅgalkot contained the king's palace. Ichhāni is about two miles to the east of Ujani on the Ajaya.

Ujjaini—Ujin, the capital of Avanti or ancient Malwa. It is situated on the river Siprā. Same as Ujjayini. Asoka resided here in 263 B.C. as the viceroy of his father Bindusāra (Turnour's *Mahāvaṃśa*, ch. V.) It was the birth-place of Mahāndra, the son of Asoka. The Garddabhilla dynasty—a dynasty named after the most celebrated of its kings, reigned at Ujjayini. Garddabhilla offered violence to Saravati, the sister of Kālikāchārya who in revenge uprooted Garddabhilla and established the Śaka kings at Ujjayini. Garddabhilla's son Vikramāditya destroyed the Śakas and inaugurated the Śamvat era, for which see *Kālikāchāryya-kathā*, a Jaina work. The commentary of the *Kalp śūtra* (the celebrated Jaina work) contains the story of Kālikāchārya who changed the Paryushana Parva to the fourth day (Merutuṅga's *Theravāsi*; Samayasundara's *Kālikāchāryya-kathā*, a MS. in the Sanskrit College Catalogue, p. 27). But there is much conflict of opinion regarding the identity of Vikramāditya and the founder of the Śamvat era. Dr. Bhandarkar, Fergusson, Vincent Smith and other authorities identify him with Chandra Gupta II who was called Vikramāditya. He was the son of Samudra Gupta and Dattā Devī.

About 375 A.D. Chandra Gupta II ascended the throne of Ayodhyā, where the seat of government had been removed by his father from Pataliputra, though the latter was still regarded as the official capital. Chandra Gupta (Vikramāditya) conquered the Śaka king Rudra Singh, son of Satya Singh and removed the seat of government to Ujjayini about 395 A.D. (*Transactions of the Royal Asiatic Society*, vol. I, p. 211, and a Jaina work named *Buddha Vīlāsa* quoted in the same volume at p. 413). Ujjayini was at that time the capital of the Śaka kingdom comprising Surāshtra, Malwa, Cutch, Sindh and Koṅkan. He was a patron of Buddhism and Jainism, though he himself was an orthodox Hindu, being the worshipper of Śiva according to some, of Viṣṇu according to others. His coins show on the obverse a king shooting a lion with the legend "Mahārājādhirāja Śri," and on the reverse a goddess seated on a lion with the legend "Śri Siṃha Vikrama" (Dr. Bhandarkar's *Peep into the Early History of India*, p. 390; Mr. V. A. Smith's *Early History of India*, p. 258). Dr. Hoernle, however, is of opinion that Yaśodharman, the general of the Gupta emperors, assumed the name of Vikramāditya in 533 A. D. after he defeated Mihirakula in the battle of Karura. But Mihirakula was a Hun and not a Śaka. It is said that in the reign of Vikramāditya, flourished the following celebrated persons: Kālidāsa, the author of the *Raghuvamśa Śakuntalā*, etc., Amara Siṃha, author of the *Amarakośa*; Varāhamihira, the author of the *Bṛhatśālikā*, who died about 587 A.D. (*Literary Remains of Dr. Bhanu Daji*, p. 108); Vararuchi (called also Kātyāyana), the author of the *Vārtika* and the *Prākṛitaprakāśa*; Ghatakarpara, the author of the *Yamaka Kāvya*; Dharmavartī, the author of the *Vṛddha-Sūtrāḥ Saṃhita*; Kaṣapanaka, also called Dīp-nāgābhārya, a disciple of the Buddhist patriarch Vasubandhu (see Mallinātha's commentary on c. 14, pt. I of the *Meghadūta*) and author of the *Nyāyapraveśa*; Śaṅku; and Bṛhlabhaṭṭa, the chronicler. They were called the "nine gems" of the court of Vikramāditya (Dr. Bhanu Daji's *Sanskrit Post Kālidāsa* in R. Ghosh's *Literary Remains of Dr. Bhanu Daji*; *Jyotiṣśāstra*, ch. 22, v. 10). But these poets lived at different periods, and Kālidāsa lived in the last decade of the reign of Kumāra Gupta (about 445 A.D.) and he died a few years after the death of Skanda Gupta (*JRAS.*, 1909, pp. 731-30). For the history of the Śaka kings from Chastana to Rudra Sah, see the *Literary Remains of Dr. Bhanu Daji*, pp. 111, 112. In the seventh century A.D. at the time of Śaṅkarāchārya, Sudhanva was king of Ujjayini; he persecuted the Buddhists and obliged them to take refuge in the countries beyond the boundaries of India (Mādhavābhārya's *Śaṅkara-vijaya*, chaps. I and 5). In the midst of the city stands the celebrated temple of the Mahādeva called Mahākālā of the Purāṇas and Kālāprianātha of the drama; it is one of the twelve great Līṅgas mentioned in the *Śiva Purāṇa*, (pt. I, chaps. 38, 46). The shrine is claimed by the Jains as being built by Avantisukumāra's son (*Śhāvirāvalī-charita*, XI, v. 177). Its sanctity is referred to by Kālidāsa in his *Meghadūta* (I, vs. 37, 38). The temple of Mahākālā stands in the centre of an extensive courtyard surrounded by walls. But the image is actually situated within a subterranean chamber which is reached by a subterranean passage, and just overhead is another chamber which contains the image of the Mahādeva Paraśanātha. In front of the courtyard is a porch, the pillars of which are evidently of very ancient date. The temple, however, is a modern one. In the courtyard of the temple is a small reservoir called *Koṭi-tīrtha* (*Śhāvirāvalī-charita*, ch. 22). From the name of Mahākālā, Ujjayini was called Mahākālavana. Besides the temple of Mahākālā, those of Siddhanātha and Maṅgalāvara are celebrated. The Chowbis-khāmbhā, which is evidently a gateway supported by 24 pillars of black stone beautifully carved, appears to be a very ancient structure. On the northern side of the town are situated the Kāliyādala or the ancient Brahma Kuṇḍa of the *Skanda Purāṇa* and the temple of Kālā-Bhairab at Bhairagaḍ. At a short distance from the Daśāśvamedha Ghāt is situated the celebrated place called Aṅkapada now called Aṅkapāt, the hermitage of Sāndipani

Muni where Kṛishṇa and Balarāma were taught by the Rishi; at Dāmodara Kuṇḍa they washed their Takṣhā or slates. About two miles to the north of the town is Bhatṛihari's guḥa on the bank of the Sigrā, which appears to have been a portion of the old town. A low doorway made of stone leads through a subterranean passage to various chambers supported on ancient pillars of black carved stone containing inscriptions (see Charaṇāḍri). At the temple of Haraśuddhi Devī Vikramāditya used to cut off his head every day and offer it to the goddess, which was, however, restored by the latter (*Beṭāla-prāśha-vijakṣi*). The Gogashahid, an isolated hill in the south-east quarter of the city, is said to have contained the celebrated throne of Vikramāditya exhumed by Rājā Bhoja of Dharanagara (*Dadhīśatputtalikā*). A beautiful bird's eye-view of the city is obtained from the top of this hill (*JASB.*, 1837, p. 813—*Observations upon the past and the present condition of Ujjain or Ujaina* by Lt. Edward Conolly; *Skanda Purāṇa*, Āvāntya-khaṇḍa, Āvāntī-kṣhetra-Māhāt.). On the south-western side of the city is the observatory of Rājā Jai Singh of Jaipur now in ruins (for its description, see *Asiatic Researches*, vol. V). This observatory is the first meridian of the Hindu astronomers.

Ujjānaka—Ujjānaka is evidently a corruption of Udyāna; it is written as Udyānaka in the *Padma Purāṇa* (Śvarga, ch. 10), see *Udyāna*. According to some authority it also included Kafristan, the country situated on the Indus, now inhabited by the Siyah Posh or "black-clad" from their wearing goatskin dresses (*JASB.*, 1859, p. 317). It is also mentioned in the *Mahābhārata* (*Anurāsana*, ch. 25). Ouchang of Sung-yun is evidently a transcription of Ujjānaka.

Ujjayanta—Mount Girnar, close to Junagar in Kathiawar. It is sacred to Neminātha, the twenty-second Tirthaṅkara of the Jains (*Mahābhārata*, Vana, ch. 88; Hemachandra). The temple was repaired by Sajjana during the reign of Siddharāj, king of Pattana or Anahillapattana (Tawney's *Prabandhachandimāṣi*, p. 96). Ujjayanta is mentioned in this work as a synonym of Raivataka. See *Girinagara*. In the Rudra-daman inscription of Girnar, Ujjayanta is written as Ujyanta (*JASB.*, 1838, p. 340).

Ujjayint—1. Same as Ujjaini. 2. Uraia, in the district of Monghyr, near Kial, containing many Buddhist remains. Perhaps Uraia is a corruption of Uddiyāna (*Dev P.*, ch. 42). 3. Same as Ujani (*K. Ch.*, p. 132).

Ujjhāna—Same as Uddiyāna (*Bṛhat-Saṃhitā*, ch. 14).

Ukhala-kshetra—Same as Śūbhara-kshetra; in fact Ukhala is a corruption of Śūkhara. It is also called Ukala-kshetra (Cunningham's *Arch. S. Rep.*, I, p. 266).

Umāvāna—Same as Śoṅṭapura (*Hemakosha*; *Trikāṇḍaśekha*; *Jaimini-bhārata*, ch. 21); Kotalgāḍ or Fort Hastings in Lohul in the district of Kumaun. It was at this place that Umā, the daughter of Himālaya, performed asceticism to get Mahādeva as her husband and here she was married (*Brahmaṇḍa P.*, ch. 43).

Upa-Baiga—The central portion of the eastern part of the delta of the Ganges (*Bṛhat-Saṃhitā*, ch. 14; *Buchanan Records in the Calcutta Review*, 1894, p. 2). The country to the east of the Bhāgīratī including Jessore (*Digvijaya-Prakāśa*).

Upahalsaka—Same as Kuntala (*Hemakosha*).

Upamallaka—Malacca.

Upaplavya—Same as Virāja (*Mbh.*, Udyoga P., ch. 145).

Uraga—Same as Urasā (*Mbh.*, Bhīshma, ch. 9 and Sabhā, ch. 26).

Uragapura—Uraiyur or Trichinopoly; it was the capital of Pāṇḍya in the sixth century (*Rigbhūṣṇikā*, VI, vs. 59, 60). Mallinātha, the celebrated commentator, identifies it with Nāgapura which is evidently Nagapatam on the river Kānyakubja (Coleroon); perhaps Mallinātha's Nāgapura is simply a synonym of Uragapura. Uragapura is evidently the Argaru of the *Periplus* (Mr. Schoff's edition, p. 46) and its Tamil form is Uraiyur.

According to Dr. Caldwell, however, Uraiylur, called also Kori, is almost identical with the modern town of Trichinopoly; it was the capital of the Cholas who reached the zenith of their power in the 11th century and ruled over the whole Tamil country, including the country of the Pāṇḍyas, south Travancore (*Dravidian Com. Grammar*, pp. 13, 14). In the *Paranaddita* (v. 8), it is placed on the river Tāmaraparni. It is also called there Bhujaganagara (v. 10).

Uraiylur—Same as Urāgapura. At present a suburb of Trichinopoly (*Arch. S. Rep.*, 1907-8, p. 232; Caldwell's *Drav. Com. Gram.*, p. 13).

Uranjira—The Vipāśā, the modern Bias; it is perhaps the Saranges of Arrian.

Urasā—The Hazara country, between the Bidaspes (Jhelam) and the Indus on the west of Kashmir; it is the Arsa of Ptolemy and Wu-la-shi of Hsuen Tsiang (Dr. Stein's *Études asiatiques*, i, p. 180). Prof. Wilson identifies it with the valley of Gureias or Gurez, three days' march from Kashmir, but Dr. Stein identifies Gurez with Daraspuri, the capital of Darada (see Darada). Darada and Urasā are mentioned as separate countries in the *Matsya Purāṇa* (ch. 120, v. 46). General Cunningham identifies it with the district of Rosh just to the west of Mozafarabad which is on the north-east of Kashmir (*JASB.*, XVII, p. 485).

Uravilva—Buddha-Gayā, six miles to the south of Gayā. It was here that Buddha attained Buddhahood at the age of thirty-six in 523 B.C. in the 16th year of the reign of Bimbisāra, below the celebrated Pipal tree (*Ficus religiosa*) called also the Bodhitree (Mahā-Bodhi tree of the *Agai Purāṇa*, ch. 115, v. 37), immediately on the west of the great temple. Fergusson supposes that the great temple was built in the sixth century by Amara Deva (the author of the *Amara-kosha*), one of the nine gems in the court of Vikramāditya who reigned in Malwa from 515 to 550 A.D. (*History of Indian and Eastern Architecture*, p. 90). But Dr. Rajendralal Mitra says that the theory about Amara Deva's having built the temple in the sixth century is founded on Mr. Wilmot's inscription (*Asiatic Researches*, vol. 1), which was a myth, and never had any tangible existence. In his opinion the temple was built in the first century B.C. on the site of Aśoka's vihāra, by two Brahmin brothers whom he supposes to be Śāṅkhara and Mudgaragāmin, the founders of the celebrated monastery at Nālandā (*Buddha-Gaya*, pp. 238, 242). The Muchilinda tank, now called Buddha-kunḍa, is situated to the south of the temple, but Dr. Rajendralal identifies it with Muchirim to the south-west of the temple. The place where Buddha walked up and down after attaining Buddhahood is marked by a plastered parapet now called Jagamohan (anciently called Chaṣkrama: see *I-Tsing* by Takakura, p. 114), situated almost immediately to the north side of the temple. The rail to the south of the temple is one of the most ancient sculptured monuments in India, being built at the time of Aśoka. The temple is now in charge of a Hindu Mohant, who resides in a monastery near the great temple, which was built by a Mohant named Mahādeva in the early part of the eighteenth century. The circular slab of chlorite carved in a complicated mystic pattern, now lying in the front room of the temple of Bāgiāvari, originally an image of Vajrapāṇi, is supposed to be the Vajrasana (the diamond throne), on which Buddha sat when he entered into meditation below the Bodhi tree. The temple of Tārā Devī, which is really an image of Padmapāṇi, the son of the Dhyāni Buddha Amitābha (see *Udanāpura*) is situated close to the great temple (Dr. Mitra's *Buddha-Gaya*). Meghavarama, the Buddhist king of Ceylon, built a monastery to the north of the Bodhi tree at Buddha-Gaya with the permission of Samudra Gupta about the middle of fourth century A.D. (Smith's *Early History of India*, p. 287).

Urjagunda—1. The country of the Urjagundās, who lived near the Daradae, was in the upper part of the Kishengāgā valley in Kashmir, and their capital seems to have been at Gurez (Gares of the Atlas) which appears to be a corruption of Urjagunda (*Matsya P.*,

ch. 120). 2. *Urjagunḍa* is a transcription of *Urgeṇḍi* or the Khanat of Khiva (Vamberg's *Travels in Central Asia*, p. 339).

Urumunḍa-Pārvata—*Kaṅkālī-ṣṭhā*, an artificial hill in Mathura where Śānavāsi, the preceptor of Upagupta and the third Buddhist patriarch, resided (Grower's *Mathura*, ch. 6). Upagupta also resided on that hill before he came to Pataliputra at the request of Asoka (*Bodhisattvadevāna-Kalpalatā* in Dr. R. Mitra's *Sanskrit Buddhist Literature of Nepal*, p. 67; *Avadāna Kalpalatā*, chs. 71, 72; Rockhill's *Buddhā*, pp. 164, 170). See *Mathurā*.

Usaras—For the nine Usaras (Usara-Kshetras) or its corruption Ukhala, see *Benukṣ-tīrtha*.

Uśnara-Giri—The Sewalik range or the hills at Hardwar, through which the Ganges forces her way into the plains (*Kathā-Sarīt-Sāgara*, I, ch. 3, and Padmanabha Ghoshal's *Guide to Travellers in India*). See *Śivalaya*.

Utkala—Orissa (*Brahma P.*, ch. 43). Utkala is a corruption of Ut-Kalings which means north (*Ut*) part of Kalings. Chauduār, situated on the opposite side of Katak across the river, was the ancient capital of Orissa under the Magadha kings. The Keśari dynasty from Yayāti Keśari reigned over Orissa from 474 to 1132 A.D., and the Gaṅgā-vamśī kings from Choraṅgā to Pratāparudra Deva's son reigned from 1132 to 1532. Chaitanya Mahāprabhu visited Jagannath during the reign of Pratāparudra Deva (1503 to 1524). The capital of the Keśaris were at Jāipur and Bhuvaneśvar, and the capitals of the Gaṅgā-vamśī dynasty were at Katak, Chauduār and Barabāgi. In the fifth century Orissa was converted to Śaivism from Buddhism during the reigns of the Keśari kings and from Śaivism to Vaiṣṇavism in the twelfth century at the time of the Gaṅgā-vamśī dynasty. See *Odra*. At the time of the *Mahābhārata*, Utkala formed a part of Kālīnga (*Vana Parva*, ch. 114), the river Vaitaraṇī being its northern boundary; but at the time of Kālidāsa, Utkala appears to have been an independent kingdom (*Ughracampā*, IV, v. 38). According to the *Tāndi Tantra*, the southern boundary of Utkala was Jagannāth. Utkala and Kalings were separate kingdoms at the time of the *Brahma Purāṇa* also (see ch. 47, v. 7).

Utpalāraṇya—Bithoor, fourteen miles from Cawnpore, where the hermitage of Vālmīki was situated. It was at this place that Sītā gave birth to Lava and Kuśa. It was the site of the celebrated city called Pratiṣṭhāna, which was ruled by Rājā Uttānapāda, the father of Dhruva. It contains a ghāt called Brahmāvartta-ghāt. Uttānapāda is also said to have been the king of Brahmāvartta; the country between the rivers Sarasvatī and Drishadvatī. The remains of a fort here, on the bank of the Ganges, are pointed out as the fort of Rājā Uttānapāda. Utpalavana according to the *Mahābhārata* (*Vana P.*, ch. 87) is situated in Pañchāla.

Utpalāyita-Kāṇana—Same as Utpalāraṇya (*Mārkaṇḍ. P.*, chs. 60, 70).

Utpalāvati—The river Vypar in Tinnevely (*Mahābhārata*, Bhishma, ch. 9; Griffith's *Ramāyaṇa*, note; *Vāmana P.*, ch. 13).

Utpalēvara—The portion of the Mahānadi in the Central Provinces before its junction with the river Pyri or Puri (*Asiatic Researches*, vol. XV).

Utsavaśāketa—See Pushkara (*Mahābhārata*, Bhishma, ch. 9).

Uttānkā—See Rāngaṅgā in Oudh. Same as Uttaragā.

Uttaragā—The river Rāngaṅgā in Oudh (Lassen's *Ind. Alt.* II, p. 524; *Rāmāyaṇa*, bk. II, ch. 71). It rises in Kumaun and falls into the Ganges opposite to Kanauj.

Uttara-Gaṅgā—1. The river Sindh in Kashmir. 2. Gaṅgābal lake which lies at the foot of the Haramuk mountain in Kashmir and which is considered as the source of the river Sindh. (Dr. Stein's *Rājatarāṅgiṇī*, vol. II).

Uttarakuru—The northern portion of Garwal and Hānadesā, where the river Mandākinī and the Chaitrāratha-kāṇana are situated (*Āitareya Brāhmaṇa*, viii, 14, 4; *Māh.*, *Vana*, ch. 145). It originally included the countries beyond the Himalaya. It is the Uttarakorra

of Ptolemy. Lassen places it to the east of Kashgar (Griffith's *Rāmāyaṇa*, vol. IV, p. 424). Tibet (*Mbh.*, Bhīṣma, ch. 7) and Eastern Turkestan were included in Uttara-kuru (*Rāmāyaṇa*, Kishk., ch. 43). It was situated in the Himalaya (*Jātaka*, Cam. ed., V, p. 167). According to Mr. Bensen the slopes of the Belur Tagh, a mountain range in Central Asia in the high land of the Pamir in which the great rivers of that region have got their source, are the Uttara-Kuru of the Aryan Hindus. The Belur Tagh is also called the Kiumlun; it forms the northern boundary of Western Tibet and is covered with perpetual snow. It is also called Mustagh, Karakorum, Hindu-kush and Tauslung (Balfour's *Cyclopaedia of India*, (s.v. *Belur Tagh*). Uttara-Kuru was also called Hari-varsha. The *Brahmāyāda P.* (ch. 48) places it far to the north of India, and mentions that it was bounded on the north by the ocean (v. 53). The name perhaps exists in Korea which appertained to the Uttara-Kuru-dvīpa.

Uttara-Madra—Media in Persia. Media is a corrupted form of Mada or Māda which is a corruption of Madra, the Uttara-Madra of the Purāṇas. Media comprised the province of Azerbaijan (the Airyana-vejō of the Avesta). See *Ariana*.

Uttara-Mānasa—1. The Ganga lake near Nandikeshetra at the foot of the Haramukh Peak in Kashmir (Dr. Stein's *Rājatarāṅgi*, vol. I, p. 111 note). 2. A sacred place in Gaya (*Vāyu P.*, ch. III, v. 6); see *Phalgu*.

Uttarāpatha—Comprising Kashmir and Kabul. It is mentioned in the Guserawa inscription (*JASB.*, XVII, pp. 492, 498). See, however, Dr. D. R. Bhandarkar's *Ancient History of India*, Lecture II.

Uttara-Videha—The southern portion of Nepal where the town of Gandhavatī is situated (*Suayambhu Purāṇa*, chap. III, IV; *Sugata-Avadhāna* in R. Mitra's *Sanskrit Buddhist Literature of Nepal*).

Y.

Yādava-Giri—Mailkote or Melukote, in Mysore, 25 miles to the north of Seringapatam, where Vetāladēva Hallāla-rāi, a Jaina king of Karnaṭa or properly Dvārakasamudra in Mysore, who was afterwards called Viśhṇuvarddhana, erected a temple of Kṛishṇa known by the name of Chawilkoti in the twelfth century, after he was converted to Vaiṣṇavism by Rāmānuja (A. K. Dutt's *Religious Sects of the Hindus* and Dr. Burnell's *South Indian Palaeography*, p. 28). Same as *Dakṣiṇa-Badarikāśrama*.

Yajña-Barāha—A celebrated temple of Barāhadēva in Yajñapura or Jājpur in Orissa.

Yajñapura—Jājpur in Orissa on the river Baitarani (*Mahābhārata*, Vana, ch. 114). It is said to have been founded by Rājā Yayāti Keśari in the sixth century. Jājpur is a contraction of Yayāti-pura. It was the capital of the Keśari kings till the tenth century, when the seat of government was removed to Katak by Nripa Keśari. The temple of Bīrajā at Jājpur is one of the fifty-two Pīthas where a part of Sati's body is said to have fallen. Brahma is said to have celebrated the horse-sacrifice ten times at Daśāśvamedha Ghāt on the bank of the Baitarani river, and hence the place obtained the name of Yajñapura. The four most important places of pilgrimage in the province of Orissa are Chakra-kshetra or Bhuvaneśvara, Śaṅkha-kshetra or Puri, Padma-kshetra or Konārak and Gaḍā-kshetra or Yājapura. Viṣṇu, in order to commemorate his victory over Gayāsura, (the story of the demon being an allegorical representation of the extent of Buddhism in India), left his foot-mark (*Paśa*) at Gaya, his discus (*chakra*) at Bhuvaneśvara, his conch-shell (*Śaṅkha*) at Puri and his lotus (*Padma*) at Konārak (Dr. R. Mitra's *Antiquities of Orissa*, vol. II, pp. 145 and 107; but see Stirling's *Orissa*). There are many colossal images at Jājpur, especially of Kālī, Barāhmi and Indrāni cut into alto-relievo out of blocks of indurated Mugni or chlorite slate rock (Stirling's *Orissa*; *JASB.*, 1838, p. 53). See *Gayāśābhi*.

Yamunā—The river Yamunā; it is mentioned in the *Rig-Veda* and the *Āitareya Brāhmaṇa* (VIII, 14, 4; *Rig-Veda*, X, 75).

Yāmuna—The portion of the Bāndara-puchchha mountain where the Yamunā has got its source (*Edonāyaga*, Kish., ch. 40; *Mbh.*, Anuśās., ch. 68). It is also called Kālinda-giri on account of which the Yamunā is called Kālindī.

Yamunāprabhava—See Yamunotri (*Kurma P.*, II, ch. 37).

Yamunotri—A spot in the Bāndara-puchchha (monkey's tail) mountain in the Himalaya where the river Yamunā has its source; it is called Yāmuna and also Kālinda-giri in the *Rāmāyaga* (Kish., 40). It has reference solely to the sacred spot where the worship of the goddess Yamunā is performed. The Yamunā rises from several hot-springs, and the spot for bathing is at the point where the cold and warm waters mingle and form a pool (see Kulinda-deśa). The water of the springs is so hot that rice may be boiled in it. Hanumān, after setting fire to Lankā, is said to have extinguished the fire of his tail by plunging it into a lake enclosed by the four highest peaks of this range, which has since been called Bāndara-puchchha mountain (Fraser's *Himala Mountains*, ch. 26).

Yashṭivana—Jethian, about two miles north of Tapoban near Supa-tirtha in the district of Gayā (Grierson, *Notes on the District of Gayā*, p. 49) and twelve miles from Rājagṛha. It is also called Jaktiban (Cunningham, *Arch. S. Rep.*, III, p. 140) and Laṭṭhivana. Buddha is said to have displayed many miracles here and converted Bimbisāra, king of Magadha, to Buddhism at this place. Bimbisāra ascended the throne at the age of sixteen; at the age of twenty-nine he became a convert to Buddhism and he died at the age of sixty-five.

Yaudheya—Same as *Ayudha* of the travellers of the sixteenth century and *Hud* of the Bible (*Book of Esther*), between the Hydaspes and the Indus (*Geraḍa Purāṇa*, ch. 58; *Bṛhat-saṃhitā*, ch. 14; and Prinsep's *Indian Antiquities*, vol. 1, p. 238). According to Cunningham the Yaudheyas lived on both banks of the Sutlej along the Bhawalpur frontier, which is called Johiyabār (*Arch. S. Rep.*, vol. XIV). Yaudheya is mentioned in Samudra Gupta's inscription in the Allahabad Pillar (*JASB.*, 1837, pp. 973-979).

Java-Dvīpa—The island of Java (*Brahmaṇḍa P.*, Pūrva, ch. 51). It is said to have been colonised by a prince of Guzerat in 603 A.D. The native chronicles attribute the first attempt at colonisation of the island to Ajīśaka, a king of Guzerat in 75 A.D.; he was, however, compelled to withdraw owing to pestilence or some other calamity (Havell's *Indian Sculpture and Painting*). It was also called Suvarṇa-dvīpa of Alberuni's *Zatoj be Jami* (Alberuni's *India*, vol. 1, p. 210). According to the Chinese, Java was also called Kalinga (Tukakusa's *Records of the Buddhist Religion*, General Introduction, p. xlvii, note). The shrine of Borobudur (Baru Buddha), the most magnificent monument of Buddhist art in Asia, was constructed between 750 and 800 A.D. (Havell's *Indian Sculpture and Painting*, p. 113; *JASB.*, 1862, p. 16).

Yavana-Nagara—Junagadh, in Guzerat. For a description of the place, see *Notes on a Journey to Gernar* in *JASB.*, 1838, p. 871. See Yavanapura. For the origin of the name of Junagadh, see *Bomb. Gaz.*, VIII, pp. 487 f.

Yavana-Pura—1. Jaunpura, forty miles from Benares, the capital of an independent Muhammadan kingdom (see the Kathoutiya inscription in *JASB.*, 1839, p. 696, v. 7). It contains the celebrated Atalā mosque built by Sultan Ibrahim in 1418 on the site with the materials of an ancient Buddhist monastery; the Lal-darwazā mosque built by Bibi Rāji, the queen of Sultan Mahmud in 1480; the Jumma Masjid built by Sultan Hossain about 1480; the remains of a fort called the fort of Firoz built in 1360; and an old bridge over the Gumti constructed by Monahur Khan, the governor of Jaunpur, during the reign of Akbar. Jaunpur is said to have been founded in the fourteenth century by Sultan

Feroz of Delhi, who named it after his cousin Fakiruddin Jowna. In the fifteenth century Khan Jahan, vizier of Sultan Mahommed Shah of Delhi, during the minority of the latter's son, assumed the title of Sultan Sharki or king of the East, and taking possession of Bihar, fixed his residence at Jaunpur (Hamilton's *East India Gazetteer*). Jaunpore became the centre of learning at the time of Ibrahim Sharki; and Sher Shah received his education in one of its colleges. 2. Another Yavanapura is mentioned in the *Mahābhārata* (Sabhā P., ch. 30) as being situated on the south of Indraprastha and conquered by Sahadeva. Perhaps it is the same as Yavana-nagara or Junagadh.

Yayātinagara—According to Dr. Fleet Yayātinagara is the ancient name of Kataka in Orissa (*Ep. Ind.*, vol. III, pp. 323-359; *JASB.*, 1905, p. 7; *Puranadāta*, v. 26).

Yayātipura—1. Jajman, three miles from Cawnpore, where the ruins of a fort are pointed out as the remains of the fort of Rājā Yayāti (see Śākambharī). But the fort is said to have been built by Rājā Jijāt Chandravamai, one of the ancestors of the Chandela. The temple of Siddhinātha Mahādeva is at a short distance from the fort. It was an important place in the tenth or eleventh century before Cawnpore became celebrated as a town (Alberuni's *India*, Dr. Sachau's trans., vol. 1, p. 200). 2. Jajpur in Orissa. See *Yajñapura*; same as Yayātipura.

Yessaval—Ahmedabad was founded on the site of the ancient city of Yessaval by Ahmed Shah of Guzerat in 1412 (Thornton's *Gazetteer*). Yessaval is a corruption of Āśāval or ancient Āsapalli (*Antiquities of Kathiawad and Kachh*, by Burgess; *Bomb. Gaz.*, I, pt. I, p. 170). Ahmedabad was also formerly called Karpavati (Pergusson's *Hist. of Indian and Eastern Architecture*, p. 327).

Yoni-dvāra—A sacred place in the Brahma-yoni hill at Gaya, from which the name of the hill is derived (*Padma P.*, *Svarga*, ch. 19).

Yoni-Tirtha—Same as Bhīmāthāna.

Yugandhara—A country near Kurukshetra (*Mbh.*, *Virāt*, ch. 1). It appears to have been situated on the west bank of the Yamunā and south of Kurukshetra (*Ibid.*, *Vana*, ch. 125).

Yuktaveni—See Muktaveni.

PART II.

MODERN NAMES.

A.

Abu—Arbuda parvata, a detached mount of the Aravali range, in the Sirohi State of Rajputana. It was the hermitage of Rishi Vasishtha. It is also one of the five hills sacred to the Jains, containing the temples of Rishabhānāth or Ādināth, the first Tīrthāṅkara, and Nemināth, the twenty-second Tīrthāṅkara.

Achhhāvat—Achhhoda-sarovara in Kāśmīr, six miles from Mārttapāḍa or modern Martan or Bhavan, described by Bāgabhaṭṭa in the *Kādambarī*. The Siddhārama was situated on the bank of this lake.

Adam's Bridge—Setubandha, between India and Ceylon, said to have been constructed by Rāmachandra with the assistance of Sugriva for crossing over to Laṅkā.

Adam's Peak—1. Rohana. 2. Sumana-kūṭa. 3. Samantakūṭa. 4. Deva-kūṭa. 5. Subha-kūṭa, in Ceylon.

Adinzai—The Sarpaushadhi-vihāra, situated in the Adinzai valley in Buner near the Fort Chakdarra on the north of the Swat river. It was visited by Hsien Tsiang.

Afghanistan—1. Kāmboja. 2. Kāofu (Kambu) of Hsien Tsiang. 3. Loha of the *Mahābhārata*. 4. Rohi. 5. Āvagāna. 6. Anpaga. 7. Apaga.

Agastipuri—Agastya-śrāma, the hermitage of Rishi Agastya, twenty-four miles to the south-east of Nasik.

Agra—Agravana, one of the vanas of Braja-maṇḍala.

Ahīr—Twenty-one miles north-east of Bulandshahr, on the right bank of the Ganges. Traditionally it is the place where Parikṣita of the *Mahābhārata* died of snake-bite, and where his son Janamejaya performed the snake-sacrifice (Gröve's *Bulandshahr*), but according to the *Mahābhārata* (Svargārohaṇika, ch. 5), the snake-sacrifice was performed at Takṣaśīlā.

Ahīrī—1. Gautama-śrāma. 2. Ahalyāsthāna, in pargana Jarail, twenty-four miles to the south-west of Janakpur in Tirhut. It was the hermitage of Rishi Gautama, where Indra ravished his wife Ahalyā.

Ahmedabad—1. Āśaval. 2. Yessaval. 3. Karnaṇatī. 4. Śrinagar. 5. Rājanagara. 6. Āśā-pall, in Guzerat, on the river Sābarmaṭī.

Ahmednagar—Bingar, seventy-one miles from Poona.

Aihole—Āryapura or Āryavole, the western capital of the Chalukyas in the 7th and 8th centuries A.D., in the Bādāmi Taluk of the Bijāpur district.

Airwa—1. Ālavi of the Buddhists. 2. Ālabhī of the Jains. 3. Ālambhika of the *Kaṭhāvatara*, twenty-seven miles north-east of Itawa in the United Provinces, where Buddha passed his sixteenth Vāsa. But see Nawal.

Ajaya—The river Ajamati in Bengal.

Ajunta—Achinta, about fifty-five miles to the north-east of Ellora in Central India. In the Achinta monastery resided Ārya Asaṅga, the founder of the Yogācāra school of the Buddhists. It is celebrated for its caves and vibhāras, which belong to the fifth and sixth centuries of the Christian era.

Akolhā—Agastya-śrāma, situated to the east of Nasik on the Godāvari.

Akshu—I. 1. Āsma of the *Rāmāyaṇa* (Uttara, ch. 23). 2. Oxiana of the Greeks. 3. Pātālapura (see my *Rasātala* in the *I. H. Q.*, vols. I & II), on the river Oxus in Sogdiana on the north. II. Same as river Vaksh. 1. Okos or Oehus of the Greeks. 2. Vakshu of *Matsya P.* (ch. 101; see *Śabdakalpādruma*). 3. Vamkshu of *Bhāgavata* (V, ch. 17), a tributary of the Oxus in Sogdiana, from which the river Oxus has derived its name (*JBBRAS.*, XXIV, p. 520).

Albania—Alamba of the *Mbh.*, (*Ādi*, ch. 19) on the western side of the Caspian Sea, now called Shlrwan (see my *Risāla* in the *I.H.Q.*, vols. I & II).

Aligarh—Koel.

Allahabad—1. Prayāga. 2. Bharadvāja-ārama, the hermitage of Rishi Bharadvāja. 3. Bhāsh-kara-kashetra. The celebrated Akshaya-Bata (the undecaying banian tree) was seen by Hiuen Tsiang in the seventh century.

Almora—Binā in Kumaun.

Alopi—The temple of Alopi is situated at Allahabad; it is one of the 52 Pīthas. It is the ancient Prajāpativedi of the *Mahābhārata*, a celebrated place of pilgrimage.

Alwar—Matsya-deśa, the kingdom of Rājā Virāta of the *Mahābhārata*. The Alwar state formerly appertained to the territory of Jaipur. There is still a town called Machheri in this state which is a corruption of Matsya. The capital of Matsya-deśa was Virāta, now called Balrat, forty-one miles to the north of Jaipur and one hundred and five miles to the south-west of Delhi. General Cunningham supposes that Alwar is a corruption of Śālyapura. See Jaipur. But at the time of the *Mahābhārata*, Alwar was called Saubhanagara or Śālvana-gara, the capital of the country called Mārtikāvata, the kingdom of Rājā Śālva who was killed by Kṛishṇa. See Mārta.

Amarakaṇṭhaka—Bamāgulma, at the source of the river Nerbuda in the Amarakaṇṭhaka mountain.

Amarakaṇṭhaka Mountain—1. The Mekala mountain. 2. The Soma-Parvata. 3. Āmrakūṭa-Parvata. 4. Surathādri, in which the river Nerbuda has got its source.

Amaranāth—The celebrated temple of Amaranātha is situated in a natural grotto in the Bhairava-ghāṭi range of the Himalaya in Kāmir. The grotto is said to be full of wonderful congelations, where a curious block of ice, stala-gmite, which periodically dissolves and reforms, is worshipped as Śiva Amaranātha.

Amarāvati—1. The Dipādina or Diamond sands of the *Dakṣiṇapāra*. 2. Pūrvāśāla-Saṅghārāma of Hiuen Tsiang. 3. Dhanakataka. 4. Dhanakataka. 5. Dhānyakataka. 6. Dhānyavatipura. 7. Dharmakota. 8. Dhanakakota. 9. Sudhanyakataka has been identified with Dhanakikota, one mile to the east of Amarāvati in the Kistna district, Madras Presidency. It was the capital of Andhra. The Buddhist saint Bhāvaviveka resided here awaiting the advent of Maitreya Buddha.

Ambernāth—Ambaranātha tirtha in the Thāna district, Bombay (*Antiquarian Remains in the Bombay Presidency*, VIII, p. 110).

Āmer—Ambarn, the ancient capital of Jaipur, which was called Dhundhra. The capital was removed to Jaipur in 1728 A.D. by Siwal Jai Singh.

Ami—One of the 51 or 52 Pīthas, eleven miles to the east of Cāhapra in the province of Bihar.

Amin—1. Abhimanyu-khara. 2. Chakrabyōha of the *Mahābhārata*, where Abhimanyu, son of Arjuna, was killed at the celebrated battle of Kurukshetra. It was included in Kurukshetra.

Amran Mountains—Pāshāna Parvata on the west of Pishin (Pāshāna) valley in southern Afghanistan.

Amritsar—Rāmadāsapura in the Punjab.

Anagaṇḍi—Koṅkaṇapura, the capital of Koṅkana, on the northern bank of the Tuṅga-bhadra river.

Anagaṇḍi Hill—See Sphaṭika-kūṭa.

Anantapur—I. 1. The Pañchāpsara Tirtha. 2. Pañcha-tirtha. 3. Phālguna, in the Madras Presidency, fifty-six miles to the south-east of Bellari; it was visited by Arjuna and Balarāma. II. 1. Ananta-śayana. 2. Ananta-Padmanābha, a quarter of Trivandrum in Travancore where the temple of Ananta Padmanābha is situated. Same as Padmanābhapura.

- Andhra**—The river Andha, the Andomātis of Arrian; same as Chāndan.
- Āṅkola**—A place of pilgrimage in the Baroach district, Bombay Presidency (*Matsya P.*, ch. 190).
- Anurādhapur**—Anurādhapura, the ancient capital of Ceylon.
- Aornos**—Varanapura (*Rāmāyaṇa*, Uttara, ch. 23) in Bactriana (McCrindle's *Invasion of India by Alexander the Great*, p. 39).
- Arabia**—1. Banāyu, but the identification is doubtful. 2. Āraba.
- Arabutt**—Orbatts of Alexander's historians, on the left bank of the Landai near Naoabera, west of Peukelaotis.
- Arakan**—Karkotakanagara.
- Arūra**—Sobhāvatīnagara, in the Nepalese Terai, the birth-place of Buddha Kapakamuni.
- Arāvālī**—1. Arbuda-parvata. 2. Ādarsāvalī, in Rajputana, its branches terminate at the north of Delhi. The Aravali range was included in Pāripātra or Pārijātra.
- Arcoṭ**—Shadāraṇya.
- Argesan**—The river—1. Mahatnu. 2. Mahatnu of the *Āig-Veda* in Afghanistan, which joins the Gematī or Gomal river.
- Armenia**—Rāmanīyaka-dvīpa of the *Mh.*, (Ādi, ch. 26); see my *Rasātala* in the *I.H.Q.*, vols. I & II.
- Arrah**—Ārāmanagara, in the district of Shahabad in Bihar.
- Arugā**—One of the seven Kosā; it still retains its old name.
- Āsergar**—1. Āser. 2. Āvathamā-giri, 11 miles north of Burhanpur in the Central Provinces, mentioned in the *Prithvīdīp Rāso*.
- Ashṭābhakra Nadi**—The river Samaṅga, a small river which flows by the side of Rāla, ten miles from Hardwar.
- Assam**—Kāmarupa; its capital was Prāgyjyotiṣhapura.
- Assia Range**—Chatuṣ-pīṭha Parvata, in the district of Katak in Orissa. Udayagiri is a spur of this range, five miles from Bhuvaneśvara, containing many Buddhist sculptures of a very ancient date. The Khaṇḍa-giri is a part of this range, it is four miles north-west of Bhuvaneśvara. The Udayagiri contains a *maṇḍ* or palace of Rājā Lalāṭendu Keśari, inhabited by his Rāṇī.
- Assyria**—Śālmala-dvīpa or Chaldia.
- Ātral**—The river Ātreṇī, in the district of Dinajpur in Bengal.
- Ātrek**—1. The river Hiranya of the *Mahābhārata*. 2. The Hāṭaka of the Purāṇas. 3. The Sarnum of the classical Greeks, in Śākadvīpa or Scythia (Turkestan); it falls into the Caspian Sea; it divided Hyrcania, the country of the Daityas and Dānavas from the Trans-Caspian District, the country of the Suparnas or Garuḍas.
- Aumī**—It has been identified by Cunningham with the river Anomā (Anamala) in the district of Gorakhpur, which was crossed by Buddha, after he left his father's palace, at a place now called Chandāoli on the eastern bank of the river, whence Chhandaka returned with Buddha's horse Kaṇṭhaka to Kapilavastu. But Führer identifies the river Anomā with the Kudāwā Nadi in the Basti district in Oudh.
- Aurangabad**—1. Janasthāna of the *Rāmāyaṇa*. 2. Kharki of the Muhammadan historians.
- Aundha**—Dārūkavana, 25 miles north-east of Parbhani in Nizam's territory, containing one of the twelve Jyotiṣṭhānas.
- Aurangabad Hills**—Prasravanagiri, situated on the bank of the Godāvari, graphically described by Bhavabhūti in the *Uttara-Rāmācharita*. In one of the peaks of the hills dwelt Jātāyu of the *Rāmāyaṇa*.
- Avani**—Āvantika-kṣetra, a sacred place in the Kolār district in Mysore.
- Ayuk-Nadi**—The Apagā river, to the west of the Rāvi in the Punjab.

Azerbijan—1. Airyanam-vejo of the *Avesta*. 2. Perhaps Arya of the *Rig-Veda*, (VIII, 51, 9). 3. Madra or Uttara-Madra of the *Purāṇas*. 4. Media. 5. Arians, of the classical writers in Persia. It is supposed to be the ancient home of the Aryans (*Arya-rīja*).

B.

Bāhlā—The river Dvārīkaśvarī, which falls into the Ganges near Bishnupura in Bengal.

Babylon—1. Bāvera of the Buddhist *Jātakas*. 2. Bāmri of the *Rig-Veda*. 3. Bibhāvari of the *Bhāgavata* (III, ch. 17) situated in Pātālā (see my *Rasātala* in the *I. H. Q.*, vols. I & II).

Bāḥmi—Bātāpūra, the ancient capital of Mahārāṣṭra, situated near the river Malaprabhā, a branch of the Kṛishṇā in the Bijapur district, Bombay Presidency. It was the capital of Pulakesi I in the sixth century A.D.

Bāḍanagara—1. Chamatkārapura. 2. Nagara. 3. Anarttapura, in the Ahmedabad district of Guzerat. Same as **Barnagar**.

Badku—See **Baku**.

Bairināth—Badarikāśrama, on the bank of the Bishen-gaṅgā (Ālakānandā) in Garwal. It was the hermitage of Vyāsa, the author of the *Mahābhārata*. It contains the celebrated temple of Nara-Nārāyaṇa.

Bāgel-Khand—1. Bahela. 2. Karusha, in Central India. Same as **Rewa**.

Bāgin—The river—1. Bālubāhinī. 2. Bāhinī, a tributary of the Yemunā, in Bundelkhand.

Bāgmātī—1. The river Bāchmatī. 2. The Bhāgmātī. 3. The Bhāgavati of the Buddhists, in Nepal.

Bāgpat—Bhāgprastha, thirty miles to the west of Mirat, one of the five villages demanded by Yudhishthira from Duryodhana.

Bāgrason—Birgu-Arama in Balia, in the district of that name, United Provinces.

Bahraich—The district of Bahraich in Oudh was the ancient Uttara-Kośala, the capital of which was Srāvastī.

Bābhāra Giri—Bābhāra-giri, one of the five hills of Rājgir in Bihār; Vebhāra of the Buddhists.

Baidyanāth—I. 1. Chitābhumi. 2. Pāralipura. 3. Hārdḍapītha. 4. Ketakivana. 5. Hari-takivana, containing the temple of Baidyanātha, one of the twelve great Liṅgas of Mahādeva. II. Kāstīkayapura, in the district of Kumaun. III. Kiragrāma, in the Punjab.

Baiga—The river—1. Kṛitāmālā. 2. Begavati. 3. Begā. 4. Bāhāyati, on which Madura (Dakṣiṇa Mathurā) is situated, it rises in the Malaya Mountain.

Bainateya Godāvari—The Suparṇā, an offshoot of the Vasishṭha-Godāvari, which is the most southerly branch of the Godāvari.

Baippar—Same as **Bypar**.

Batrāj—1. Birāṭa. 2. Upaplavyanagara, 41 miles to the north of Jaipur, the capital of Matsyadeśa. It was the capital of Virāṭa Rājā of the *Mahābhārata*.

Baltā—The river Bedaśruti in Oudh.

Bākā—The river Bakreśvari, which flows through the district of Burdwan in Bengal, but see **Bāhlā**.

Bakhsh—Same as **Akshu**.

Bākraur—Gandha-hastī stūpa, on the Phaigu, opposite to Buddha-Gayā. It was visited by Hiuen Tsiang.

Bāku—A town on the west coast of the Caspian Sea, famous for its naphtha springs and mud volcanoes; it is also called Badku, the Sanskrit form of which is Baḍavā, mentioned in the *Purāṇas*. It appears to have been a place of Hindu pilgrimage and was called Mahā-jvālāmukhī (*Asiatic Researches*, vol. V, p. 41).

Balarāmapur—Rāmgāḍ-Gauḍa, twenty-eight miles north-east of Gonda in Oudh.

- Baliā**—1. Bhṛigu-āśrama. 2. Bagraśona, the hermitage of Ṛishi Bhṛigu in the district of Balā in the United Provinces. 3. It was a part of Dharmāranya. At a short distance to the north-east corner of Balā, there is a tank called Dharmāranya-Pokhrā, and to the north and east of it there are traces of an ancient *jaṅgal* or scrubby forest. At Balā there is a temple dedicated to Bhṛigu Ṛishi, containing the impressions of his feet.
- Balgāmi**—Dakṣiṇa-Kedāra in Mysore, a celebrated place of pilgrimage.
- Balkh**—1. Bhogavati of the Purāṇas, a corruption of Bakhdi of the Avesta. 2. Baktra of the Greeks. 3. Pātālapurī. 4. Balī-ālaya of the *Rāmāyaṇa* (Uttara, ch. 23). 5. Balī-sadma of the *Amarakośha*. 6. Bālūka of the *Bhaviṣya P.* (Pratīgarṇa Parva, pt. III, ch. 2, v. 11)—all derived from the Turkish word Balikh, which means the residence of a king (Yambery's *History of Bokhara*, p. 11; see my *Rasātala* in the *I. H. Q.*, vols. I & II). 7. Tukhāra. 8. Tushāra.
- Baltistan**—Bolor; same as Little Tibet.
- Balur**—See Bolur.
- Bamīlapur**—Same as Ballabhi.
- Bamīlapura**—Same as Walā.
- Bamādhārā**—The river Bamādhārā, in Ganjam, on which Kaliāpatam is situated.
- Bana Rājā's Gaḍ**—1. Sonitapura. 2. Umāvana. 3. Devikota, in Garwal, on the bank of the Kedār-Gaḍgā, about six miles from Ushāmāth and at a short distance from Gupta-kām, whence Aniruddha, the grandson of Kṛiṣṇa abducted Ushā, daughter of Rājā Vāna. See Kotālgad.
- Banas**—1. The river Parāśā which is supposed to be a corruption of Barnāśā. 2. Bināśini. 3. Sulochanā. 4. Suvabhā, in Rajputāna.
- Bandair Range**—The Kolāhala mountain of the *Mahābhārata* on the south-west of Bundelkhand (Chedi), near which the river Śuktimati (modern Kane or Ken) has got its source.
- Bandar-puchehha Range**—The Hemakūta range of the Himalaya, in which the rivers Yamuna and Ganges have their sources.
- Bāngālā**—See Bengal.
- Bannu**—Barnu of Pāṇini and Phalanu of Hsien Tsiang, in the Punjab. Bannu perhaps is a corruption of Banāyu. The tribe of Banāyavas has been mentioned among the tribes of the north-western frontier of India (*Padma Purāṇa*, Svarga khaṇḍa (Ādi), ch. III).
- Bāra bānki**—Jaipaul in Oudh, from Jao, a Rājā of the Bhar tribe, who is said to have founded it in the tenth century.
- Barāhar Hill**—Khalatika or Skhalatika Parvata, in the Jahanshad sub-division of the district of Gayā, containing caves of the time of Asoka and Dāśaratha. The Kāvā-dol hill is a part of this range.
- Barādā**—1. The river Bedavati. 2. The Barādā, a tributary of the river Kṛiṣṇa, on which the town Banavāsi is situated.
- Baragaon**—Nālandā, seven miles north of Bājgir in the district of Patna. Nāgārjuna, the celebrated author of the *Mādhyamika Śāstra*, resided in the Nālandā monastery in the first or second century of the Christian era, making it the principal seat of Buddhist learning in eastern India.
- Barāha-chhatra**—Koli of the Buddhist annals, in the district of Basti in Oudh, which contained the residence of Suprabuddha, the father of Māyā Devi, the mother of Buddha. Viṣṇu is said to have incarnated here as the boar. It was also called Byāghrapura. See Basti.
- Barāha-Kshetra**—1. Kokāmukha. 2. Barāha-kshetra, in the district of Purnea in Bengal, on the Triveni above Nāthpur, sacred to Varāha, one of the incarnations of Viṣṇu. Same as Barāmula.

- Barakar**—The river Rijupālika near Giridih in the district of Hazaribagh, Behar and Orissa Province. Irimbhikagrāma was situated on this river; it was near Paresnath Hill, (Mrs. Sinclair Stevenson's *Heart of Jainism*, p. 38).
- Barāmula**—1. Barāhamula. 2. Barābhaksetra, in Kasmir on the Jhelum, thirty-two miles to the south-west of Srinagar, where Vishnu is said to have incarnated as the boar.
- Barhi**—1. The Kukustā. 2. Kakouthā, a rivulet which flows into the Chhota Ganḍak, 8 miles below Kasia.
- Bārī-Doab**—Between the Rāvi and the Sutlej. It comprised the ancient country of Parvata.
- Barinda**—Barendra, a part of the district of Malda, in which Pāṇḍuā (Pundravardhana) is situated, it appertained to the ancient kingdom of Pundra.
- Barāṇ**—The river—1. Baruā. 2. Baraṇ, in Benares.
- Barnagar**—1. Baḍapura. 2. Ānandapura of Hiuen Tsang, 117 miles to the north-west of Balābhi in Guzerat. Same as Baḍanagara.
- Barnāwa**—Bāraṇvata, nineteen miles north-west of Mirat, where an attempt was made by Duryodhana to burn the Pāṇḍavas.
- Baroach**—1. Bhrigu-kashetra. 2. Bhrigu-ārama. 3. Bhrigu-kachchha. 4. Bharu-kachchha. 5. Berygaza of the Greeks; it was the hermitage of Bhrigu Rishi.
- Baroda**—1. Chandanavata. 2. Batapadrapura, in Gackwar territory.
- Barshān**—1. Barāṇa. 2. Brishabhānupura, in the district of Mathurā, where Rādhikā was brought up after her removal from Āshṭigrama (now called Rāval), her birth-place.
- Bassein**—1. Beayā of the Kanheri inscriptions. 2. Basika. 3. Baisikya.
- Basti**—Koli, the kingdom of Buddha's maternal grand-father Suprabuddha, forming a portion of the modern districts of Basti in Oudh. See *Barāṇa-chhatra*.
- Basudhārā**—The source of the Alakānandā, about four miles to the north of Badrināth, near the village Manāl.
- Basukunda**—Kundagama of the Jains, the Kofigama of the Buddhists, a suburb of Vaiśālī, where Mahāvira was born.
- Bāthāni-Hill**—1. The Goratha hill of the *Mahābhārata*. 2. Godhana-girl, ascending which Bhīma, Arjuna and Kṛishṇa saw the beautiful capital of Jarāsandha, five or six miles to the west of old Rājagriha.
- Bati**—Same as *Beyt Island*.
- Batrak**—1. The river Betravati. 2. The Bṛitraghni. 3. The Bārttraghni, a branch of the Sābhramati (Sābarmati), in Guzerat.
- Bavan**—Mārttandā, about five miles north-east of Islamabad in Kasmir; it is the birth-place of the Sun-god. It contains the celebrated springs called Vimalā and Kamalā. It is also called Martan. Bavan is a corruption of Bhavan.
- Bay of Bengal**—Mahodadhi.
- Beas**—1. The river Bipāśā. 2. The Arjikeya. 3. The Urañjirā. 4. The Hypasis. 5. The Hypanis of the Greeks, in the Punjab.
- Beder**—1. Bidarbhapura. 2. Kuṇḍinanagara, in the Nizam's territory; it was the ancient capital of Bidarbha.
- Belgaum**—1. Sugandhāvartī. 2. Saundatti. 3. Benugrama, in the Bombay Presidency.
- Bellari**—Balabari, south of the river Tungabhadra.
- Beluchistan**—Bāloksha.
- Benares**—1. Bārānaśī. 2. Kāśī. 3. Abimukta. Kāśī was originally the name of the country and Bārānaśī was its capital.

Bengal—1. Baṅga. 2. Gauḍa, from its capital of the same name near Mālda. The Pāla Rājās from Bhupāla *alias* Go-pāla to Sthirapāla reigned in Bengal from the middle of the eighth to the twelfth century of the Christian era, and the Sena Rājās from Virasena to Lakṣmanīya or Surasena reigned from 994 to 1203 A.D. According to some authorities Ādisura ascended the throne of Gauḍ in 732 A.D. The celebrated Vāchaspati Mīśra and Bhavadeva Bhaṭṭa were ministers of Harivarmadeva in the 11th century A.D. The poet Jayadeva, author of the *Gīta-Govinda*, and the lexicographer Halāyudha flourished in the court of Lakṣmana Sena in the twelfth century.

Bengi—1. Beṅgipattana. 2. Andhranagara (*Daśakumara-charita*, ch. VII), the capital of Andhra, situated on the north-west of Elur lake, between the Godāvari and the Kṛṣṇā.

Bernar—1. Bīdarbhā of the Purāṇas. 2. Dakṣiṇa Kośala of the Buddhist period. 3. Bhīma. Its capital were Kundīmanagara (Beder) and Bhojakaṭapura (Bhojpur near Bhīma).

Berawal—1. Somanātha. 2. Devapattana. 3. Prabhāsa, in Kāthiāwar.

Berawal-Paṭṭana—Anahila-paṭṭana, in Kāthiāwar, founded by Varṇasrāj in the eighth century. It is also called Paṭṭana and Anahila.

Berula—Śivālaya, seven miles from Dowlatabad (Devagada). It contains the temple of Ghaṣpīnasa or Ghṛṣhṇasa, one of the twelve great Liṅgas of Mahādeva. It is also called Ellora, celebrated for its caves. See Ellora.

Bet—The river Viditā, which joins the river Betwā at Bhīlā or Beṣnagara.

Betāṅ—1. Bāṭā. 2. Bāṭā-ekhaṭa of the Purāṇas. 3. Bāṭāli of the Buddhist period. 4. Kuṇḍagāma. 5. Bāṇiyagāma. 6. Kuṇḍapura. 7. Bāṇjagrāma. 8. Kāhatriya-kuṇḍa of the Jaiṇas, in the district of Muzaffarpur (Tibhu) in the province of Bengal, eighteen miles north of Hajipur on the left bank of the Gopālak. Bāṭāli was the name of the country as well as the capital of the Vriji (Vajji) or Licchāvīya, who flourished at the time of Buddha who resided here for some time.

Betālī—Same as Bet.

Beṣnagar—1. Bediagiri. 2. Chetiya or Chetiyaṅgiri or Chetiyanagara. 3. Beṣanagara (Vessanagara) of the *Mahābhārata*, 3 miles to the north of Bhīma (Bīḍā) in the kingdom of Bhopāl, where Aśoka married Devī and by her he had twin sons, Ujjeniya and Mahinda, and afterwards a daughter Saṅghāmītā. See Sāncī.

Beṣul—The river Bedasmitī, in Malwa, a tributary of the river Sindh.

Bethia—To the east of Gorakhpur and south of Nepal and to the north-west of Motihari. It is perhaps the ancient Bethadipa.

Betwa—The river Betravati in Malwa.

Beyt Island—The island of Śaṅkhoddhāra, situated at the south-western extremity of the gulf of Cutch. Viṣṇu is said to have destroyed a demon named Śaṅkhāsura at this place.

Bezvada—Bijiyavada (Vijiyavada), on the river Kṛṣṇā. It was the capital of the Eastern Chalukyas.

Bhadarasā—Same as Nandgāon, the ancient Nandigrāma of the *Rāmāyaṇa*.

Bhadariyā—1. Bhaddiya. 2. Bhādiya of the Buddhists. 3. Bhadrīka of the Jaiṇas, eight miles to the south of Bhagalpur in Bihar. It was the birth-place of Viśākṣā, the celebrated female disciple of Buddha.

Bhagalpur—1. The country about Bhagalpur in the province of Bihar was called Aṅga. 2. Keraṇapura.

Bhaigu—The river Kapivati of the *Rāmāyaṇa*, a tributary of the Rāmagaṅgā in Oudh.

Bhātrav-ghāṭī—Jahnu-śrāma, or the hermitage of Jahnu Muni, in Garwal below the Gangotri, where the Bhāgirathi unites with the Jāhnavī.

Bhandak—According to tradition Bhandak lies 18 miles north-west of Chanda in the Chanda district, Central Provinces, in the ancient Bhadravati. See also Bhaṭṭala and Bhīlā.

Bhatāla—Bhadrāvati, ten miles north of Warora in the Central Provinces, the capital of Rājā Yuvānśa of the *Jaimini-Bhadrata*.

Bhāṭgān—Bhaktapura, the former capital of Nepal.

Bhāt-kulī—It has been identified with Bhojakatapura, in the Amaraoti district of Berar, containing a temple of Rukmini (*Indian Antiquary*, vol. LII, (1923), p. 263). See Bhojapur.

Bhavan—See Bavan.

Bherāghāt—Bhṛigu-tīrtha, twelve miles west of Jabbalpur.

Bhilsā—Bidiā in Malwa. It was the capital of ancient Daśārṇa. The Bhilsa tope are supposed by Fergusson to belong to a period ranging from 250 B.C. to 79 A.D.

Bhīmā—The river 1. Bhimarathi. 2. Chandrabhāgā, a branch of the Kṛishṇā. It is also called Bhimarathā.

Bhīmaśaṅkara—Dākinī, at the source of the Bhīmā, north-west of Poona.

Bhīmāla—Śrīmāla of the *Skanda Purāṇa*, fifty miles west of Mount Abu.

Bhojapur—1. The name was indiscriminately applied to both the capitals of ancient Bidarbha, namely Kapṇinapura and Bhojakatapura (compare the *Harivamśa* and the *Raghuvamśa*). Bhojapura, containing the celebrated tope known by the name of Pipaliya Bījoli Tope, six miles to the south-east of Bhilsā in the kingdom of Bhopāl, was the ancient Bhojakatapura founded by Rukmi, the brother of Rukmiṇī, beyond the Nerbuda, after he was defeated by Kṛishṇa. See **Bhāt-kulī**. 2. Near Dumrāon in the district of Shababad in the province of Bengal. Rājā Dulpāt of Bhojapura (near Dumrāon), who was a descendant of the ancient Rājās of Ujjain in Malwa, was defeated and imprisoned by Akbar, and when he was set at liberty on the payment of an enormous sum, he again took up arms and continued to rebel against Jahangir till Bhojapura was sacked, and his successor Rājā Partap was executed by Shah Jahan, while the Rānī was forced to marry a Muhammadan courtier (Blochmann's *Notes from Mahomedan Historians on Chutia Nagpur, Pacht and Palawan* in *JASB.*, 1871, p. 11; *Ain-i-Akbari*, vol. I, p. 513). Jayadeo Shah emigrated from Ujjayini and established himself at Bhojapura; he had three sons, Deo, Dulla and Partap. Dulla (or Dulpāt of Blochmann) was the ancestor of the Rājās of Dumrāon. The *Nava-ratna*, evidently a Mahomedan structure, is the only ancient building at this place.

Bhojapura Hills—1. Nichai-giri of Kālidāsa's *Meghadūta*. 2. Nichākaha, which is a low range of hills to the south of Bhilsā, in the kingdom of Bhopāl, extending up to Bhojapura.

Bhokardhan—Bhogavardhana, in Aurangabad of the Nizam's dominions, on the western boundary of Berar (*Mārkaṇḍeya Purāṇa*, ch. 57; *Indian Antiquary*, vol. LII (1923), p. 263).

Bhoetan—1. Bhoṭāga. 2. Bhoṭanta.

Bhopāla—See Bhupāla.

Bhupāla—The kingdom of Bhupāla or Bhopāla was the ancient 1. Daśārṇa. 2. Bhojapāla; its ancient capitals were Chaityagiri and Bidiā. Bhopāla is a contraction of Bhojapāla, a name said to have been derived from Rājā Bhoja of Dhār.

Bhuvaneśvar—1. Ekāmraśānana. 2. Harakshetra. 3. Kalinga-nagarī. 4. Gupta-kāśī in Orissa; it was founded by Rājā Yayāti Keśari in the latter part of the fifth century.

Blānā—1. Śripatha. 2. Pathayampurī of the inscriptions, in Rajputana, ninety miles east of Jaipur.

Bias—Same as Beas.

Biḥar—I. 1. Magadha. 2. Kikāṭa. Its ancient capital was Girivraja or Rājagṛiha (Rājgir) at the time of the *Mahābhārata*, but the seat of government was removed to Pātaliputra by Udayāśva, grandson of Ajātaśatru. II. The town of Biḥar in the district

of Patna was anciently called 1. Udaṇḍapura. 2. Odantapura. 3. Dandapura. 4. Udaṇḍapura. 5. Prishṭha-Champā. It was sometimes the capital of the Pāla Rājās of Bengal.

Bijayanagar—1. Padmāvati. 2. Padmapura. 3. Bidyānagara, at the confluence of the Sindh and Pārā in Malwa. It was the birth-place of the poet Bhavabhūti. The scene of the *Mālati-Madhava* has been placed at Padmāvati, which, however, is supposed to be Ujjayini (see Ujjā). 4. Hampi on the river Tungabhadra (see Bijayanagara). 5. Bijayapura of the *Paṇḍita*, which was the capital of the Sena Rājās of Bengal, situated near Godāgiri on the Ganges in the Rajshahi division of Bengal.

Bijayanagara—1. Bidyānagara on the river Tungabhadra, thirty-six miles north-west of Bellari. The kingdom of Bijayanagara was called Karpāṭa. II. 1. Padmāvati. 2. Padmapura. 3. Bidyānagara, the birth-place of Bhavabhūti, at the confluence of the Sindh and Pārā in Malwa. It was included in the ancient kingdom of Bidarbha.

Bijnor—It was called Bhavanaghāt before its name was changed into Bijnor during the reign of Aurangzeb. It is forty miles from Sirhind.

Bilāspur—Thirty-three miles north of Saharanpur. The district of Bilāspur was 1. Kuru-jāṅgala of the *Mahābhārata*. 2. Srikanṭha of the Buddhist period.

Bindhyāchal—I. The western part of the Bindhyā range from the source of the Nerbuda to the Gulf of Kambay, including the Aravali range, was the Pāripātra or Pāriyātra of the *Purāṇas*. The eastern portion from the Bay of Bengal to the source of the Nerbuda, including the hills of Gondwana, was the Riksha Parvata; and the range which joins the Pāripātra, the Riksha Parvata, including the portion near Bindhyāchala in the district of Mirzapur, was called Suktimāna. II. Bindhyāchala, five or seven miles to the west of Mirzapur, celebrated for the temple of the goddess Bindubāini, appertained to the ancient city of Pampāpura.

Bindubāini—1. Bindhyāchala. 2. Pampāpura, a celebrated place of pilgrimage in the district of Mirzapur in the United Provinces. See Bindhyāchal.

Bindu-sara—A sacred pool, two miles south of Gangotri in the Rudra Himalaya, where Bhagiratha is said to have performed asceticism to bring down the goddess Gaṅgā from heaven.

Bipula Giri—1. Chaityaka-giri. 2. Vepulla of the Buddhists, one of the five hills of Rājgir, in the district of Patna.

Bishengāṅgā—The river Alakānandā in Garwal, on which Badarikāśrama is situated.

Bishpumali—The river Keśavati, in Nepal.

Bishpu-Prayāga—At the confluence of the Alakānandā and the Dauli (Dudh-Gaṅgā). It is one of the five (*Pañcha*) Prayāgas.

Bisva—The river Bisvā in Oudh; see *Dohṭī* (*Bhāṣya* P., v. 19).

Bisvāmitrā—The river Bisvāmitrā of the *Purāṇas* in Guzerat, on which Baroda is situated.

Biṭhā—Bitabhayapattana, eleven miles south-west of Allahabad. It was an ancient Buddhist town. This identification is doubtful. Its ancient names were 1. Bichhi. 2. Bichhi-grāma.

Biṭhoor—1. Vālmiki-āśrama. 2. Pratishṭhāna. 3. Uspalāranya. 4. Utpalāvata-kānana, fourteen miles north-west of Cawnpur, on the river Ganges. It was the capital of Rājā Uttānspāda, father of the celebrated Dhruva; and the hermitage of Vālmiki, the author of the *Rāmāyana*.

Bizagapatam—Biśākhā-paṭṭana, in the province of Madras.

Bizianagrām—Bijayanagara, in the Bizagapatam district of Madras, visited by Chaitanya.

Black Pagoda—Same as Kanarak.

Bodh-Gayā—1. Uravilva. 2. Buddha-Gayā, six miles to the south of Gayā, where Buddha attained Buddhahood below the celebrated Pipal tree, called the Bodhi tree, to the west of the temple. The Vajrāsana, on which Buddha is said to have sat while he gave himself up to contemplation, is a stone seat situated between the Bodhi tree and the temple. The Buddhakundā to the south of the temple is said to be the ancient Muchilinda tank. The rail to the south of the temple is one of the most ancient sculptured monuments in India.

Bokhara—1. Bhesekhara. 2. Sogdiana; it was conquered by Lalitāditya, king of Kashmir (*Rājatarāṅgīnī*, ch. IV). 3. Pushkara of the *Matsya Purāṇa* (ch. 120, v. 44). 4. Jamket of the Iranians; it is the same as Yama-koṭi of the Hindu Astronomy (see my *Rasāśāstra* in the *I.H.Q.*, vols. I, II).

Bolan—Bhalānasaḥ of the *Rig Veda*.

Bolur—Same as Wular lake.

Brahma-giri—1. That part of the Western Ghats in which the river Godāvari has its source. 2. The Kāveri also rises from a mountain called Brahma-giri in Coorg.

Brahmakundā—The kundā from which the river Brahmaputra issues; it is a place of pilgrimage.

Brahmaputra—1. The river Nalinī. 2. The Lohitā. 3. The Brahmanadā. 4. The Andhamadā. 5. The Brahmaputra.

Brahmayoni—1. The Brahmayoni hill. 2. The Kolāhala Parvata. 3. The Kolāchala. 4. The Gayāśrīṣa. 5. The Udyanta Parvata. 6. Muṇḍapriṣṭhā. 7. The Gayāśrī of the Buddhists, in Gayā. See, however, Kaluhā. On the site of Aśoka's stūpa on the top of the hill, the Hindus have now built the temple of Chāṇḍī.

Brindāban—Vṛndāvana, in the district of Mathurā, the scene of Kṛiṣṇa's early life.

Brīngh—Achehhoda-naḍī near Achehhavat in Kashmir.

Budā-Rāptī—1. The river Bāhudā. 2. The Dhabalā. 3. The Śītāprasthā. 4. The Arjunī, a feeder of the Rāptī in Oudh. Same as Dumelā.

Buddhekundā—The Muchilinda tank in Buddha-Gayā to the south of the temple. On the western bank of this tank Buddha sat for seven days in contemplation after attaining Buddhahood. But see Musharim.

Budhain—Budhavāna, about six miles north of Tapoban in the district of Gayā.

Bulandshahr—1. Baraqa. 2. Uchehanagara, in the Panjab near Delhi.

Bundelkhand—The whole of Bundelkhand was anciently called 1. Chedi; 2. Jējabhukti; 3. Mahoba from the town of that name or Mahotsavanagara; 4. Dāhala; 5. Maṇḍala.

Burma—1. Suvārābhūmi. 2. Brahma-deśa.

Buxar—1. Bodagarbhāpurī. 2. Siddhāśrama, the hermitage or birth-place of Vāmana Deva, one of the incarnations of Viṣṇu, near the junction of the Thorā and the Ganges. 3. Viśvāmītra-āśrama, the hermitage of Viśvāmītra, where Tāḍakā was killed by Rāmachandra. 4. Byāghrasara, from a tank near the temple of Gaurīśankara in the town. 5. Byāghrapura. Buxar is situated in the district of Shahabad. The battle of Buxar was fought at a field near the village called Kathkoulī or Kaithoolī, about two miles from Buxar, containing the tombs of Mahomed Isa, and Syed Abdul Karim and Syed Golam Kadir, three generals of the Mahomedans, bearing the date Hijri 1177.

Bypar—The river Utpalāvatī in Tinnevely. Same as Baippar.

C.

Cabul Valley—The country of the lower Cabul valley, lying along the Cabul between the Khoaspes (Kunar) and the Indus, formed what was called the Gandhāradeśa of the *Rāmāyaṇa* and the Gandhāra of the *Mahābhārata* and the Buddhist scriptures. It comprised the districts of Peshawar and Hoti-Mardan, as the district of Mardan is called, known

as the Eusafzoi country. Its ancient capital was Pushkalāvati (modern Hashtnagar, eighteen miles north of Peshawar) and its second capital was Purnshapura (modern Peshawar).

Cachar—Hiramba.

Gaggar—1. The river Pāvanī. 2. Sarasvatī, which formerly flowed through the bed of the Gaggar in Kurukshetra. It is also called Ghaggar or Gaggar. It was incorrectly identified with the Drishadvatī. See Ghaggar.

Calcutta—The name of Calcutta is derived from 1. Kālighāt. 2. Kālī-pīthā, one of the Pīthas.

Callout—Dharmapattana.

Canara—South Canara was called 1. Tuluṅga; 2. Tuluva. North Canara was called 1. Banavāsī. 2. Krauñchapura.

Candahar—1. The "New Gandhāra," where the begging pot of Buddha was removed from Kanishka's dagoba at Peshawar (the true "Gandhāra") and is still said to be preserved by the Mussalmans. 2. Harakhaṭī of the *Zandacasta*. 3. Harauvatiś of the Behistun inscription. 4. Arachosia. 5. Sankuta.

Carnatic—The part of the Carnatic which lies between Ramnad and Seringapatam was called Karpāṭa.

Caspian Sea—1. Vāraṇa-hrada of the *Māh.* (Udyoga, ch. 97), which is a corruption of Vahikāna of the Avesta. 2. Kāhira-sāgara of the Rāmāyaṇa (Uttara, ch. 23), which is a corruption of the Sea of Shirvan. 3. Surā-sāgara, which is a corruption of the Sea of Sarain (see my *Rasāṭala* in the *I.H.Q.*, vols. I, II.).

Central Asia—1. Śāka-dvīpa, the country of the Sakas. 2. Taittirī. 3. Rasātala. 4. Pātāla. Same as Tartary.

Central Provinces—The eastern portion of the Central Provinces was called Mahā-Kośala or Dakṣiṇa-Kośala.

Ceylon—1. Sīṃhala. 2. Laṅkā. 3. Ratna-dvīpa. 4. Tāmasaparajī. 5. Sreṇḍvīpa. 6. Pārasamudra. 7. Palasimunda of the *Periplus*.

Chakranagar—Ekoṣakrā of the *Mahābhārata*, sixteen miles south-west of Itawa in the United Provinces.

Chakra-Tirtha—1. In Kurukshetra. 2. In Prabhāsa in Guzerat. 3. Six miles from Tryambaka, which is near the source of the Godāvarī.

Chaldia—Śālmala-dvīpa of the Purāṇas, bounded by the Ghrīta or the Erythraean Sea (*Vardha P.*).

Chambal—The river Charmavyatī in Rajputana.

Chander—Chandrādityapura, in the district of Nasik in the Bombay Presidency.

Champānagar—1. Champāpurī. 2. Champā. 3. Mālinī. 4. Champā-Mālinī. 5. Kāla-champā, near Bhagalpur in the province of Bihar; it was the capital of Aṅga, the kingdom of Lomapāda of the *Rāmāyaṇa* and Karna of the *Mahābhārata*. It is also associated with the story of Behulā and Nakhindara.

Champā-nālā—The Champā Nadi on which Champā was situated.

Champāran—1. Champāranya. 2. Champakāranya, in the Patna division.

Champaui—1. Champā-tirtha. 2. Champāvati, the ancient capital of Kumāsa.

Chanda—1. Lokāpura. 2. Chandrapura, in the Central Provinces.

Chāndan—The river 1. Chandrāvati. 2. Andomatis of Arrian. 3. Chandanā, in the district of Bhagalpur.

Chanderi—1. Chedi. 2. Tripurī. 3. Chandrāvati, the capital of Śiśupāla of the *Mahābhārata* in Malwa. But see Teor.

Chandī-Pāhād—Nīla Parvata, a part of the Haridwar hills near Haridwar.

Chāndmāyā—Same as Chāndniā.

- Chāndpiā**—Champānagara, about twelve miles north of Bogra and five miles north of Mahāsthānagar, in the district of Bogra in Bengal. It was the residence of Chānd Sadāgar of the *Manuśr-Bhāratā*. But see **Champāpurī** in Part I of this work.
- Chandrabhāgā**—1. Kogārika. 2. Padma-kshetra, in Orissa, 23 miles from Puri, celebrated for its Black Pagoda. It is called also Kanārak.
- Chandrabhāgā Lake**—The Lohitya-sarovara, the source of the river Chinab.
- Chandragiri**—1. Near Belligola in Mysore not far from Seringapatam, sacred to the Jainas. 2. The river Payasvini in the South Kanara district, Madras Presidency.
- Charsuddhā**—Same as Hashtanagar; ancient Pushkalāvati.
- Chaul**—Champāvati, 25 miles south of Bombay; it is the *Semylla* of the *Periplus of the Erythraean Sea*.
- Chausā**—Chyavana-ārama, in the district of Shahabad in Bihar; it was the hermitage of Rishi Chyavana.
- Chautang**—The river Drishadvati, which formed the southern boundary of Kurukshetra. It is also called Chitrang and Chitang.
- Chayampur**—Chandapura, five miles to the west of Bhabuā, in the district of Shahabad in Bihar. It was the residence of Chanla and Munḍa of the Chandi.
- Chenab**—1. The river Asikni. 2. The Acesines of the Greeks. 3. The Chandrabhāgā. 4. The Chandrikā. 5. The Marudvridhā. 6. The Sitā, in the Panjab.
- Chhatigraḍ**—The name means 'thirty-six forts.' 1. Daśārna. 2. Desarena Regio of the *Periplus*. 3. Mahā-Kośala. 4. Dakshina-Kośala. Same as Gondwana.
- Chhoṭa-Gaṇḍak**—1. The river Ajitavati. 2. The Hiranyavati, on the north of Kuānagara where Buddha died.
- Chhoṭa-Nāgpur**—1. Munḍa (*Vāya Purāṇa*). 2. Jhārakhaṇḍa (*Chaitanya-charitāmṛta*). 3. Kokrah of the Mahomedan historians. The Munḍas of the present day reside particularly in the district of Ranchi in the Chhoṭa (Chuṭṭā) Nāgpur division.
- Chidambara**—1. Chittambalam. 2. Svetāmbara, in South Arcot. It is 150 miles south of Madras and seven miles from the coast.
- Chikakol**—1. Śrīkaśkālī. 2. Śrīkakola, in the Northern Circars.
- Chilānla**—Chyavana-ārama, on the Ganges in the Rai Bareilly district.
- China**—1. Mahāchīna. 2. Chīna.
- Chinab**—See **Chenab**.
- Chirānd**—Six or seven miles to the east of Chapra, in the district of Sāran on the Saraju. It has been identified by Dr. Hoey with the ancient Vaisālī. The ruins of an ancient "fort" exist at this place on the bank of the Saraju, which is said to have been the fort of King Mayuradhvaja, and tradition says that Chirānd was his capital and that he tried to cut down his son by means of a saw in order to satisfy the craving of Krishna for human flesh, who came to him in the disguise of an old Brahmin (see the story in the *Jaimini-Bhārata*). There can be no doubt that the place was deemed very sacred by the Hindus, as is testified by the remains of a mosque which was built on the ruins of the fort by Sultan Abdul Mozaffar Hossain Shah in 909 A.D., corresponding to 1503 A.D. (909 + 622 = 28 = 1503). The hermitage of Chyavana and a small tank called Jiāch-Kundū (said to be the Brahma-Kundū of the *Chānd-Mahātmya*) are also pointed out. The name of Chirānd itself, that is, *Chā* (*Chāid*) means a portion cut off and *ṇḍ* which is evidently a corruption of *Ananda*, and the tradition about the sawing of Mayuradhvaja's son, seem, however, to point that it was at this place that the tower of Kātāgāra was built by the Licchhavis of Vaisālī over half the body of Ananda, the disciple and cousin of Buddha, after his death. Figures of Buddha and of the Buddhistic period have been found at this place. Chapra is still called Chiran(d)-Chhāgrā on account of the celebrity of Chirānd. The other half of Ananda's body was

enshrined by Ajātasatru, king of Magadha, at Pāṭaliputra in a relic stūpa which, according to Dr. Waddell, was near Bhikṣapāhāri at Bankipur (Dr. Waddell's *Excavations in Pataliputra*, p. 56).

Chitai-Mandārpur—Sāṇḍilya-āśrama, the hermitage of Ṛishi Sāṇḍilya in the district of Faizabad in Oudh.

Chitang—See Chautang.

Chitral—Bolor.

Chitrang—See Chautang.

Chitrarathī—The river Chitrarathā, a tributary of the Northern Pennar.

Chittagong—1. Chāṭṭāla. 2. Phullagrāma.

Chittar—The river Tāmraparṇī in Tinnevely is formed by the united stream of the Tāmbaravari and the Chittar.

Chittutola—The river 1. Chitropalā. 2. Chitrapalā, a branch of the Mahānadi.

Chukā—1. The river Mālinī. 2. The Erineses of Megasthenes, in Oudh. The hermitage of Kaṇva was situated on the bank of the river, thirty miles to the south of Hardwar. It falls into the Sarayu fifty miles above Ayodhyā.

Chukki—The river Satadour of the *Big-Fox* which joins the Bias after that stream enters the plain; it is not the Satlej.

Chull-Maheshvara—Same as 1. Mahes. 2. Maheshvara.

Chunar—1. Charanādri. 2. Chandelgāda in the district of Mirzapur (U.P.). The fort of Chunar was built by the Pale Rājās of Bengal. The portion of the fort called Bhattarihari's palace is said to have been originally the hermitage of Bhattarihari, the disciple of Vasurāta and author of the *Vasudhaya Śāstra*.

Circars—Included in the ancient Kālīga. The southern portion of the Northern Circars was called Mohana-deśa.

Coimbatore—1. Koṅga-deśa. 2. Koṅga-deśa.

Coleroon—The river Karpikā, a branch of the Kāverī.

Colgong—Durvāsā-āśrama; the hermitage of Ṛishi Durvāsā was situated on a hill at the distance of two miles from Colgong in the district of Bhagulpur in Bengal. Kābalgāon (Colgong) is said to be a corruption of Kalahagrāma, as the Ṛishi Durvāsā was addicted to *kalaha* (quarrel).

Comilla—Kamallōga. 2. Komala, in Tipāra.

Comorin—1. Kumārī. 3. Kumārikā. 3. Kanyā-Kumārikā. 4. Kanyā-tīrtha.

Conjeveram—1. Kañchipura. 2. Kāñchi, in the province of Madras, it was the capital of 1. Chola. 2. Drāviḍa. 3. Tondā-maṇḍala. 4. Tundira-maṇḍala, which extended from Madras to Seringapatam and Cape Comorin. Śaṅkarāchārya died at this place.

Coorg—1. Kolagiri. 2. Kodagu. 3. Kroda-deśa. 4. Matsya-deśa. 5. Kolvagiri. 6. Kocagiri, a country in the Malabar coast.

Coromandel—1. Chola. 2. Drāviḍa. 3. Malakūṭa, between the rivers Kāverī and Kṛishṇā; its capital was Kāñchipura. Coromandel is the corruption of Cholamaṇḍala.

Cutch—1. Audumvara. 2. Kachchha. 3. Marukachchha. 4. Aśvakachchha. 5. Udumbara; its ancient capital was Koṭṣvara or Kachchhesvara.

D.

Dabhoi—Darbhavati in Guzerat.

Dalkiser—1. The river Dvārikeśvari. 2. The Dvārakeśī, a branch of the Rupanāyaka near Bishnupur in Bengal.

Dalman—Dālbya-āśrama on the Ganges in the Rai Bareilly district; it was the hermitage of Ṛishi Dālbya.

Dāmudā—1. The river Dāmudara. 2. Dharmoḍaya, in Bengal.

- Danḍabhāṅgā**—A small river near Puri in Orissa called 1. Bhārgavi. 2. Bhāgi.
- Dantura**—The river Baitarani, on the north of Bassala, brought down to the earth by Paraśurāma.
- Dardistan**—Darada, a country between Chitral and the Indus; it was a part of Udyāna.
- Darjiling**—Dur'ayaliṅga; a temple of Mahādeva called Durjayaliṅga is situated at this place.
- Daśān**—The river Daśārqa, which rises in Bhopāl and falls into the Betwa.
- Daśor**—Daśapura in Malwa. Same as Mandasor.
- Dauli**—The Dudh-Gaṅgā, a branch of the Alakānandā.
- Deccan**—1. Dākṣiṇātya, that part of India which lies to the south of the Vindhya range, the portion between the Himalaya and the Vindhya being called Āryāvarita. It was the Dakṣiṇabades of the Greeks and Dakṣiṇā-pāṭha of Bhavabhūti and the Parāṇas.
- Deeg**—1. The river Devikā, a tributary of the Rāvi on its right bank in the Panjab. 2. Dirghapura, in the territory of Bharatpur.
- Delhi**—Old Delhi was 1. Indraprastha. 2. Khāṇḍavaprastha. 3. Brihashtala. 4. Dehali, the capital of Yudhiṣṭhira, it is still called Indrapat. The *Paṇḍvāḥḥā*, or the old fort, is still pointed out as the fort of the Pāṇḍavas. It includes a portion of the pargana Tilpat (ancient Tilaprashta), one of the five villages demanded by Yudhiṣṭhira from Duryodhana. By Delhi is meant not only Shajahanabad—the modern Delhi of Shah Jahan, and Togliakabad—the Delhi of Ghiasuddin Togliak Shah, but also the old Hindu city of Delhi—the Delhi of the Tomars and the Chohans, which was called Yoginipura according to Chāṇḍ Bardāi. The old Hindu city is situated at a distance of five miles from Indraprastha or Indrapat. It is said to have been founded by Rājā Dilu, and it was the capital of the Tomar king Anaṅga Pāl and his descendants and also of the Chohan king Bāla Deva and his great grandson Prithvirāja. It contains the celebrated Iron Pillar set up by Rājā Dhava in the fourth century of the Christian era (*JASB.*, vol. VII, p. 629) to commemorate his victory over the Bṛhikas of the Panjab, but according to Dr. Bhanu Daji (*Revised Inscription on the Delhi Iron Pillar at Kutub Minar*), the inscription does not contain the name of Dhava at all, but it shows that the pillar was constructed by one Chandra Rājā, at the end of the 5th or beginning of the 6th century A.D., and he further says that the translation of the inscription in *JASB.*, vol. VII, pp. 629-31 is incorrect. The inscription has now been correctly read and translated by Mr. Vincent A. Smith. The pillar was erected by Kumara Gupta I, son of Chandra Gupta II (Vikramāditya) in 415 A.D. (*JRAS.*, 1897, p. 8). The pillar is now situated in the quadrangle of Prithvirāja's *Yajñśālā*, called Bhootkhānā by the Mahomedans. It also contains the ruins of a fort called Lāikoṭ built by Anaṅga Pāl II in 1060 A.D.; the temple of Yogamāyā worshipped by the Hindu emperors; the Kutub Minar, the highest tower in the world, built by Kutub-uddeen, the first Mahomedan emperor of Delhi, in 1193; the beautifully decorated tomb of Altmash; and the Alai Darvazā or the gate of Alla-ud-din, built in 1310 A.D. Delhi appears to have been deserted after the fourth century, but peopled again by Anaṅga Pāl II after the conquest of Kanauj by the Rathors. Prithvirāj, the last Hindu king of Delhi, was defeated and taken prisoner and put to death by Mahomed Ghorī in 1193, and the Hindu city of Delhi became the capital of the Pathan kings, Kutub-uddin and his successors. Kutubuddin Iltut and Altmash lived at Prithvirāja's fort (Lāikoṭ) from 1191 to 1236. Ghiasuddin Balban built another fort and town containing the "Ruby" or "Red" Palace at Ghiaspore near Humayun's Tomb and the Deenpānā Fort. Keikobad, his grandson, built a palace at Kelkhari or Gunglokheri. Alla-uddin built the town and fort of Seesee, containing the Kutub Minar (*JASB.*, 1847, p. 971). There are two of Aśoka's pillars in Delhi containing his edicts, one of them is situated at Ferozabad or Kotlā of Firoz Shah, where it was removed by him from a place near Sughna called Khizerabad, and the other is placed near the Memorial Tower of the Mutiny, where it was removed from Mirat by the same emperor.

Deobund—*Dvāita-vanā*, in the Sahāranpur district, United Provinces, two miles and a half to the west of the East Kālinadī, where Yudhishtira resided with his brothers during his exile.

Deoghar—Same as **Baidyanāth**.

Devā—The river Devikā, a name of the Sarayā in Oudh.

Devalvārā—In the Central Provinces; traditionally it was Kuṇḍinapura, the ancient capital of Bidarbha. Bedar is also said to be the ancient Bidarbhapura or Kuṇḍinapura.

Deva-Prayāga—At the confluence of the Bhāgirathī and the Alakūnandā; it is one of the five (*Pañcha*) Prayāgas.

Devī-Pāṭan—Forty-six miles north-east of Gopā in Oudh. It is one of the Pīṭhas where Sati's right arm is said to have fallen.

Dhār—Dhārānagara in Malwa, the capital of Rājā Bhoja.

Dharanikoṭa—See **Amarāvati**.

Dhārāvāt—In the district of Gayā, sub-division Jahanabad, where the Guṇamati monastery was situated on the Kunwa hill, visited by Hiuen Tsiang.

Dharmapur—Dharmapura, north-east of Damaun and north of Nasik.

Dharmāranya—I. 1. Dharmapriyātha. 2. Dharmāranya of the Buddhist records, visited by numerous pilgrims, four miles from Buddha-Gayā. II. Portions of the districts of Ghazipur, Balla and Jaunpur were known by the name of Dharmāranya (see **Balla**).

Dhaubar Lake—Nandikunda, the source of the river Sābarmati, twenty miles north of Doongarpur, in Guzerat.

Dhauli—The Dhavali hill, near Bhuvaneśvar in Orissa, which contains an inscription of Aśoka.

Dhikuli—Bairājpattana, the capital of Govisana, in the district of Kumaun.

Dhopāp—Dhutapāpā on the Guntī, eighteen miles south-east of Sultanpur in Oudh, where Rāmachandra is said to have been absolved of his sin for killing Rāvaṇa, who was a Brāhmaṇa, by bathing in the river there. Rāmachandra is also said to have expiated his sin of slaying Rāvaṇa at Hattia Haran (*Hatid-haraga*) near Kalyānnāth, twenty-eight miles south-east of Haridai in Oudh, where he bathed on his return from Laṅkā. The Kaṣṭhāhriṇī Ghāt at Monghyr is also counted as one of the ghāts where Rāmachandra expiated his sin.

Dhesi—Chyabana-Sārama, six miles south of Narnol, in the territory of Jaipur, where the eyes of the Rishi Chyabana were pierced by Sukanyā, a princess of Anupadeśa, whom he afterwards married.

Dhumelā—1. The river Dhumelā. 2. The Bāhūdā. 3. The Arjunī. 4. The Sītāprastha. 5. Saitabāhūt, a feeder of the river Rāptī in Oudh. Same as **Buḍa Rāptī**.

Diamond Sandś—Amarāvati, about eighteen miles to the west of Bejwada, on the Kṛishṇā. It is celebrated for its Stūpa known as Purāśaila Saṅghārāma.

Dibhai—Darbhavati, twenty-six miles south-west of Balāndsahar.

Dildarnagar—Akṣapādā, twelve miles south of Ghazipur.

Dinajpur—It appertained to the ancient Pundra-deśa.

Dindigals—1. Timiṅgila of the *Mahābhārata*. 2. Tangala and Taga of Ptolemy, in the district of Madura, Madras Presidency.

Din—Devabandara in Guzerat.

Divar—The island of Dīpavati on the north of the Goa island, containing the temple of Saptakoṭīśvara Mahādeva.

Doab (Gangetic)—1. Antraveda. 2. Śāśasthali, between the Gauges and the Jamuna.

Dohthī—The confluence of the streams Marha and Biswa, in the district of Fyzabad in Oudh, where Daśaratha, king of Ayodhyā killed the blind Rishi's son by mistake. Near it was the hermitage of the blind Rishi Śarvāna.

Doonagiri—The Dropāchala mountain of the *Purāṇas*, in Kumāṇu.

Dowlatabad—1. Devagiri. 2. Dharagara. 3. Tagara of the Greeks, in the Nizam's territory. It was founded by Bhillama in the twelfth century. Vopadeva, the celebrated grammarian, and Hemādri flourished in the court of Rāmachandra, who was defeated by Allā-uddin, king of Delhi.

Duhāur—Duvāsā-āśrama; the hermitage of Duvāsā Rishi was situated on a hill, seven miles south-east of Rajauli, in the sub-division of Nowādā, district Gayā.

Dvarkā—1. Dvārikā. 2. Dvārāvātī. 3. Kusasthali. 4. Daśārṇa, in Guzerat. It was the capital of Krishna; he founded it after his flight from Mathurā when attacked by Jarā-sandha, king of Magadha, hence he is worshipped there as Raṇdhura-nātha.

E.

Eastern Ghats—Mahendra-parvata.

Edar—Badari of the Buddhists, in Guzerat.

Ekaliṅga—Hārīta-āśrama, the hermitage of Rishi Hārīta, the author of one of the *Saṃhitās*. It is situated in a defile about six miles north of Udaipur in Rajputana.

Elephanta—The island of Charāpurī or Purī, in the province of Bombay.

Ellora—1. Ilalapura. 2. Elapura. 3. Manimatipuri. 4. Vellōra. 5. Śivālaya. 6. Śaivala. 7. Revāpura. 8. Deva-parvata. 9. Durjaya. It was the abode of Ilhala, a demon, whose brother Vātāpi was killed by Agastya. It is situated near Dowlatabad in Central India. It is also called *Borulen* (see *Borulen*). Ellora contains the temple of Ghṛiṣṇesa (Ghṛiṣṇesvara), one of the twelve jyōtir-līṅgas of Śiva.

Elur—Same as *Ellora*.

Euphrates—The river 1. Vivṛiti of the *Garuḍa P.* 2. Nivṛiti of the other *Parāṇas*. *Sālmala-dvīpa* or *Chal-dia*.

Eusofzai—All-mudra of the *Brahmaṇḍa P.* It was included in ancient Gāndhāra and Udyāna; it is bounded on the north by Chitral and Yasin, on the east by the Indus, on the west by the Swat river and Bajawar, and on the south by the Kabul river.

Everest—1. Mount Gaurī-śākara. 2. Gaurī-śikhara, in Nepal.

F.

Fatehabad—Samugar, on the Jamuna, nine miles east of Agra, where Aurangzeb defeated Dara.

Ferozabad—1. Chandwar. 2. Chandrapura, near Agra, where in 1193 Shahabuddin Ghorī defeated Jayachandra, king of Kanauj.

G.

Gadak—Kutaka, an ancient town in Dharwar district, Bombay.

Gaḍ-maṇḍala—It was included in Dakṣhiṇa-Kośala.

Gaḍ-Muktesvar—Gana-Muktesvara, on the Ganges in the district of Mirat; it was originally a quarter of the ancient Hastināpura.

Gagāson—Garga-āśrama, on the Ganges, in the district of Rai Bareilly, opposite to Auni.

Gahmar—Geha-Mura, in the district of Ghazipur (E. I. Railway); it was the abode of Murā, a demon, who was killed by Krishna.

Gālava-āśrama—The hermitage of Rishi Gālava was situated at a distance of three miles from Jaipur in Rajputana.

Gambhīra—A branch of the river Sīprā in Malwa, mentioned by Kālidāsa in his *Meghadūta*.

Gaṇḍak—1. The river Gaṇḍakī. 2. The Śūlagrāmī. 3. The Nārāyaṇī. 4. The Sūlā. 5. The Trīśūla-Gaṅgā. 6. The Gallikā.

Gaṅgabal—The lake Uttara-Gaṅgā, situated at the foot of the Haramukh mountain in Kāśmīr, supposed to be the source of the river Sindh, which is also called Uttara-Gaṅgā by the Kāśmīris.

Gaṅgā Lake—Uttara-Mānasa, a place of pilgrimage at the foot of the Haramukh Peak near Nandikabhetra in Kāśmīr.

Gaṅgā-Sāgara—1. The Sāgara-Saṅgama. 2. Kapilāsrama, at the mouth of the Ganges where Kapila destroyed the sons of Sāgara by his curse.

Ganges—1. The river Gaṅgā. 2. The Bhāgirathī. 3. The Jāhnavī. 4. The Trisrotā.

Gangeśvari-Ghāt—Śānta-tīrtha in Nepal, at the confluence of the rivers Maradārikā and Bāgmātī. Pārvalī is said to have performed penance at this place.

Gangotri—1. Gaṅgodbheda. 2. Gaṅgotrī (Gaṅgāvatari), the source of the river Ganges in the Rudra Himalaya in Garwal.

Ganjam—Ganjam appertained to the ancient Kāṇḍya, the capitals of which were Mani-pura (Māṇikapattana). Ganjam and Rājamahendri at different periods.

Gares—See **Gurez**.

Garo Hills—Tomara on the south-west of Assam.

Garwal Mountains—See **Rudra-Himalaya**.

Gauḍ—1. Gauḍa. 2. Lakṣmanāvatī. 3. Nirvṛti. 4. Lakṣmānī. 5. Bijayapura. 6. Puṇḍravardhana. 7. Baranuda, the ancient capital of Bengal, the ruins of which lie near Māldā at a distance of ten miles. The Rāmakeli fair, which was formerly held at Rāmakeli, a village near Gauḍ, is held every year at the latter town since the time of Chaitanya. Gauḍ was situated at the junction of the Ganges and Mahānandā. The Khajeki Masjid, the Darna Mosque and the Dalchal Darwāzā (city gate) were built by Sultan Hoesen Shah. The Natun Mosque and Chamkott are built of coloured bricks.

Gauhātī—1. Prāgyotishapura. 2. Kāmarūpa. 3. Kāmakshyā, the capital of Kāmarūpa, in Assam. It is one of the Pīṭhas.

Gauri-Kuṇḍa—At the confluence of the Kōḍār-Gaṅgā and the Bhāgirathī, at a short distance from Gaṅgotrī.

Gayā—1. Gayaśrīṣṭha. 2. The southern portion of the modern town of Gayā was the ancient Gayā. The present temple of Viṣṇupada was built by Abhyābhūti, Mahārājā of Indor (1766 to 1795), on the site of an old Buddhist temple; the impression of Viṣṇu's foot which is worshipped at present was an engraving of Buddha's foot formerly worshipped by the Buddhists. The Brahmayoni hill on the southern side of the town was the Gayaśrīṣṭha or Gayaśrīṣṭha mountain of the Buddhists. On the site of Aśoka's stūpa on the top of the mountain, the Hindus have built a temple of Chāṇḍī or Sāvitrī. All the temples in Gayā, containing impressions of feet, where the oblation ceremony is performed nowadays, as at Rāmāṣṭhā hill and other places, were ancient Buddhist temples appropriated by the Hindus after the decay of Buddhism in India. The Sūrya-kuṇḍa near the Viṣṇupada temple was an ancient Buddhist tank. Brahma-sara of the *Mahābhārata* is one mile to the south-west from the Viṣṇupada-temple (*Gayā-mahātmya*). Gayā proper is called Brahma-Gayā; six miles south of it is Bodhi-Gayā or Buddha-Gayā, Rudra-Gayā is in Kolhāpura, and Lenar in Berar is called Viṣṇu-Gayā. An inscription near the Akshaya-Bata (the undecaying Banian tree) in Gayā shows its existence as a Tīrtha in the tenth century A.D. (Dr. Bloch's *Arch. Rep.*, 1902, in *Calc. Gaz.*, September 17, 1902, p. 1301).

Gendla—Gokarna, a town in North Canara, thirty miles to the south of Goa.

Ghaggar—The river Pāvānī in Kurukshetra, which, properly speaking, is the united stream of the Sarasvatī and the Ghaggar.

Ghagrā—1. The river Sarayū. 2. The Ghargharā. 3. The Dewā, in Oudh; the town of Ayodhyā is situated on this river.

Gharā—The united stream of the Bias and the Sutlej is called Gharā, but the natives call it Nai (*JASB.*, 1837, p. 179).

Ghazipur—The districts of Ghazipur, Jaunpur and Ballia in the United Provinces appertained to the ancient Dharmāranya (see **Ballā**). It is a Mahomedan town. It contains the tomb of Lord Cornwallis and the ruins of a handsome palace of Nawab Kasim Ali Khan, in the banquetting-hall of which was a deep trench which was used to be filled with rose water when the Nawab and his friends were feasting there. (*Chander's Travels of a Hindoo*).

Giriyak—Same as **Giriyek**.

Girnar—1. Rajvata. 2. Rajvataka. 3. Ujjayanta. 4. Girinagara. 5. Udayanta,—the Janagar hill in Guzerat. It was the hermitage of Rishi Dattātreyā. Śūta was killed by Balarāma at this place. It is also one of the five hills sacred to the Jains, containing the temples of Nemināth and Pāravanāth.

Giriyek—The Indrapālā hill, on the southern border of the district of Patna, ten miles to the south of Bihar (town), comprising the ancient Buddhist village called 1. Giriyek. 2. Ambasanda, on the river Pañchāna. On one of the peaks of this hill is situated what is called Jarāsandha-kā-Baithak, which is a Dagoba or tope (stūpa), erected, according to Huen Tsiang, in honour of a Haqqa (goose). It is Fa Hian's "Hill of the Isolated Rock."

Goa—Gopakavana, in the presidency of Bombay.

Godāvari—The river. 1. Dakshina-Gaṅgā. 2. The Gautami. 3. The Gomati. 4. The Godāvari. 5. The Gautami-Gaṅgā. 6. The Nandā. 7. The Godā. It has its source in the Brahmagiri mountain near the village called Tryambaka. The portion of the river which lies between the confluence of the Pranabīā and the Ocean was Mahāāla of the *Padma Purāṇa* and Maieoles of the Greeks.

Godnā—Gautama-ārama at Reyelganj, seven miles to the west of Chhāprā (see **Abhāri**). The place however appears to have derived its name from the circumstance that Gautama (Buddha) crossed the Ganges at this place after leaving Pātaliputra. Godnā is a corruption of Godāna. Rājā Janaka is said to have made a gift of cows at this place in order to expiate his sin for killing a Brāhmin.

Gogā—The river Sulakshinī which falls into the Ganges.

Gogrā—Same as **Ghāgrā**.

Gokarna—I. Same as **Gendia**. II. 1. Śicshmātaka. 2. Uttara Gokarna, two miles to the north-east of Pasupatinātha in Nepal in the Bagmati.

Gokul (*Parāṇa*)—1. Gokula. 2. Braja. 3. Mahāvana, six miles south-west of Mathurā across the Yamunā, where Kṛishna was reared up by Nanda during his infancy. Same as **Mahāvana**. The name of Braja was extended to Brindāban and the neighbouring villages, the scene of Kṛishna's early life. Gokul or new Gokula which was founded by Ballabhā-chārya is the water-side suburb of Mahāvana which has been identified by Growe with Klaseboras of the Greeks.

Golkonda—Kala-kupḍa, about seven miles from Hyderabad in the Nizam's territory. The seat of government was removed from Golkonda to Hyderabad in 1589.

Gomukhī—Fifteen miles north of Gaṅgotri.

Gonḍa—1. Gonardda. 2. Gonanda. 3. Gonḍa in Oadh, it was a sub-division of Uttara Kośala, the capital of which was Śrāvastī. The whole of Uttara-Kośala was called Gonḍa. Gonḍa is considered by some to be the corruption of Gonardda, the birth-place of Patañjali, author of the *Mahābhāshya*.

Gondwana—1. Dakshina-Kośala (see **Berar**). 2. Mahā-kośala; it includes Wairagarh in the district of Chanda, about eighty miles from Nagpur. It is the Gaḍ-Katangah of the Mahomedan historians, governed by the celebrated heroine Durgāvatī.

Gondwana Hills—The hills of Gondwana were included in the ancient Riksha-parvata.
Govardhan—1. Mount Govardhana, eighteen miles from Brindāban in the district of Mathurā. It is said to have been lifted by Kṛishṇa on his little finger. 2. Govardhanapura of the *Mārkaṇḍeya Purāṇa*, a village near Nasik.

Great Desert—1. Marusthali. 2. Marusthala. 3. Maru. 4. Marabhūmi. 5. Mārava, east of Sindh.

Gujrāt—The district of Gujrāt in the Panjab appertained to the ancient kingdom of Paurava.

Gumbatol—Masura-vihāra in Buner, about twenty miles to the south-west of Maṅglora, the ancient capital of Udyāna.

Gumti—1. The river Gomati. 2. Vāsishṭhi in Oudh.

Gupṭāra—1. Gopratāra. 2. Guptahari, on the bank of the Saraju at Fyzabad in Oudh, where Rāmachandra is said to have died.

Gurez—Daratpuri, the capital of Darada, on the north of Kashmir. It may be identified with Urjagūḍa.

Gurpa-Hill—1. Gurupāda hill. 2. Sobhnāth Peak of the Maher hill in Gayā, where Mahākāśyapa died. See **Kurkihar**.

Gurudāspur—The district of Gurudāspur was the ancient. 1. Auḍumvara. 2. Uḍumvara. 3. Dahmeri, in the Panjab. Same as **Nurpur**.

Gutiva—Kshemavati, the birth-place of Buddha Karakuchanda, in the Nepalesse Terai.

Guzerat—1. Gurjjara. 2. Saurāshtra. 3. Śarāshtra. 4. Anaritta. 5. Lāta. 6. Lāḍa or Lāla. 7. Nātaka. 8. Larke of Ptolemy. The south-eastern portion of Guzerat about the mouth of the Nerbuda was called Ābhira, the Abiria of the Greeks. In the seventh century, when Hsuen Tsang visited India, the southern parts of Rajputana and Malwa were known by the name of Gurjjara, the modern peninsula of Guzerat being then known by the name of Saurāshtra. The Sali kings of Saurāshtra from Nahapāna to Svāmi Rudra Sah reigned from 79 to 202 A.D. According to Fergusson the Śaka era dates from the coronation of Nahapāna, who was a foreigner (Fergusson's *History of Indian and Eastern Architecture*, p. 150). But the convention of the fourth Buddhist synod by Kanishka, who was a Kushan (included in the general name of Śaka), was a more remarkable incident of the time than the coronation of king Nahapāna, as it concerned the religion of the whole of India. But Dr. Bhanu Daji says "I was strongly inclined to look upon Gautamiputra as the founder of the Śalivāhana era, but the claims of Nahapāna appear to be much more probable" (*Literary Remains of Dr. Bhanu Daji*, p. 85). Dr. Bhagavānlāl Indrajī is of opinion that the Śaka era commencing 78 A.D. was inaugurated by Nahapāna to commemorate his victory over a Śātakarni king, named in honour of his Śaka overlord (*The Western Kshatrapas in JRAS.*, 1890, p. 642).

Gwallier—1. Gopādri. 2. Gopāchala. 3. Goṅṛāga-parvata.

H.

Hagari—The river Bedavati, a tributary of Tungabhadra, in the district of Bellari and Mysore.

Hajipur—The sub-division of Hajipur in the district of Muzaffarpur in the province of Bengal, was called 1. Biśālā. 2. Biśālā-chhatra. Rāmachandra and Lakshmana are said to have halted at Hajipur on their way to Mithilā at the site of the present temple, which contains the image of Rāmachandra, on the western side of the town.

Hala Mountain—The southern part of the Hala mountain along the lower valley of the Indus was called Somagiri.

Halebid—1. Dvāravati. 2. Dorasamudra. 3. Dvāra-samudra, in the Hassan district of Mysore. It was the capital of Chera under the Hoysala Ballālas in the tenth century.

Hampi—1. Pampā. 2. Bityānagara in the district of Bellari.

Haramuk—The mount Haramukta or Haramukuta in Kashmir, twenty miles to the north of Srinagar.

Hardwâr—1. Gaṅgādvāra. 2. Haradvāra. 3. Kanakhala. 4. Mâyāpurī. 5. Mayūra. 6. Haridvāra. Though Kanakhala and Mâyāpurī are at present two different towns and distinct from Hardwar, yet at different periods Hardwar was principally known by these two names (see *Śhānda Purāṇa* and *Meghadūta* of Kālidāsa). Kanakhala, is two miles to the south-east of Hardwâr. It was the scene of the celebrated Dakṣhayajña of the *Purāṇas*. Mâyāpurī is between Hardwâr and Kanakhala, it was one of the seven sacred towns of India. The temple of Mâyā Devī is situated in Mâyāpur.

Hardwar Hills—Uṣinara-giri, through which the Ganges enters the plains. Same as **Sewalik Range** (*Imperial Gazetteer*, s.v. *Haridwar*).

Harīhar—Harīharanāthapura on the river Tūṅgabhadra, a celebrated place of pilgrimage mentioned in the *Padma Purāṇa*.

Hari-Parvat—Śārikā, three miles from Srinagar in Kashmir, where the temple of Śārikā Devī, one of the 52 Pīṭhas, is situated. It was the hermitage of Rishi Kāśyapa, from whom the name of Kāśyāpapura or Kāśmīr was derived.

Hashtānagar—1. Pushkalāvati. 2. Pushkarāvati. 3. Pentaktes of the Greeks, the old capital of Gāndhāra or Gandharva-deśa, founded by Pushkara, son of Bharata and nephew of Rāmachandra. It is situated seventeen miles north-west from Peshawar on the river Landai, formed by the united streams of the Swat and the Panjkora.

Hassan-Abdul—1. Takahāṣṭhā. 2. Taxila of the Greeks, eight miles north-west of Shah-dheri in the Panjab, between Attock and Rawalpindi. The *Kathasarit-sāgara* places it on the bank of the Jhelum. It was founded by Takaha, son of Bharata and nephew of Rāmachandra. It has also been identified with the ancient Harya.

Hastināpur—1. Hastināpura, the capital of the Kurus and of Duryodhana of the *Mahābhārata*, twenty-two miles north-east of Meerut. Nishakaha, the grandson of Janamejaya, removed his capital to Kausāmbī after the diluvion of Hastināpura by the Ganges. It was also called 2. Gaṇasāhvayanagara. 3. Nāgapura.

Hāthab—Hastakavapa near Bhavnagar in Guzerat, which is the Astakampa of the *Periplus* and Astakapa of Ptolemy.

Hāthiphore Tunnel—The Sikha-villa of the *Mahābhārata* in the Sargujā State of Chutia-Nāgpur. But it appears to have been situated in south Mysore.

Hatsu—The river Hastasoma, a tributary of the Mahānadi.

Hattia-Haran—Hatyā-harapa, twenty-eight miles south-east of Hardoi in Oudh (see *Dhōpāp*).

Hastimati—The river Hastimati, a tributary of the Sābarmati (Sābhramati) in Guzerat.

Hazara—1. Abhisāri of the *Mahābhārata*. 2. Abhisārā. 3. Abisares of the Greeks, but this identification is not correct. The ancient Uraga or Urasa has been identified by Dr. Stein with the country of Hazara.

Hazaribagh—The eastern portion of the district of Hazaribagh in the province of Bengal appertained to the ancient country of Malladeśa.

Helmand—The river Harkhaiti of the *Aratta* and the Saraswati of the *Atthava Veda*, one of the three Saraswatīs in Eastern Afghanistan which was called Arachosia.

Herdoun—Same as **Hindaun**.

Himalaya—1. Himādri. 2. Himāchala. 3. Himālaya. 4. Himavāna.

Hindaun—Hiranyapurī, in the Jaipur state, seventy-one miles to the south-west of Agro, where Vishnu is said to have incarnated as Nrisimha Deva and killed Hiranyakāśipu, the Father of Prahlāda. It is also called Herdoun. But see **Multān** and **Hyrcania**.

Hindu-Kush—1. Pāripātra. 2. Nisadha-parvata. 3. Meru. 4. Sumeru. 5. Kaukasus. 6. Pamir. 7. Paroponesus mountain of the Greeks in Śākadvīpa.

Hinglāj—Hingulā, situated at the extremity of the Hingulā range on the coast of the Mekran in Beluchistan. It is one of the Pithas.

Hrishikēśa—A celebrated place of pilgrimage at a short distance from Hardwār.

Hullabid—Same as **Halebid**.

Hundē—Same as **Undē**.

Hyderabad—1. Bhaganagara, in the Nizam's territory, named after Bhagmati, the favourite mistress of Kutub Mahomed Kuli who founded it in 1580 and removed his seat of government to this place from Golkonda, about seven miles distant. 2. Hyderabad in Sindh has been identified by Cunningham with Patala.

Hyrcania—Hirappapura, the capital of the Daityas (*Mbā.*, Vana, ch. 172, Udyoga, ch. 97), on the south-east of the Caspian Sea near Asterabad. See **Hindaun**.

I.

Igatpur—1. Goparāshtra. 2. Govarāshtra. 3. Kauba of Ptolemy, as sub-division of the district of Nasik, Bombay Presidency.

Ikaunā—Āptanetravana, in the district of Bahraich in Oudh; it was visited by Hiuen Tsiang.

India—1. Bhāratavarsha. 2. Jambudvīpa. 3. Sudarśanadvīpa. India (Inta of Hiuen Tsiang) is a corruption of Indu or Sindhu or Sapta Sindhu (*Hapta Hindu* of the *Vendidad*).

Inder—Indrapura, in the district of Bulandshahr, United Provinces. Perhaps it is the Indraprasthapura of the *Sākamējaya*.

Indus—1. The river Sindhu. 2. The Sushomā. 3. The Uttara-Gaṅgā. 4. The Nūāb, in the Panjab.

Irawadi—1. The river Irāvati. 2. The Subhadrā, in Burma.

Islamabad—Ananta-nāga, the ancient capital of Kāśmīr, on the Jhelum. The Mahomedans changed the name into Islamabad in the fifteenth century.

J.

Jabalpur—Jāvālipura.

Jaipur—See **Jeypur**.

Jals—Ujālikanagara, twenty miles east of Rai Bareilly.

Jāmau—Yayātipura, three miles from Cawnpur, where the ruins of a fort are pointed out as the remains of the fort of Rājā Yayāti (see *Sambhāra lake*).

Jāmpur—The country which stretches for ten miles around Jāmpur in Orissa was called 1. Birajā-kshetra. 2. Pārvati-kshetra. 3. Gayānābhī. 4. Yajñapura. 5. Yayātipura.

Jakhtiban—Same as **Jethian**.

Jalalābād—1. Nagarāhāra. 2. Nigarhāra. 3. Nirāhāra. 4. Nagara. 5. Nyaa of the Greeks. 6. Dionysopolis of Ptolemy. Nagarāhāra, at the confluence of the Surkhar or Surkharud and Kabul rivers, was 4 or 5 miles to the west of Jalalabad. It is also called Amarāvati in one of the *Jātakas*. A village called Nagaraka still exists about two miles to the west of Jalalabad (see *Nanghenhar*). The town of Jalalabad was built by Shamsuddin Khafi in 1570 by the order of Akbar (*JASS.*, 1842, p. 125).

Jalalpur—1. Girivrajapura. 2. Rājagriha. 3. Girjak, the capital of Kekaya of the *Rāmāyana*, on the Jhelum, in the Panjab.

Jalandhar—1. Jālandhara. 2. Trigarta, in the Panjab.

Jalandhar-Deab—Between the Bias and the Sutlej in the Panjab. It comprised the ancient countries of Kekaya, and Vāhika or Vālīhika.

Jallalpur—Bukephala of the Greeks, in the Panjab.

Jam-niri—The river Nirvindhya. Same as **Nowul**.

- Jamunā**—1. The river Yamunā. 2. The Kāṇḍī from the country called Kāṇḍa-desa, in which it has its source.
- Jamunotri**—1. Yamunā-prabhava. 2. Yamunotri (Yamunā-avatāri), the source of the river Jamunā (Yamunā) in the Pāṇḍrapachha range of the Himalaya, situated in the ancient country called Kāṇḍa-desa.
- Jarāsandha-kā-Balīhak**—Hemsa-stūpa (see *Gīryak*).
- Jatāphaṭkā**—The Jatā mountain, in which the Godāvarī has got its source.
- Jaunpur**—Yavanapura, near Benares. The Mahomedan kingdom of Jaunpur was established in the 14th century A.D.
- Java**—Yava-dvīpa.
- Jawālāmukhī**—1. Baṭṭavā of the *Mahābhārata*. 2. Jwālāmukhī, one of the 52 Pīthas.
- Jaxartes**—1. The river Sitā. 2. The Sītā. 3. The Bāsā. 4. The Bāṣhā of the *Avesta*. 5. Araxes of Herodotus; Ja is another name of the Jaxartes (Vambéry's *History of Babbar*, p. 8). The word Jaxartes is a combination of Ja and Araxes (of Scythia) in order to distinguish the latter from the Araxes of Armenia or the Arab, and the Araxes of Persia or the Bund Amīr.
- Jethlan**—1. Yashtiyana. 2. Jethiyana, about two miles north of Tapovana in the district of Gayā.
- Jeypur**—The territory of Jaipur, including Alwar, was the ancient Matsya-desa of the *Mahābhārata*. Its capital was Bīrāta (modern Bīrāt) where the Pāṇḍavas resided incognito for one year; it is a small village to the west of Alwar and forty-one miles north of Jaipur and one hundred and five miles south-west of Delhi.
- Jhalrapatan**—Chandrapatt, in Malwa, on the river Chandrabhāgā.
- Jhelum**—1. The river Bīastā. 2. The Behā. 3. The Hydaspes. 4. The Bidaspa of the Greeks. 5. The Bīstā of the Buddhists, in the Panjab. It leaves the valley of Kashmir at Bāṭhamūla and falls into the Chinab near Jhusi. 6. Jhelum has been identified with the Hlādī of the *Rāmāyana* (Barcook's *Dictionary*, vol. III, preface, p. 37).
- Jhusi**—Pratishthānapura, on the north bank of the Ganges, three miles east of Allahabad; it was the capital of Purāṇavā. It is still called Pratishthāpurā.
- Jogoni-Bhariya Mound**—Jatavāna-vihāra, one mile to the south of Sahet-mahet on the Rāptī in Oudh, where Buddha resided for several years.
- Joharganj**—Dhanapura, twenty-four miles from Ghazipur.
- Johilā**—The river 1. Jyotirāthā. 2. Jyotishā, a tributary of the river Son.
- Joonir**—Jiranagara, in the province of Bombay. The Chalya cave of Joonir is supposed by Ferguson to belong to the first or second century of the Christian era.
- Joshimath**—Jyotirmath, in Kumāon.
- Junāgar**—1. Javananagara (Yavananagara). 2. Ashturga. 3. Kargakubja, in Guzerat.
- Jwālāmukhī**—A celebrated place of pilgrimage, 25 miles from Kangra, being one of the 52 Pīthas where Sati's tongue is said to have fallen (see *Jawālāmukhī*).
- Jyntea**—1. Pratiṇjaya. 2. Prāgrjaya. 3. Jayantī, in Assam.

K.

- Kābul**—1. Kubhā of the *Vedas*. 2. Ortozona of the Greeks. 3. Urdhasthāna (Cunningham).
- Kābul River**—1. The river Kubhā of the *Vedas*. 2. The river Kuhu of the *Purāṇas*.
- Kābul Valley**—See *Cabul Valley*.
- Kafiristan**—Ujjānaka; a country situated on the river Indus, immediately to the west of Kashmir.
- Kahalgāon**—Same as Colgong.

Kailās—1. Kailāsa. 2. {Hema-kōṭa. 3. Aṣṭāpāda. The mountain is situated on the north of lake Mānas-sarovara beyond Gangri or Darchin. It is also called Mount Tise.

Kaimur Hill—The range was called 1. Kimmritiya. 2. Kairamāli, between the rivers Soane and Tonse.

Kaira—Same as Kheda; Khetaka, on the river Betravati (modern Vātrak), in Gujarat.

Kaithal—Kapishtala, in the Karnal district, Panjab; it is the Kambistholoi of Megasthenes.

Kajeri—1. Kubjagriha. 2. Kajugriha. 3. Kaṣṭhaghara, ninety-two miles from Champā in the district of Bhagalpur in Bihar. It is perhaps Kajra in the district of Monghyr, three miles to the south of which there are many Buddhist remains.

Kālādi—In Kerala, the birth-place of Śaṅkarācārya, according to the *Śaṅkara-vijaya*.

Kaluhā—The Makula mountain of the Burmese annals of Buddhism, where Buddha passed his sixth year of Buddhahood. The Kaluhā hill is situated in the district of Hazaribagh, twenty-six miles to the south of Buddha-Gayā and sixteen miles to the north of Chātrā. In the *Vyākhyāta Jātaka* it is said that Buddha in a former birth resided on the Mount Kulāchala as a hermit; he gave his own body to be devoured by a hungry tigress in order to save her new born cubs (Dr. R. Mitra's *Sanskrit Buddhist Literature of Nepal*, p. 149). It is the Kolāhala or Kolāchala Parvata of the *Vāyu Purāṇa* which has perhaps been erroneously identified with the Brahmavart hill of Gayā.

Kālāni—Kalyāṇapura, thirty-six miles west of Bidar in the Nizam's territory. It was the capital of Kuntaladeśa, the kingdom of the Chalukya kings (western branch) from Jaya Singh Vijayāditya to Tribhuvana Malla from the fifth to the twelfth century. It was the birth-place of Viśvaśarvā, the author of the *Mūlakhaṇḍa*.

Kan-Nadi—1. The river Ikshumati. 2. The KAN-Gaṅgā. 3. The Chakrahsmati. 4. The Mandākinī, in Garwal and Rohilkhand. Kanauj stands on this river.

Kālindī—Same as Kālīnadi.

Kalinjar—1. Kālījara. 2. Pōrpadava, in Bundelkhand. It was the capital of Chedi under the Gupta kings. It contains the temple of Nīlakanṭha Mahādeva.

Kālī-Sindh—1. The Dakṣiṇa-Sindh of the *Mahābhārata*. 2. Sindh of the *Meghadūta* (pt. I, v. 30). 3. The Sindhuparnā, a tributary of the Chambal. Its identification with the Nirvindhya (*JETS.*, vol. V, pt. III, p. 46) does not appear to be correct.

Kalsi—Srughna, in the Jansar district, on the east of Sirmur.

Kaluhā—Same as Kaluhā. Makula Parvata of the Buddhists and Kolāhala Parvata or Kolāchala of the *Vāyu Purāṇa*.

Kalyāṇa—Same as Kālāni.

Kāmab—See Kunar.

Kambay—1. Stambha-tirtha. 2. Stambhapura, in Gujarat.

Kampil—Kāmpilya, twenty-eight miles north-east of Fathgarh in the district of Farrukhabad, United Provinces of Agra and Oudh. It was the capital of South Paṣchāla, the king of which was Drupada, the father of Draupadi of the *Mahābhārata*. It was the birth-place of the celebrated astronomer Varāhamihira (*Bṛhat-Jātaka*).

Kampta—Kāmmanta, the capital of Samatata, near Comilla, in the district of Tipārā, Bengal.

Kāmpānāthgiri—Chitrakōṭa, in Bundelkhand, on the river Pīṇi, about four miles from the Chitrakot station of the G. I. P. Railway. Rāmachandra resided here for some time, while on his way to the Dandakāranya.

Kāmpur—Kāṣṭhakapura, ten miles to the south of Srinagar in Kashmir, founded by Kāṣṭhaka, king of Kāśmīr.

Kāṇa-Nadi—The Ratnākara-nadi, on which Khānākul-Kristanagar, a town in the district of Hugli in Bengal, is situated, containing the temple of Mahādeva Ghanteśvara.

Kanara—See Canara.

Kanarak—1. Arakakhetra. 2. Padmakshetra. 3. Konāditya. 4. Konārka, nineteen miles north-west of Puri in Orissa. It contains a temple of the Sun, built by Lāṅguliya Narasimha who reigned from 1237 to 1292 A.D.

Kandahar—See **Candahar**.

Kandy—1. Srivardhanapura. 2. Senakhapasala, in Ceylon.

Kane—The river 1. Syenī. 2. The Karpāvatī. 3. The Śaktimatī. 4. The Kiyāna (Lassen), in Bundelkhand. Same as **Ken**.

Kangrā—1. Nagarokoja. 2. Bhīmanagara. 3. Trigartī. 4. Susarma-pura, on the Rāvi-Bāngsāgī river. It was the old capital of Kulōṭa.

Kāṅkālī-Tīlā—Urumundāparvata, in Mathura, which was evidently an artificial hill or mound where Upagupta and his preceptor resided.

Kāṅkhal—See **Hardwar**.

Kaṅkoṭa—Kanskavati, sixteen miles west of Kosam, on the southern bank of the river Jamuna near its junction with the river Palāṁ. It is also called Kanak-koṭ.

Kanauj—1. Kānyakubja. 2. Gādhipura. 3. Kusumapura. 3. Kusasthala. 5. Mahodaya, on the river Kālī, a branch of the Ganges, in the Farukhabad district, United Provinces.

Kāocharī—The river Kumārī in Bihar.

Kapilā—The portion of the river Nerbuda near its source in the Amarakantaka mountain is called the Kapilā.

Kapiladhārā—1. Kapilā-ārama, twenty-four miles to the south-west of Nāśik; it was the hermitage of Kapilā Rishi. 2. The first fall of the Nerbuda from the Amarakantaka mountain.

Kārābāgh—1. Kārūpatha. 2. Kārūpatha, on the Indus, mentioned in the *Rāmāyaṇa* and the *Raghuvaṃśa* as being the place where Lakṣmīnara's son Abgada was placed as king by his uncle Rāmachandra, when he made a disposition of his kingdom before his death. Tavernier writes it as *Carabat*.

Karachi—1. Karakalla. 2. Krokala of Megasthenes in Sindh.

Karāḍa—Karahātaka of the *Mahābhārata*, in the district of Satara in the province of Bombay.

Karakal—Kānakara, in South Kanara.

Karakorum Mountain—1. Mālyavāna-giri. 2. Kṛishṇa-giri, between the Künlun and Hindukush mountains.

Karanbel—Same as **Teor**.

Karatoyā—The river Karatoyā, which flows through the districts of Rangpur and Dinajpur. It formed the boundary between the kingdoms of Bengal and Kāmarūpa at the time of the *Mahābhārata*. Same as **Kurātī**.

Karmanāśā—The river Karmanāśā is situated on the western limits of the district of Shaha-bad in Bengal, and forms the boundary between the province of Bengal and the United Provinces. Its water is considered to have been polluted by the Hindus, being associated with the sins of Trisāṅku of the *Rāmāyaṇa*.

Karpālī—Bhadrakarnapura, a place of pilgrimage on the right bank of the Nerbuda near Chanded.

Karna-Prayāga—At the confluence of the Alakānandā and Pindar rivers. It is one of the five (Pañcha) Prayāgas.

Kāron—1. Kāma-ārama. 2. Madana-tapovana, eight miles to the north of Koranteṭi, in the district of Ballā in the United Provinces. Mahādeva is said to have destroyed Madana, the god of love, at this place.

Karra—Karkotaka-nagara, 41 miles north-west of Allahabad. It is one of the 52 Pīthas.

Kārtikasvāmi—Same as **Kumāra-svāmi**.

Karur—Same as **Korur** (II).

Kārvān—1. Kāravana. 2. Nakulesvara. 3. Lakulīśa. 4. Nakulīśa. 5. Kāyāvarohaṇa, 15 miles south of Baroda, containing the principal shrine of the Pāsupata sect of Saivism, founded by Nakulīśa between the 2nd and 5th centuries A.D.

Kāsaī—The river 1. Kapsāvatī. 2. Kapsā, in Bengal.

Kashgar—Kharoṣṭra.

Kāshkār—Same as **Kāmāh** and **Kunar** (Rhipinstone's *History of India*, p. 232).

Kasi—1. Kuśinagara. 2. Kuśināra. 3. Kuśāvati, thirty-five miles to the east of Gorākhpur, on the old channel of the Hiranyavati or Chhoṭa Gaṇḍak. It was at Kuśinagara that Buddha died.

Kāsmīr—1. Kāsmīra. 2. Kāśyapapura; the hermitage of Rishi Kāśyapa was on the Hari mountain, three miles from Srinagar (*Bhavishya P.*, Pratisarga, pt. I, ch. 6, v. 6).

Kasur—Kuśāvati, thirty-two miles to the south-east of Lahore, said to have been founded by Kuśa, son of Rāmachandra.

Katak—1. Bārāṇsī-Katāka. 2. Yayātinagara. 2. Binlapura, in Orissa, at the confluence of the Mahānadi and Kātjurī, founded by Nripa Kesarī, who reigned from 941 to 952 A.D.

Katāksha—Sīṃhapura, sixteen miles from Pindi Dadan Khan, on the north side of the Salt Range in the Panjab. It is also called Katās and Ketās. According to Hiuen Tsiang, the country of Sīṃhapura bordered on the Indus on the western side. It was conquered by Arjuna.

Katās—See **Katāksha**.

Kāthiāwar—1. Saurāṣṭra. 2. Surāṣṭra. 3. Sūratika or Surāṣṭrika of the Dhāuli inscription. 4. Syrastrina of Ptolemy. The southern portion of Kāthiāwar was called Prabhāsa, containing the celebrated temple of Somnāth, at a short distance from which was situated the spot where Kṛṣṇa passed away from this mortal world.

Kāṭmanḍu—1. Kāṣṭhamanḍapa. 2. Kāntipuri. 3. Mañjupattana. 4. Mañjupātan, the capital of Nepāl.

Kāṭwā—1. Kāṭaka-nagara. 2. Kāṭaka-dvīpa. 3. Kāṭadvīpa, in the district of Burdwan in Bengal.

Kāveri—I. 1. The river Arddhagaṇḍā. 2. Sahyādriyā. 3. Kāveri. 4. Chela-Gaṇḍā. II. A branch of the Nerbuda near Māndhātā was called Kāveri.

Kāwā-Dol—An isolated hill near Gayā, on which the Śilabhadra monastery was situated; it was visited by Hiuen Tsiang. It is a part of the Barābar Hill (Khalatika Parvata), containing the Nāgārjuni caves.

Kedāranāth—Kedāra, situated at the source of the Kārī-Gaṇḍā. The celebrated temple of Kedāranātha is situated in the Rudra Himalaya in Garwal below the peak of Mahāpantha on the west of Badrināth. The worship of Mahādeva Kedāranātha is said to have been established by Arjuna, one of the five Pāṇḍavas. The river Kārī-Gaṇḍā rises at this place and joins the Alakānandā at Rudra-Prayāga.

Kelhar—Chakranagara, seventeen miles north-east of Wardha in the Central Provinces. Perhaps it is the Chakrāśkanagara of the *Padma Purāṇa*, Pātāla khaṇḍa, ch. XVIII.

Ken—Same as **Kane**.

Keśariya—Isalia of the Buddhists, in the district of Champāran in the province of Bihār, where Buddha passed the eighteenth and nineteenth *Vassa*s of his Buddhahood.

Kejas—See **Katāksha**.

Khairā-Dih—Jamadagni-āśrama, thirty-six miles north-west of Balla; it is said to have been the residence of Jamadagni and the birth-place of his son Paraśurāma. See **Zamanā**.

Khajrāha—Khajjurapura, the capital of the Chandelas, in Bundelkhand.

Khandes—Khandes, Southern Malwa and parts of Aurangabad forming the ancient country of I. Haihaya. 2. Anupadeśa, the kingdom of the myriad-handed Kārttyavyāraṇa, who was killed by Paraśurāma. Its capital was Māhishmatī (modern Maheswar or Mahes) on the river Nerbuda, forty miles to the south of Indore. It appertained also to the ancient kingdom of Bidarbha.

Kheda—Khetaka of the *Padma Purāṇa*, between Ahmedabad and Kambay in Gujarat. It is the Kiecha of Hsien Tsiang, which Cunningham has correctly restored to Kheta or Kheda, now called Kaira. Khetaka was situated on a small river called Betravati (now called Vatrak) near its junction with the Sābarinātī (Sābarmatī). Julien renders Kiecha by Khacha or Kachchha. Same as **Kaira**.

Khragrāma—Twenty miles to the north of Burdwan. It is one of the fifty-two Pithas.

Khiva—The Khanat of Khiva is the 1. Urjagūṇḍa of the *Matsya P.* (ch. 120), called Urgendj; 2. Country of the Surabhis or Kharasmii or Kharism (Vambéry's *Travels in Central Asia*, p. 339).

Khorasan—Khorasan, celebrated for horses.

Khotan—Kustana, in Eastern or Chinese Turkestan.

Kishkindhyā—A small hamlet on the north bank of the river Tungabhadra, not far from Anaganti. It was the ancient Kishkindhyā of the *Rāmāyaṇa*, where Rāmachandra killed Bālī, the king of monkeys.

Kiyul—I. Rohināḥ. It has been identified by General Cunningham with Lo-in-ni-lo of Hsien Tsiang; it is situated immediately to the south of Lakhi-serai on the E. I. Railway. It contains a large image of Padmapāṇi and several Buddhist figures (Cunningham's *Arch. S. Rep.*, vol. III). Lo-in-ni-lo included Jayanagar on the north containing the fort, and Rajaona or Rajjhana on the south containing many remains of the Buddhist period. See however, *Rehṣānā*. II. The river Rishikulyā in Bihar.

Koch-Bihār—It appertained to the ancient Pundra-deśa, especially to the eastern portion called Nivritti. For the history of Koch-Bihār, see *JASS*, 1838, p. 1.

Kob—The river Kupikoshika of the *Rāmāyaṇa*, a small affluent of the Rāma-Gaṅgā in Oudh.

Kob-Mari—Goṣpiṅga Parvata in Eastern Turkestan, containing a Buddhist monastery and a cave, it was a celebrated place of pilgrimage at the time of Hsien Tsiang.

Koḷi—Kokila, a river which flows through the district of Shahabad in Bihar.

Kolar—Kolāhapura or Kolālapura, on the east of Mysore where Kārttyavyāraṇa is said to have been killed by Parāśurāma.

Kolhapur—1. Karavrapura. 2. Kolāpura. 3. Kolhapura. 4. Padmāvatī. 5. Agastya-śrama, the hermitage of Rishi Agastya, but perhaps this is a mistake and the mistake originated by confounding Kolhapur with Akolha to the east of Nāsik, which is the reputed hermitage of Agastya.

Kollur—Gani, on the river Krishnā, celebrated for its diamond mine (Tavernier's *Travels*). Gani is evidently the corruption of *Kāni* (mine).

Koṇḍavir—1. Kuṇḍinapura. 2. Bidarbhanagara. 3. Bhīnaspura, the ancient capital of Bidarbha, and the birth-place of Rukmīṇī, the consort of Krishna. Another Koṇḍavir is mentioned by Tavernier, at present called Konavaidu, in the province of Madras, not far from Guntur, it was built in the twelfth century by a king of Orissa. Koṇḍavir is the same as Kuṇḍapura of Dowson, forty miles east of Amarāvati in Central India (see *Kuṇḍapura*). But see *Beder*.

Koṅkana—1. Parāśurāma-kshetra. 2. It was a part of Aparāntaka, Koṅkana and Malabar forming the ancient Aparāntaka. 3. Gomanta-deśa. 4. Mushika. 5. Koṅkana (Wilson's *Hindu Theatre; Sāradā Tilaka*). See Southern **Koṅkana**.

Koram—The river 1. Kurama. 2. Krumu, of the *Rig Veda*, a tributary of the Indus. Same as **Kurum**. But see **Kunar**.

Korea—Korea perhaps appertained to Uttara-Kuru.

Koriṅga—Kuraṅgapura, near the mouth of the Godāvari.

Korur—1. Korura, between Multan and Loni, in the district of Multan in the Panjab, where Vikramāditya, king of Ujjayini, defeated the Sakas in a decisive battle in 533 A.D., the date of this battle is supposed to have given rise to the Samvat era. II. 1. Korura. 2. Tāmarachuḍa-kroṇa. 3. Baṇji. 4. Karur, the capital of Chera, in the Coimbatore district, near Cranganore. Same as **Karur**.

Kosam—1. Kauśāmbī. 2. Kosambinagara. 3. Batsyapattana, about 30 miles to the west of Allahabad; it was the capital of 1. Bataya-deśa. 2. Barpā, the kingdom of Rājā Udayana. Harsha Deva places his scene of the *Ratnavali* at this place.

Kośilā—The river 1. Kuṭikā. 2. Kuṭilā of the *Rāmāyaṇa*, the eastern tributary of the Rāmgangā in Oudh.

Kotalgar—1. Umāvana. 2. Bāgapura. 3. Śonitapura of the *Harivaṃśa* at Lohul in Kumaun, where Ūśā was abducted by Aniruddha, the grandson of Kṛishṇa. See *Bāna Rājā's Gad*.

Koṣa-Tīrtha—In Kālaṅjara.

Koṣeśvar—1. Koṭīśvara. 2. Kachelheśvara, the capital of Kachhka (Kutch), on the river Kori, a branch of the Indus.

Koṣṭ-Tīrtha—1. In Mathurā. 2. A sacred tank in Gokarna.

Koṭṭayam—1. Neolynda of the *Periplus*. 2. Milkynda of Ptolemy. 3. Nalakānsua. 4. Nalakālika, in Travancore, a celebrated port of ancient India.

Kotwal—Kāntipuri, twenty miles north of Gwalior.

Kṛishṇā—1. The river. 2. The Kṛishṇā. Kṛishṇaveṇī. 3. The Kṛishṇavāṇvā. 4. The Benwā. 5. The Bori. 6. The Bina. 7. The Tynna of the Greeks.

Kuārl—The river 1. Kumārl. 2. Sukumārī, in the Gwalior State, it joins the river Sindh near its junction with the Jamuna.

Kubastur—1. Kuntalakapura. 2. Kantalakapura. 3. Kuntalapura. 4. Surabhipattana. 5. Sopatma of the *Periplus*, in Sorab in the Shimoga district of Mysore. It was the capital of King Chandrabāsa of the *Jaimini-Bhārata*.

Kubjāmra—1. Kubjāmraka. 2. Balbhya-śrēṣṭha, at a short distance to the north of Hardwar.

Kuenlun Mountain—1. Nīla Parvata. 2. Kṛishṇa Parvata, in Tibet.

Kulu—1. Kulufa. 2. Koluka. 3. Kulinda-deśa. 4. Kuinda. 5. Kalinda-deśa, in the upper valley of the Bina. Its capital was Nagarakoṣa.

Kumāra Svāmi—1. Subrahmanya. 2. Kārttikasvāmi. 3. Svāmi-tīrtha. 4. Bhatti-tīrtha, about a mile from Tiruttani, a station of the Madras and Southern Marhatta Railway on the river Kumārādhārā; it was visited by Śaṅkarāchārya.

Kumāra—1. Kumāchala. 2. Kumāvana. 3. Kumāravana. 4. A part of Brahmapura.

Kumbhaconum—1. Kumbhakarna. 2. Kumbhaggonum, in the province of Madras. It was the ancient capital of Chola.

Kunar—The Choaspes of the Greeks, which joins the Kabul river at some distance below Jalalabad. It is also called Kāmsh and Kāshkār.

Kuṇḍapura—1. Kuṇḍinapura. 2. Kuṇḍinagara. 3. Bidarbhanagura. 4. Bhimapura, forty miles east of Amarāvati in Central India. Same as *Kuṇḍavir*. But see *Beder*.

Kurati—The river Karatoyā in North Bengal. Same as *Karatoyā*.

Kurkihar—Kukkutapādagiri, in the district of Gayā, where the Buddhist saint Mahākāśyapa died. Kukkutapādagiri has also been identified with Gurpa hill (Gurupadagiri), about 100 miles from Buddha-Gayā. See *Sobhnāth Hill*.

Kurum—Same as *Koram*.

Kushān—Kapiśā, ten miles west of Opan on the declivity of the Hindu-kush.

Kuśī—The river Kauśiki in Bengal. Its confluence with the Ganges was known as the Kauśiki Tīrtha or Kauśiki-Satgama.

L.

Lādak—It has been identified with Hātaka where Mānas-sarovara is situated (*Barcoah's Dictionary*, vol. III, Preface, p. 50).

Lāhari-Bandar—The ruins of Devala, the "Metamorphosed city" as it has been called, are situated at a very short distance to the north of Lāhari-bandar or Lāri-bandar in Sindh, in fact, Lāhari-bandar was built with the ruins of Devala (*Cunningham*).

Lahor—Sālatura, the birth-place of Pāṇini, the celebrated grammarian. The village is situated at a distance of about sixteen miles to the north-east of Attock.

Lahore—1. Lavapura. 2. Lavakota. 3. Lavavera. 4. Lohawar, in the Panjab. It was founded by Lava, son of Rāmachandra of the *Rāmāyana*.

Lakhnor—Lakrager, an old fort situated in the Rajmahal hills in Bengal.

Lamghan—1. Lampākā. 2. Murāḍā. 3. Lampāka, on the northern bank of the Kabul river.

Landai—The river Gird, in the Peshawar district, on which Pushkalāvati was situated.

Lāngulīya—The river Lāngulini, on which Chioneole stands.

Lenar—1. Bishnu-Gayā, a celebrated place of pilgrimage in Berar, not far from Mekhar. 2. Lopāra.

Lhasa—The capital of Tibet, containing the celebrated Temple of Buddha, the "Holy of Holies" built by Srongtsan Gampo, king of Tibet, in 632 A.D. This monarch became a convert to Buddhism and introduced that religion into Tibet, being influenced by his two Buddhist wives, one a princess of China and the other a princess of Nepal. The image in the temple is the image of Buddha as a youthful prince of sixteen in his house at Kapilevastu. The Dalai Lama resides in the palace at Potala hill in the town. The first Dalai Lama was Lobzang, he was of the yellow-cap order and was raised to power by the Tartar prince Gushi Khan in the middle of the seventeenth century A.D. (Dr. Waddell's *Lhasa and its Mysteries*).

Lilājan—1. The Nīlājana. 2. The Nīlāchana. 3. The Nairājana. 4. The Nirājarā. 5. The Nischirā, the upper part of the Phalgu, which flows through the district of Gayā.

Little Ganḍak—Same as *Chhoṭa-Ganḍaka*.

Little Tibet—Bolor. Little Tibet is also called Balistan and Chitral. Its capital was Skardu.

Lodh-Moona—1. Lodhra-kānana. 2. Garga-āśrama, in Kumāon.

Lohughāt—Lohārgala in Kumāon, on the river Lohā.

Lomasgir Hill—Lomaśa-āśrama, the hermitage of Lomaśa Rishi; it is four miles north-east of Rajauli in the sub-division of Nowadah in the district of Gayā.

Lonār—See *Lenar*.

Looni—Same as *Lun-nadi*.

Lucknow—Situated on the river Gumti. It is said to have been founded by Lakshmana, the brother of Rāmachandra of the *Rāmāyana*, on an elevated spot now known as Lakshmanpāth or Lakshmanapura, where a mosque was afterwards built by Sādar Jang, Subadar of Oudh. It is now within the Machchibhawan fort, overlooking the Asaf (stone) Bridge. Asaf-ud-dowlah made Lucknow his capital, the capital of his two predecessors being at Fyzabad. The Great Emambarah with the Rām Gate and the Masjid were built by Asaf-ud-dowlah; the old Residency, Dilkusha and the Lal Bāradāri were built by Saadat Ali Khan; the Moti Mahal and Shah Najaf were built by Nasir-uddin Hyder; the Chutter Manzil was built by Nasir-uddin Hyder; the Hossenabad buildings were constructed by Mahomed Ali Shah, the Chhoṭa Emambarah by Amjad Ali Shah, and the Kaisarbagh by Wajid Ali Shah. Mannua or Manpore, about 24 miles north of Lucknow, has a very high and extensive mound called the fort of Māndhātā. Nagraon, in the district of Lucknow, is said to have been the city of Rājā Nala, a descendant of Rāmachandra (see *Vāyu Purāṇa*, II, ch. 28) whose episode is given in the *Mahābhārata* (P. C. Mukerji's *Pictorial Lucknow*).

Lun-Nadi—The river Lavagā, which falls into the Sindh at Chandpur Sonari in Malwa. It is also called Nun-nadi.

M.

Madawar—1. Matipura. 2. Pralamba of the *Rāmāyana*, it is eight miles north of Bijnor in Western Rohilkhand.

Madhyarjuna—Six miles east of Kumbhaconum, in the district of Tanjore, Madras Presidency.

- Madura**—1. Mathurā. 2. Dakṣiṇa-Mathurā. 3. Minākṣī, in the province of Madras. It was the capital of Pāṇḍya. The districts of Madura and Tanjore formed the ancient Pāṇḍya or Pāṇḍu. It is one of the 52 Pithas where Sati's eyes are said to have fallen.
- Mahābalipur**—Bāṇapura, on the Coromandel coast. The "raths" of Mahābalipur are the true representations of ancient Buddhist viḥāras or monasteries.
- Mahābana**—1. Gokula. 2. Braja. 3. Klisoboras of the Greeks, a town about six miles from Mathurā across the Jamuna, where Kṛiṣṇa was reared up during his infancy. It was sacked by Mahmud of Ghazni as the "fort of Raja Kulchand." See **Gokul (Purāṇa)**.
- Mahānadi**—1. The river Chitrupalā. 2. The Chitrāpalā. 3. The Mahānadi, in Orissa. The portion of the river before its junction with the Pyri or Pāiri is called Utpaleśvara and the portion below its junction with the Pyri is called Chitrupalā or Chitrāpalā.
- Mahānandā**—The river Nandā, in Bengal, to the east of the river Kuti.
- Mahārāṣṭra**—Same as Mārḥāṣṭrā country.
- Mahāsthāna-Gaḍa**—1. Mahāsthāna. 2. Sila-dhāpa. 3. Jamadagni-śārama. 4. Parasurāma-śārama. 5. Ugra, in the district of Bagura in Bengal, celebrated for the temple of Mahādeva called Ugramādhava.
- Mahendra-Māli Hills**—The Mahendra Hills of Ganjam and Southern India, where Parasurāma retired after he was defeated by Rāma. The hills include the Eastern Ghats.
- Mahes**—Same as Mahēśvar.
- Mahēśvar**—1. Māhishmati. 2. Māhishati. 3. Agnipura, on the right bank of the Nerbada, forty miles to the south of Indore; it is also called Chuli Mahēśvar. It was the capital of Haihaya or Anupadeśa or Mahishanandala, the kingdom of the myriad-handed Kārtikeyavīrjuna of the Purāṇas. But see **Māndhātā**.
- Māhi**—1. 1. The river Māhātī. 2. The Māhi. 3. Māhātā, in Malwa. 11. Mayurī, a town in the Malabar coast.
- Māhi**—The river Māhi of the *Mūlinda-Puṣha*, it is a tributary of the Gandak.
- Mahoba**—Mahotsava-nagara, in Bundelkhand.
- Mālikote**—1. Dakṣiṇa-Badarikāśrama. 2. Yādava-giri, twenty-five miles to the north of Seringapatam in Mysore, containing one of the four principal *Maṭhas* (monasteries) of Rāmānuja and a temple of Kṛiṣṇa known as Chawalāṣī. 3. Tirunārāyaṇapura (S. K. Aiyangar's *Ancient India*, p. 208). Same as Melukote.
- Malabar**—1. Mallāra-deśa. 2. Part of Aparāntaka; Malabar and Koṅkana formed the ancient Aparāntaka. 3. Malabar, Travancore and Canara formed the ancient Kerala, called also Ugra and Chera. 4. Ketalaputra of Asoka's Inscriptions. 5. Keralaputra. 6. Muralā. 7. Damila of the Jātaka.
- Malabar Coast**—1. Kerala. 2. Ugra (see *Malabar*). 3. Muralā. 4. Damila of the Jātaka. 5. Limyrika (i.e., Damir-ika) of Ptolemy. 6. Ketalaputra. 7. Keralaputra. See *Malabar*.
- Malabar Ghats**—Malaya-giri. 2. Chandana-giri, the southern portion of the Western Ghats, south of the river Kāveri.
- Malabar Hill**—Bālukaśvara hill in Bombay, containing the temple of Mahādeva Bālu-keśvara.
- Malkhead**—Mānyakhetra, on the river Kṛiṣṇa.
- Mallaca**—Upamallaka.
- Malvan**—Melizigeris of Ptolemy, a town situated in the island of Medha in the Ratnagiri district of the Bombay Presidency.
- Malwa**. 1. Mālava. 2. Avantī. 3. Dhārakā. Its capitals were Ujjayinī and Dhārānagara. Eastern Malwa, including the kingdom of Bhopal, was called Daśārṇa and Dakṣiṇagiri, its capital was Bidiśā or Bhilsa. Northern Malwa was called Saka and Aparā-Saka at the time of the *Mahābhārata*.
- Manāl**—A village near Badrināth in Garwal. It was the hermitage of Rishi Vyāsa, the author of the *Mahābhārata*.

- Mānas-Sarovar**—The lake Mānasa-sarovara. 2. Mānasa. 3. Baibhārāja-sarovara. It is situated at the foot of that part of the Kailāsa range which is called Baldyuta-parvata.
- Mānbhum**—The western portion of the district of Mānbhum in the province of Bengal appertained to the ancient country of Malla-deśa.
- Mandāgni**—Same as Mandākinī.
- Mandākinī**—1. Same as the river Kālī-nadī in Garwal. 2. The river Mandākinī which flows into the river Palsani (ancient Payoshni) by the side of Chitrakūta in Bundelkhand. It was created by Anasuya, wife of Rishi Atri and daughter of Dakṣa, to avert the effect of a drought of ten years.
- Mandata**—1. Mahesmatī-mandata. 2. Mahesmatī. 3. Maheshmanjula. 4. Mahisha. 5. Mahishaka. 6. Mahishamandala. 7. Mahaya. 8. Anupadeśa, a country in Central India, of which Mahishmatī was the capital.
- Mandāra-Giri**—A hill in the Banke sub-division of Bhagalpur in Bihar, two or three miles from Banāt. The gods are said to have churned the ocean with this hill as churn-staff.
- Mandasor**—1. Daśapura. 2. Daśanagara, on the Chambal in Malwa, about ninety five miles south-west of Udayapur.
- Māndhatā**—1. Mahishmatī. 2. Ohkārānātha. 3. Baldurya-Parvata. 4. Ohkāra. 5. Ohkārā-jahotra. 6. Anareśvara, an island in the Nerbuda, five miles to the east of Mahē. The temple of Ohkārānātha, one of the twelve great Liṅgas of Mahādeva, is situated at this place.
- Maṇḍa**—Maṇḍapapura, in Malwa.
- Maṅgala-Giri**—Pūnā-Nrīśiṅha, seven miles south of Bezvada, in the Kistna District, Madras Presidency, on the top of the hill is a temple of Nrīśiṅha, visited by Chaitanya.
- Maṅglā-Gaurī**—One of the fifty-two Pithas in Gaya.
- Maṅglā-Pūthān**—Same as Pūthān.
- Manglora**—1. Maṅgala. 2. Maṅgall. 3. Maṅgalapura, on the Swat river. It was the capital of Udyāna.
- Mānikalya**—Mānikapura, in the Punjab, celebrated for its Buddhist topes, where Buddha in a former birth gave his body to feed a starving tiger.
- Maṇikarav**—1. Maṇikarpā. 2. Maṇikarpikā, on the Pārvatī, in the Kail valley.
- Maṇikarpikā**—1. Brahmanāla. 2. Maṇikarpikā, in Benares.
- Mānikiala**—Same as Mānikalya.
- Mānikapattan**—Maṇipura of the *Mahābhārata*, a seaport at the mouth of the lake Chilka. Maṇipura was once the capital of Kalinga. The situation of the capital of Kalinga as described in the *Mahābhārata* and the *Raghavavāṇa* as well as the name accord with those of Mānikapattan.
- Mañjērā**—The river Bañjulā, a tributary of the Godāvari, which is also mentioned as Mañjūlā.
- Mārhaṭṭa Country**—1. Mahrāshtra. 2. Aśmaka. 3. Aśvaka. 4. Asatka. 5. Mulaka. 6. Alaka. 7. Maulika. 8. Devarāshtra. 9. Mallarāshtra. 10. Bidarbha (*Anargha-Rāghava*, vii, 96, Barcoosh's *Dictionary*, vol. III, Pref., pp. 128, 139), the boundaries of which in the seventh century were: Malwa on the north, Kośala and Andhra on the east, Koṭkara on the south, and the sea on the west. Its ancient capitals were Pratishthāna, Kalyāṇi and Devagiri.
- Mārkaṇḍa**—The Aruṇā, a branch of the Sarasvatī, in Kurukṣetra. Its junction with the Sarasvatī, three miles to the north-east of Pehos, is called the Aruṇa-saṅgama. But this identification is doubtful (see *Oghavatī* in Pt. I). It is perhaps the Oghavatī of the *Mahābhārata*.
- Mar-Koh**—The mount Meros of Alexander's historians, near Jalalabad in the Punjab.
- Mārta**—1. Mārttikāvata. 2. Saubhanagara. 3. Sālvapura, the capital of Mārttikāvata or Sālva on the north-west of the Aravali range in Marwar, not far from Ajmer. It is also called Merta or Mattira. But see Alwar.

Martan—Same as Matan.

Mārwar—1. Mordna-dēsa. 2. Maru-dēsa. 3. Marudhanva. 4. Marusthali. 5. Marusthala. 6. Mārava. 7. Gurjara of the seventh century, in Rajputana.

Masār—Mahāsāra, an ancient village six miles to the west of Arrah in the district of Shahabad in Bihar, at a very short distance from the Karisat station of the E. I. Railway. It was visited by Hiuen Tsiang. It now contains only two temples.

Maski—Suvarṇa-giri, situated to the west of Siddapur in Mysore; it was one of the four towns where Asoka placed a viceroy.

Matan—Mārtāṇḍa, five miles to the north-east of Islamabad, in Kashmir. It is also called Bavan (see Bavan).

Mathurā—1. Madhupuri. 2. Surasena. 3. Sauripura. 4. Sauryapura. 5. Mathurā. 6. Madhurā. 7. Madhuvana. It was founded by Śatrughna, and was the birth-place of Kṛishṇa. Eighty miles all around Mathurā was called the Braja-Maṇḍala. Mathurā was the capital of the Bhojas.

Maurawan—Six miles to the east of Unāo in Oudh. It is said to have been the capital of Mayuradhvaṇa of the *Mahābhārata*.

Māyāpur—1. Māyāpuri. 2. Mayura (see Hardwar).

Maymene—Manimayī of the Rāmāyana (Uttara, ch. 23); see my *Roads* in the *I. H. Q.*, vols. I, II. It is in Turkestan, 22 miles from Andkhuy, and to the south-west of Balkh.

Mazaga—1. Māsakāvati of Pāṇini. 2. Masmaga of Alexander's historians. 3. Mashanagar of Babar, twenty-four miles from Bajore, on the river Swat in the Eusefzoi country.

Meda—1. Ariana. 2. Pahnava. 3. Pahlava. 4. Pallava. 5. Mada. 6. Madra or Uttara-Madra of the Purāṇas (see *Aśvabala*), now included in the Persian kingdom.

Megnā—1. The river Meghanāda. 2. Meghavāhana, in East Bengal.

Melukote—Same as Mālkoṭe.

Mery—Maru of the *Bṛhat-saṃhita*, the capital of Mṛiga of the Purāṇas, a country of Śāka-dvīpa or Margiana.

Mesopotamia—1. Mitanni of the Tel-el-Amarna inscription. 2. Mitravana of the *Bhaviṣya P.* 3. Śālmala-dvīpa of the Purāṇas.

Mewar—1. Śibi of the Buddhists; its capital was Jetuttara now called Nagari, eleven miles north of Chitore. 2. Medapāta.

Midnapur—The southern portion of Bengal, including the districts of Midnapur, Hughli, etc. It was the ancient Samha or Rādha.

Mikula—1. Mekala hills. 2. Soma-parvata, in which the rivers Nerbuda and Son have got their source.

Micagar—In Sindh, Pishanpopolo of Hiuen Tsiang, which is Bichavapura according to Julien, but which Reinaud restores to Basmapura (Beal). Saminagara (Tod).

Mirāt—1. Mayarāshtra. 2. Mayarāt, the residence of Maya Dānava, father of Mandodari wife of Rāvana.

Mirāk—Mīrāka tirtha in the district of Sitapur in Oudh.

Mithila—1. Bideha. 2. Tirabhukti. 3. Trbhuta. 4. Janakapura, the capital of Rājā Janaka the father of Sītā.

Mograpāṇā—Suvarṇagrāma, the ancient capital of Eastern Bengal, in the Narajanganj subdivision of the district of Dacca. It was famous for its fine muslins.

Mohanā—The river Mahi, a tributary of the Phalgu in the district of Gaya.

Moharpur—1. Dharmāranya. 2. Moherakapura, fourteen miles to the north of Bindhyāchal (town) in the district of Mirzapur. Three miles north of Moharpur is the place where Indra performed austerities after he was cursed by Rishi Gautama husband of Ahalyā.

Mohwar—The river Madhumati in Malwa, which rises near Ranod and falls into the Sindhu about eight miles above Sonari. The river has been mentioned in Bhavabhūti's *Mālātī-Madhava*.

- Mong**—Nikoi or Nikosa of the Greeks, on the Hydaspes in the Gujarat district, where the celebrated battle was fought between Alexander the Great and Poros (Puru).
- Monghir**—1. Mudgalagiri, from Mudgalaputra, a disciple of Buddha. 2. Mudga-giri (a contraction of Mudgala-giri). 3. Modāgiri. 4. Madguraka. 5. Hīranyapārvata of Hīnen Tsang.
- Morā Hill**—Prāgbodhi hill, near Buddha-Gayā, across the river Phalgu.
- Mucharim**—The Muchilinda tank, in Buddha-Gayā.
- Mukhallīngam**—Kaliṅganagarī, twenty miles from Parāśakimedi, in the Ganjam district; it contains many Buddhist and Hindu remains.
- Muklināth**—A celebrated place of pilgrimage situated in Tibet or north of Nepal on the Saptā Gandakī range of the Himalaya, south of Śālagrāma, not far from the source of the Gandakī. The place is associated with the legend of Tūsi and Nārāyaṇa, and a temple of the latter exists at this place, hence the Gandakī is called the Nārāyaṇī.
- Mulā-muthā**—The river Muralā, a tributary of the Bhīmā in southern India.
- Multān**—1. Malasthānapura. 2. Mauli-sāna. 3. Prahāḍapurī. 4. Śāmbhupura. 5. Mitravana. 6. Kātyapapura. 7. Hīranyapura. 8. Malladeśa. 9. Mālava, Panjab, where Nārāyaṇa incarnated as Nṛsiṃha and killed the Asura Hīranyakaśipu, the father of Prahāḍa. It was the capital of Malla-deśa or the country of the Mallis of Alexander's historians, which was given to Lakṣmīnara's son Chandraketa by his uncle Rāmachandra, when the latter made a disposition of his kingdom before his death. See **Hindaun**. Multān and Jahrawar were comprised in the ancient country of Sauvira.
- Mundore**—Same as Madawar.
- Mungipattana**—Same as Paṭṭan.
- Murg**—Same as Mong.
- Murghab**—Gabhastī of the *Vishṇu Purāṇa*, a river in Śākadvīpa. Murghab means "the river of Mṛiga" or Margiana in Turkestan.
- Mustagh**—See **Karakorum Mountain**.
- Muyiri-Koṭṭa**—1. Mousiria or Muziria of the Greeks. 2. Muraśhipattana. 3. Muśjagrāma, in the Malabar coast, opposite to Cranganore.
- Muxaffarnagar**—Kṣāṇḍava-vaṇa of the *Mahābhārata*, at a short distance to the north of Mirat; it is one of the stations of the North-Western Railway. Arjuna appeased the hunger of Agni, the god of fire, at this place.
- Mysore**—1. Mahishaka. 2. Mahishamandala.

N.

- Nadiā**—See **Nuddea**.
- Nāgarī**—1. Madhyamikā, near Chitor, in Rajputana, which was attacked by Menander. He was defeated by Vasumitra, grandson of Pushyamitra and son of Agnimitra of the Sunga dynasty. 2. Jetuttara, the capital of the kingdom of Śivi.
- Naini Tāl**—See **Nyni Tāl**.
- Nandākinī**—The river Nandā of the Purāṇas, which falls into the Alakānandā in Garwal.
- Nanda-Prayāga**—At the confluence of the Alakānandā and Mandākinī, a small river. It is one of the five (*Pañcha*) Prayāgas.
- Nandkōl**—The lake Nandisara, which is a part of Nandikahetra, twenty-three miles north of Srinagar near Mount Haramuk in Kashmir, sacred to Śiva and Nandi.
- Naughenhar**—1. Nagarahāra. 2. Nyas of Alexander's historians. 3. Nagara or Dionysopolis of Ptolemy. 4. Nigarhāra. 5. Nirāhāra, four or five miles to the west of Jalālābād (see **Jalālābād**).
- Narwar**—1. Nishadha, 2. Nalapura, forty miles south-west of Gwalior. It was the capital of Rājā Nala of the story of Nala-Damayanti of the Purāṇas.
- Nāsik**—1. Pañchavati-vaṇa. 2. Sugandhā. 3. Nāśikya, on the Godāvarī where Sītā was abducted by Rāvana, king of Laṅkā. The district of Nāsik was anciently called Govardhana.

- Nithadvāra**—Siār, on the Banas, twenty-two miles north-east of Udaypur in Mewar. It contains the celebrated original image of Kṣṣava Deva removed by Rānā Rāj Singh from Mathurā in anticipation of Aurangzeb's raid.
- Nausari**—Navarāshtra in the Baroach district, Bombay.
- Nawal**—Navadevakula, thirty-three miles north-west of Unao near Bangarman in Oudh, and 19 miles south-east of Kanouj, visited by Hiuen Tsiang. It was the Ālavi of the Buddhists and Jains; but see **Airwa**.
- Nayā-Tirupati**—Nava-Tripadi, twenty miles to the east of Tinnivelli, visited by Chaitanya.
- Nepal**—1. Nepālā. 2. Himavanta. 3. Kimpurushavarsa.
- Nerbuda**—1. The river Narmadā. 2. The Muralā. 3. The Pūrva-Gaṅgā. 4. The Revā. 5. The Murāṇḍalā. It rises in the Amarakantaka mountain.
- Newuj**—The river Nirvindhya, a tributary of the Chambal.
- Nigambod-Ghāt**—Nigambodbodha-tīrtha of the *Padma Purāṇa*, in old Delhi (Indraprastha).
- Nigilva**—In the Nepalese Terai, north of Gorakhpur and thirty-eight miles north-west of the Uka station of the Bengal and North-Western Railway. It has been identified by Dr. Führer with Kapilavastu, the birthplace of Buddha. The ruins of Kapilavastu lie eight miles north-west of Paderā, which has been identified with the Lambini garden where Buddha was born. But see **Tilaurā**.
- Nilakantha**—A celebrated place of pilgrimage, containing the temple of Nilakantha Mahādeva, at the foot of the Seopuri mountain, to the north of Kātmāṇḍu in Nepal.
- Nilawaram**—Nileynda in the Malabar Coast.
- Nigiti**—1. The Nīla Parvata or Nīlāchala in the district of Puri in Orissa. II. 1. Darddara. 2. Durdura. 3. Darddara Parvata, in the Madras Presidency.
- Nimkhāravana**—Naimishāranya, twenty-four miles from the Sandila station of the Oudh and Rohilkhand Railway, and twenty miles from Sitapur, on the left bank of the Gumti. It was the abode of sixty-thousand Rishis; many of the Parāṇas were written at this place.
- Nimsar**—Same as **Nimkhāravana**.
- Nirā**—The river Nibārā, a tributary of the Bhīmā.
- Nizam's State**—1. Andhra. 2. Tālāṅga. 3. Tri-Kālāṅga, between the Godāvari and the Kṛṣṇā.
- Northern Circars**—1. Kālāṅga. 2. Bengi-desa. The southern portion of the Northern Circars between the Chilakol river and the Godāvari was called Mohana-desa at the time of the *Mahābhārata*; the northern portion was then a part of Kālāṅga.
- Nuddeā**—Navadvīpa in Bengal, the birth-place of Chaitanya. It was the last Hindu capital of Bengal, conquered by Bakhtiar Khilji in 1203. To the north-east of the present Navadvīpa at the distance of about a mile are the ruins of Ballāla Sena's palace, and there is also a tank of Ballāla Sena called Ballāla-dighi.
- Nundgaon**—Nandigrāma of the *Rāmāyaṇa* in Oudh, where Bharata resided during the exile of Rāmachandra. It is about ten miles to the south of Fyzabad, near Bharatkunda.
- Nurpur**—1. Audumbara. 2. Odumbara, in the Panjab; its capital is Pathankot which was anciently called Pratishthāna. The district of Nurpur is now called *Garudāpur*.
- Nyni Tāl**—The lake Tri-Rishi of the *Skanda Purāṇa*, in the United Provinces.
- Nysatta**—Nyssa of the Greeks, on the northern bank of the Kabul river, about two leagues below Hashtanagar. See, however, **Naughanbar**.

O.

- Ohind**—Udakhandā, on the right bank of the Indus, in the Peshawar division of the Panjab, fifteen miles to the north-east of Attock.
- Omkārnāth**—1. Amareśvara. 2. Omkāranātha. 3. Omkāra. 4. Omkāra-khetra, near Mapdalesvara, which is five miles to the east of Mahes (the ancient Māhishmatī), on the bank of the Nerbudda. It is one of the twelve great Līngas of Mahādeva. Same as **Māndhātā**.

Opiān—1. Hupian. 2. Alexandria, a town founded by Alexander. 3. Alasadda of the *Mahāvamsa*, twenty-seven miles to the north of Kabul. It was the capital of Parasasthala and the birth-place of Menander (Milinda of the *Milinda-Pañho*). Perhaps it is the ancient Kshatriya-upaniveśa, Opiān being a contraction of Upaniveśa.

Or—Same as **Uri**, a tributary of the Nerbuda.

Orissa—1. Udra. 2. Odra. 3. Utkala.

Oudh—I. 1. Ayodhyā, the kingdom of Rāma. 2. Kosāla, it was divided into Uttara and Dakshina Kosāla. 3. Sāketa. 4. Setikā. 5. Sagada of Ptolemy. 6. Bisākhā. II. The town of Ayodhyā.

Oujein—Same as **Ujjin**.

Oxus—1. The river Vakshu. 2. Suchakshu. 3. Chakshu. 4. Ikshu. 5. Asmanvati, which flows through Śākadvīpa. 6. Bhagavat-gaṅgā. 7. Pātala-gaṅgā. 8. Vamksha of *Bhāgavata* (V, ch. 17).

P.

Pabbosā—Prabhāsa, thirty-two miles south-west of Allahabad and three miles to the north-west of Kanauj, visited by Hiuen Tsiang.

Paddair—The river Palāśini near Kaliāgapatam in Ganjam.

Paderia—A village in the Nepalese Terai, two miles north of Bhagavānpur. It has been identified with the Lumbini garden, where Buddha was born (see Nigilva). But the Lumbini-vana has been identified by P. C. Mulderji with Rummendei (see *Rummen-dei*).

Padmā—The river Padmāvatī, a branch of the Ganges, in East Bengal.

Padmanābhapur—Same as **Anantapur** (II).

Padraona—Pāvā, on the Gandak, the last place visited by Buddha before he reached Kuśinagara, where he attained *Nirvāṇa*.

Paghmān Range—Pavamāna mountain of the Nishadha Range, a part of the Hindu Kush.

Pāhāpura—1. Kola-Parvatapura. 2. Kolapura. 3. The Paloura of Ptolemy, in the district of Nadī in Bengal.

Pain—Same as **Pain-Gaṅgā**.

Painām—Suvarṇagrāma, the ancient capital of Eastern Bengal, on the river Dhaleswari, in the district of Dacca. Same as **Sonārgāon**.

Pain-Gaṅgā—1. The river Payoshni mentioned in *Bhāgavata P.* (V, ch. xix, v. 17), a branch of the Wardha in the Central Provinces. 2. The Bidarbha-nadī. Same as **Pain**.

Paira—The river Pārpā, a branch of the Godāvari.

Paisuni—1. The river Payasvini. 2. The Chitrakutā, a tributary of the Jumna, which flows near Chitrakutā in Bundelkhand.

Paithān—1. Prastibhānapura. 2. Potana. 3. Potali. 4. Paudanya, on the Godāvari. It was the capital of Śālivāhana, king of Mahārāshtra, the Asmaka of the Purāṇas and Asaka of the Buddhists. It is also called Pattana and Mangi-Pattana or Mangila-Pattana (see **Pattān**.)

Pākpattān—Ayodhya, in the Punjab.

Palembang—Śrībhoja, in Sumatra, a seat of Buddhist learning in the seventh century much frequented by the Chinese pilgrims.

Palithana—In Guzerat, situated at the foot of a mountain called Śatruñjaya, to the south-west of Bhāonagar. It is one of the five hills sacred to the Jains and contains a temple of Ādinātha.

Palni-Hills—Rishabha-parrata, in the district of Madura, Madras.

Pāmbai—The river Pushpāvatī in Travancore.

Pamghān—See **Paghmān range**.

Pamir—Pāripātra of the Nishadha Parvata.

Pampā—A branch of the Tuṅgabhadrā. Mount Rishyamukha is situated on the eastern bank of this river, where Rāmachandra met Hanumāna and Sugrīva for the first time. There is also a lake called Pampā-sarovara near Kishkindhyā (see *Kishkindhyā*).

Pāmpur—Padmapura, on the right bank of the Behat (Jhelum), eight miles to the south-east of Srinagar in Kashmir. It is celebrated for its cultivation of *Kumbuma* or saffron (*crocus sativus*), which was largely used as a cosmetic by the ladies of ancient India.

Panchāna—1. The Pañchānana. 2. The Sappini, which flows through the districts of Gaya and Patna.

Pāṇḍharpur—Same as Pāṇḍerpur.

Pāṇḍerpur—1. Pāṇḍapura. 2. Pāṇḍukshetra. 3. Puṇḍarīka-kshetra. 4. Tāpasāśrama. 5. Tapasa. 6. Tabasoi of Ptolemy. 7. Paundarika, on the river Bhīmā in the district of Sholapur in the province of Bombay. It contains the celebrated temple of Bīṭhaināth or Bīṭhoba Deva, an image of Kṛishṇa. Kṛishṇa is said to have visited this place with Rukmiṇī to see Puṇḍarika who was celebrated for his filial affection.

Pandritan—Purānādhishṭhāna, the ancient capital of Kashmir, four miles to the south-east of Srinagar.

Pāṇḍua—I. 1. Puṇḍravyrūdhana. 2. Puṇḍra. 3. Puṇḍra, the ancient capital of Bengal, six miles north of Malda. II. 1. Pradyumna-nagara. 2. Marapura, in the district of Hughli in Bengal.

Panipat—Pāṇiprasabha.

Panjab—1. Sapta-sindhu. 2. Āratṭa. 3. Taklādesā (Hiuen Tsiang). 4. Pañchanada, the country of the five rivers Śatadra (Sutlej), Bipāsā (Bias), Irāvati (Rāvi), Chandrabhāgā (Chenab) and Bitastā (Jhelum).

Panjab—The river Pañchapadī, a tributary of the Oxus, in Śāka-dvīpa.

Panjhora—I. 1. The river Gauri of the *Mahābhārata* and the *Pandvas*. 2. Gouraios of the Greeks, which united with the river Swat to form the Landoi, an affluent of the Kabul river. II. Pañcha-karpata, a district on the southern slope of the Hindu Kush.

Panjshir—Julien supposes that Panjshir and Tagao valleys in the north border of Kohistan comprised the ancient district of Kapisa.

Pāpanāśini—The river Payasvini, in Travancore, visited by Chaitanya.

Pappaur—Pāvāpura or Pāvā, three miles east of Sewan in the district of Chupra, where at the house of the goldeniṭh Chūḍa, Buddha was served with *Sukara-maddara* (hog's flesh) which aggravated the illness which terminated his life.

Pārasnāth-Hill—1. Samet-śikhara. 2. Samidagiri. 3. Mallā-purvata. 4. Mount Maleus of the Greeks. 5. Samādhi-giri, in the district of Hazaribagh in Bengal. It is one of the five hills sacred to the Jains.

Pārasurāmapura—Twelve miles south-east of Paṭṭi, in the district of Pratāpgarh in Oudh. It is one of the fifty-two Pithas.

Parha—The river Pārvaṭī, in the Jalandhar Doab, which falls into the Bias. Manikaraṇ, a celebrated place of pilgrimage, is situated on this river.

Pārbati—The river 1. Pārā. 2. Parā, an affluent of the Chambal which rises in Bhopal.

Parthia—Pārada; ancient Persia.

Pasha—Bisākhā, in the district of Gonda in Oudh; it was the capital of Śāketa or Oudh in the Buddhist period.

Paśupati-nāth—A celebrated temple of Mahādeva in Nepal, associated with the story of the Fowler and the god.

Pātharghātā—1. Śilā-saigama. 2. Bikramāśilā-vihāra. 3. Baṭeśvarnātha. 4. Baṭesa, four miles to the north of Kahlgaon, in the district of Bhagalpur.

Pāṭhālā—Prasthala, in the Punjab.

Patna—1. Pāṭaliputra. 2. Kusumapura. 3. Pushpapura, the capital of Nagadha, where Udāyi or Udayāsava, the grandson of Ajātasatru (contemporary of Buddha) removed the seat of government from Rājagṛiha.

Paṭṭan—I. 1. Anahila-paṭṭana. 2. Anhilvārapaṭṭana, in Guzerat. II. 1. Maṅgila-paṭṭana. 2. Śālivāhanapura. 3. Brahmapuri-Pratiṣṭhāna. 4. Paithāna of the Greeks. 5. Muṛgi-paṭṭana (Muṛgi-Paithāna), twenty-eight miles south-west of Aurangabad; it was the capital of Śālivāhana.

Pāṭṭāla—See **Pāṭṭāla**.

Pauri—Ashṭāvakra-śrēṇa, near Srinagar in Garwal.

Pāvāpurī—1. Apāpapurī. 2. Pāvā, about seven miles to the south-east of Bihar (town). Mahāvira, the Jaina Tīrthaṅkara, died at this place in 527 B.C.

Pegu—1. Ramanya. 2. Aramana. 3. Hamsavati, in Burma.

Pehov—Prithādaka, where the celebrated Brahmayoni-tīrtha is situated, fourteen miles to the west of Thanosvar.

Pennar—1. The Southern Pennar is the Pāpagini. 2. See **Pennair**.

Pennair—1. The river Tallaparrā, in the provinces of Madras on which Nellore is situated. 2. The Pinākinī. It is also called Northern Pennar.

Pērsia—1. Pārsya. 2. Palhava. 3. Iran. 4. Tājika. 5. Pārasika. 6. Pahnava. 7. Pallava, its capital was Surasthāna according to Hiuen Tsiang.

Peshawar—Parushapura, the capital of Gāndhāra (see **Cabul Valley**).

Phalgu—1. The river Mahānadi of the *Mahābhārata*. 2. The Līlājana. 3. The Nīlājana. 4. The Nairājana. 5. The Nirājana. 6. The Nīlāishana. 7. Nirājarā of the Buddhists, on which Gaya is situated.

Pindar—The river Karna-Gaṅgā, a tributary of the Alakānandā in Garwal.

Pindāraka-Tīrtha—Near Golāgar in Guzerat, sixteen miles to the east of Dwarka.

Pinjkoṭai—Mahāvāna-vihāra or Saṅghārāma, visited by Hiuen Tsiang, near Sunigrām in Buner, about twenty-six miles south of Manglora, the old capital of Udyāna.

Pisūni—Same as **Paṭṭuni**.

Pisin valley—Pāshāna in southern Afghanistan.

Piṭhāpura—Gayā-pāda. 2. Piṭhāpura, in the Godavari district, about forty miles from Rajamahendri; Gayāsura's feet rested at this place when he was overthrown by Viṣṇu. It was conquered by Samudra Gupta.

Poona—Punaka or Puna, in the Bombay Presidency.

Porabunder—Sudāmāpurī, in Guzerat; it was the port of Chaya.

Pranahit—1. The river Pranitā. 2. The Pranahitā. 3. The Praptī formed by the united stream of the rivers Wardha and Waingāṅgā, in Central India.

Pudubell-Gopuram—Buddha-Kāśī, in the province of Madras, visited by Chaitanya.

Puhat—Punach, in Kāśmīr.

Pulicat—Palakkaḍa of the inscriptions, in the province of Madras.

Punpun—The river Panāhpuna, a tributary of the Ganges, in the district of Patna in Bengal.

Puri—1. Parushottama-keśhetra. 2. Śrīkeśhetra. 3. Dantapura, (Hunter and Fergusson). 4. Dantora. 5. Charitrapura, in Orissa. The temple of Jagannāth was built by Anāṅga Bhīma Deva of the Gaṅgā dynasty in 1198 A.D.

Purnā—The river 1. Payoshni. 2. The Krathakaisika. 3. The Bidarbhanadi, in Berar.

Purnea—Kauśālikachchha, in Bihar.

Purti—The river Payoshni, in Travancore.

Pushkar—1. The Pushkara lake. 2. Brahma-tīrtha. 3. Brahma-sara. 4. Śārasvata lake, six miles from Ajmīr.

Pyri—The river Pretoddhārini, which joins the Mahānadi at Raju.

R.

Rādha—1. Sumha of the *Parāras*. 2. Rādha. 3. The country of the Gangaridai of Ptolemy, its capital was Gānge, the "Port of Ganges" of the *Periplus of the Erythraean Sea* (Saptagrāma).

- Raila**—1. Rāhugrāma. 2. Ashtābakra-Asrama, the hermitage of Rishi Ashtābakru, four miles from Hardwar.
- Rājagiri**—Rājagiri of the *Rāmāyana*, on the north bank of the Bīsa. It was the capital of the Āśvapatis of Kekaya. It is also called Rājgir. See Jalalapur.
- Rājamahendri**—1. Dantapura (Cunningham and McCrindle). 2. Rājapura, of the *Mahābhārata*. 3. Bīdyānagara, on the Godāvari, the capital of Kālīga. It was the capital of the Chalukya kings (eastern branch) from Kubja Vishnu Vardhana to Vira Deva Kulottunga (7th to 12th century).
- Rājauri**—1. Rājapuri. 2. Alhīsāri. 3. Abhisāra, south of Kashmir and south-east of Punaob.
- Rajgir**—1. Girivrajapura of the *Mahābhārata*. 2. Rājagiri of the Buddhist annals. 3. Kuśā-gārapura, in the district of Patna, was the capital of Magadha till the seat of government was removed to Pāṭaliputra (Patna). It was the abode of Jarāsaṁdha, king of Magadha. Buddha lived at Rājgir in the Venuvana garden presented to him by Rājā Bimbisāra. The first Buddhist synod was held under the presidency of Mahā-Kāśyapa shortly after Buddha's death, in a hall built by Ajātasatru in front of the Saptaparni cave by the side of the Vaidhara mountain. The Śīśunāga dynasty from Śīśunāga to the nine Nandas reigned in Magadha from 685 to 321 B.C. (the names of the Nandas are mentioned in the *Mahāvamsa*, ch. V; the first Nanda was Mahāpadma-Nanda who reigned for 38 years and the other eight Nandas for 12 years, the last Nanda being Dhana-Nanda or Yogānanda whose history is given in the *Bṛhat-Kaṭha*. The seat of government was removed to Pāṭaliputra by Udayakṣa who reigned from 319 to 309 B.C. (*Vāya Purāṇa*). Śīśunāga is said to have removed his capital to Baisāli. Kālāśoka, the eleventh king of this dynasty, in whose reign the second Buddhist synod was held in 443 B.C. at the Balukārāmavihāra in Vaiśālī under the presidency of Revata, reigned from 453 to 425 B.C. (Ferguson and Upham's *Mahāvamsa*, ch. IV). The cause of convening the synod is mentioned in the *Vinaya Piṭaka*, *Chullavagga*, pt. XII, ch. 1). Same as Rājagiri.
- Rajim**—Devapura of the *Padma Purāṇa*, on the Mahānadi in Central India; it is a contraction of Rājivalochana, which was the name of Rāmachandra who visited the place to save his brother Satrugna from death.
- Rajmahal-Hills**—1. Antara-giri. 2. Kālākavana of Patañjali, in the Santal Pargana in the province of Bihar.
- Rājputānā**—1. Maru. 2. Marusthali. 3. Marudhanva. East Rajputana was called Kukura.
- Rājshahi**—It appertained to the ancient kingdom of Pundra, and formed a part of the ancient sub-division of Barendra.
- Rakshi**—The river Drishadvati in Kurukshetra, which flows by the south-east of Thanesar (Cunningham). But this identification does not appear to be correct. The Drishadvati has been correctly identified with the Chitang which runs parallel to the Sarasvati on the south.
- Rāmhrad**—A tank in Thanesar, sacred to Parāś'ama.
- Rāmeśvara**—The first island of the chain of islets forming the Adam's Bridge. It contains the celebrated temple of Rāmeśvara, one of the 12 Great Liṅgas of Mahādeva.
- Rāmeśvara-Saṅgama**—The confluence of the river Banas with the Chambal in Rajputana.
- Rām-Gaṅgā**—1. The river Suvamā. 2. Uttaragā. 3. Uttānikā of the *Rāmāyana*, in Oudh. It joins the Kālīnadi opposite to Kanauj. It is a tributary of the Saraju.
- Rāmnagar**—I. 1. Abhicchhatrapura. 2. Ahikshetra. 3. Adikota. 4. Abichhatra. 5. Adhicchhatra. 6. Chhatravati. 7. Pratyagraha, the capital of North Pañchāla in Rohilkhand, twenty miles west of Bareilly. There is still a place called Abichhatrapura near Rāmnagar. II. Vyāsakāsi, opposite to Benares across the Ganges.
- Rāmpāla**—1. Ballālapuri. 2. Bikramapura, the capital of Ballāla Sena, king of Bengal, about two miles from Munshiganj, at Vikrampur in the district of Dacca.
- Rāmpur-Deoriyā**—Rāmagrāma of the Buddhist annals, in the district of Basti, in Oudh. It contained a stūpa over a relic of Buddha's body, now dissolved by the river.

Rāmtege—Same as **Rāmtēk**.

Rāmtēk—1. Rāmāgiri of the *Meghadūta*. 2. Śambuka-āśrama. 3. Śaibata-giri, the hermitage of the Śūdra Śambuka of the *Rāmāyaṇa*, north of Nagpur, in Central India.

Rāṅgāmāṭī—1. Karṇa-Suvarṇa. 2. Kāṇsonā, on the right bank of the Bhāgirathī, four miles below Berhampur, in the district of Murshidābad in Bengal. It was the capital of Ādisura, king of Bengal.

Rangit—The Rakshu, a tributary of the Tistā.

Rangoon—Puskaraśvatīnagara, the birth-place of Trāṇasa and Bhalluka, who gave honey and other articles of food to Buddha and who built the Shaidagon Pagoda on the hairs given to them by Buddha, after their return to Rangoon.

Rāṅgāṭ—1. Barāṇa. 2. Aornos of the Greeks, in the Panjab, about sixteen miles north-west of Ohind.

Rāpti—1. The river Airāvati. 2. Irāvati. 3. Achiravati. 4. Ajiravati. 5. Nāganadi. 6. Śarāvati. 7. Sadānirā. 8. Rathasathā, in Oudh, on the southern bank of which Śrāvati, the ancient capital of North Kośala, is situated.

Ratanpur—1. Ratnapura. 2. Maṇipura, the capital of Dakṣiṇa-Kośala or Gondwana, 15 miles north of Bilaspur, in the Central Provinces; it was the capital of king Mayuradhvaṇa of the *Jaimini-Bhāṇṇa*.

Ratnagiri—1. Rishigiri. 2. Jigili. 3. Pāṇḍā mountain of the Buddhists, one of the five hills of Rājgir in the district of Patna.

Rauṇākshī—The river 1. Sarasvati. 2. Prabhās Sarasvati, near Sonmāth in Guzerat, it rises in Mount Abu.

Rāval—Aahṭigrāma, in the district of Mathura, the birth-place of Rādhikā, where she passed the first year of her infancy and then removed to Barahāṇa by her parents.

Rāvi—1. The river Irāvati. 2. The Airāvati. 3. The Parushni. 4. The Parusni. 5. The Haimavati. 5. The Hydraotes of the Greeks, in the Panjab.

Rawalpindi—It was comprised in Basati in the Panjab.

Rāwanhrad—1. The lake Rāyana-hrada. 2. Anavatapta lake. 3. Anotatta lake of the Buddhists. 4. Lohita-sarovara of the *Purāṇas*.

Rechna-Doab—Between the Chinab and the Ravi in the Panjab. It comprised Madra-deśa, called also Bālhiṇa, the capital of which was Śākala.

Rehuanālā—1. Loinillo of Hloen Tsiang. 2. Rohinnālā of Vivien St. Martin, five miles to the north-east of Kiyul in the district of Monghir. See **Kiyul**.

Revelganj—Gautama-āśrama, near Chapra in Biḥar. The hermitage of Gautama was situated at a place called Godnā, but the *Rāmāyaṇa* places the hermitage of the Ṛishi at a short distance from Janakpur in Tirhut. See **Godnā**.

Rewā—1. Kārusha. 2. Karusha. 3. Adhirāja. 4. Bahela, the kingdom of Dantavakra. Same as **Raghalikhand**.

Rintāmbur—Rantipura, on the Chambal, in Rajputana. It was the residence of Ranti Deva alluded to by Kālidāsa in his *Meghadūta*. His sacrifice of cows brought into existence the river Charnayvati on which the town is situated.

Rintimpur—Same as **Rintāmbur**.

Rishikeś—See **Ṛishikheśa**.

Rishikula—1. The river Ṛishikulyā. 2. The Haimavati, on which Gunjam is situated. It rises in the Mahendra hills.

Rishikunda—The hermitage of Rishi Ṛishyaśrīṅga and Bibhāṇḍaka Muni, four miles from the Bariarpur station near Bhagalpur. The hermitage of the Ṛishi is also pointed out near Kiyul (see **Slugbol hill**).

Rishyamukha—It was on this mountain that Sugrīva dwelt after he fled from Nishkinḍhyā. It is eight miles from the Anagandi hills on the Tuṅgabhadra.

Roālsar—Roāleśvara, a famous lake and place of pilgrimage in the territory of Mandi, in the Panjab. It is about sixty-four miles to the north-west of Jvālāmukhi; it is said to contain seven miraculously moving hills, and hence it has become a place of pilgrimage.

Rohilkhand—Pañchāla. It was divided into North and South Pañchāla. The capital of North Pañchāla was Abichohhatra (Rāmnagar), and that of South Pañchāla was Kampilya (Kāmpīl). Drupada of the *Mahābhārata* was king of South Pañchāla. The Eastern portion of Rohilkhand was called Gopālākaksha (Barcoah's *Dictionary*, vol. III, Preface, p. 85).

Rohtak—Rohitaka, forty-two miles north-east of Delhi.

Rohitas—Rohita, in the district of Shahabad in Bihar, thirty miles south of Sasiram. It is said to have been founded by Rohitāsya, son of Harischandra of the *Rāmāyana* and *Mārkaṇḍeya Purāṇa*.

Rohitas Hills—1. Mauli. 2. Kimpitya. 3. Gopāchala, in the sub-division of Sasiram in the district of Shahabad. Same as Kalmur Hills.

Rudra-Himālaya—The part of the Rudra-Himālaya range in Garwal, which is to the north-east of Badrināth, is called 1. Gandhamādana. 2. Hemakūṭa. 3. Hema-parvata. 4. Mandāra. The portion of the Rudra-Himālaya where the Ganges has its source is called 1. Meru. 2. Sumera. See Gangotri.

Rudra-Prayāga—At the confluence of the Alakānandā and Kālī-Gaṅgā (Mandākinī). It is one of the five (*Pañcā*) Prayāgas.

Rummin-Dei—Lumbini-vana, where Buddha was born, two miles to the north of Bhagavanpur in the Nepalese Terai.

Rungpur—It appertained to the ancient country of Kāmarūpa and afterwards to Puṇḍra-deśa.

Runn—The Irana of Cutch.

3.

Sāharmati—1. The river Sābhramati. 2. The Kṛtavarī. 3. The Chandanā. 4. The Girikarṇikā. 5. The Kāyapi-Gaṅgā, in Gujarat.

Sāgar—The district of Sagar and the western portion of Bundelkhand formed the ancient Pulinda-deśa.

Saharanpur—The district of Saharanpur appertained to the ancient Kulinda-deśa.

Sahet-Mahet—1. Śrāvastī. 2. Śarāvastī. 3. Sabathapura. 4. Dharmapattana. 5. Chandrikā-puri. 6. Chandrapuri. 7. Chandripura. It is situated on the river Rāptī, in the district of Gonda, in Oudh, fifty-eight miles north of Ayodhyā and forty-two miles north of Gonda. It was the capital of North-Kosala. Buddha lived here for twenty-five years in a vihāra called Jetavana-vihāra.

Sai—The river 1. Sarpikā. 2. Syandikā of the *Rāmāyana*, a branch of the Gumti in Oudh.

Salla-Giri—To the north-east of the old town of Rājgir and to the south-east of the new town of Rājgir. It was the Grīdhrakūṭa of the Buddhist annals, the Vulture Peak of Fu Hien and Hiuen Tsiang.

Śakrī—The river Śarkarāvartī of the *Bhāgavata P.* in Bihar.

Śālagrāma—Near the source of the river Gandak, in the Sapta-Gandakī range of the Himālaya, in the southern boundary of Central Tibet. It was the hermitage of Bharata and Pulaha. From the name of this place the Gandak is called Śālagrāmī.

Salem—It was a part of Koṅga-deśa or Koṅga-deśa.

Saisette—The island of 1. Perimuda. 2. Perimula of the Greeks. 3. Shashti, near Bombay. It derived its sanctity from a tooth of Buddha, which was enshrined there at the beginning of the fourth century.

Samarkand—Mārkaṇḍa, a town in Śākadvīpa.

Sambhāra—1. Śākambharī. 2. Sapādalaksha, in Eastern Rajputana.

- Sānchi**—1. Sānti. 2. Kākanāda. 3. Chetiya-giri. 4. Vasanagara, about six miles to the south-west of Bhilsa. See **Besnagar**.
- Saṅgameśvara**—Paraśurāmakshetra, on the river Śāstrī, in the Ratnagiri district of the Bombay Presidency.
- Sanjan**—1. Sañjayanti-nagari of the *Mahābhārata*. 2. Sañjaya. 3. Sahañjana. 4. Sindan of the Arabs, in the Thana district, Bombay Presidency.
- Śaṅkara-tīrtha**—In Nepal, immediately below the town of Patan, at the confluence of the Bāchmati and the Manimati rivers.
- Śaṅkha**—The Śaṅkhini, a tributary of the Brāhmaṇi in the Chutia-Nagpur division.
- Saṅkisa**—1. Sāśkāya. 2. Kapitha. 3. Sakaspara of the Buddhists, on the river Itahumati (now called Kāli-nadi), twenty-three miles west of Pathgarh, in the district of Farrukhabad.
- Sankisa-Basantapur**—Same as **Saṅkisa**.
- Sarai-Aghat**—Agastya-śārama, the hermitage of Agastya, forty-three miles south-west of Itah, in the Itah district.
- Sarasvatī**—1. The river Sarasvatī, which rises in the hills in Sirmir and emerges into the plains at Ad-badri or Adī-tīrtha. It lost itself in the sand at a place called Chamased-bheda, which is esteemed sacred by the Hindus. 2. The three Sarasvatīs of the *Atharva-veda* are the Helmand in Eastern Afghanistan, the Indus in the Punjab and the Samavati in Kurukshetra. 3. The river Sarasvatī (Rāupākali) which flows through Gujarat. 4. The river Sarasvatī which flows through Rājgir in Magadha (Patna district).
- Sarasvatī-Prapāta**—The Khatṭāga-prapāta of the *Periplus*, in Kanara, near Hunabar, not far from Mangalore. It is a celebrated water-fall.
- Sardi**—Śāradā-tīrtha, on the right bank of the Kishan-Gaṅgā, in the northern district of Kramādīya in Kashmir. It is one of the 52 Pithas where Śaṭi's head is said to have fallen.
- Sarik-kul**—Kabandha, the Kio-pan-to of Hsuen Tsang, with its capital Tash-kurghan in the Tagdumbash Pamir.
- Sarik-kul-Lake**—1. The lake Nāghrada. 2. Śītoda-sarovara, the lake of the Great Pamir. It is also called Sarik-kul.
- Sārāsth**—1. Sārāgaṇātha. 2. Mṛigadāva. 3. Śānti-pattana. 4. Isipattana of the Buddhists, six miles from Benares, where Buddha preached his first sermon after the attainment of Buddha-hood at Buddha-Gaya.
- Śarvana**—About twenty miles to the south-east of Unao in Oudh, where Daśaratha, king of Ayodhyā, killed Śarvana, the son of a blind Rishi.
- Śāsirām**—Sahasrāma, in the district of Shahabad in Bihar.
- Śatārā**—Saptārāha in the Bombay Presidency.
- Śātgāon**—Saptagrāma, an ancient town of Bengal near Magra, in the district of Hugli; the Gāga of the inscriptions, Gānge of Ptolemy and "Port of Ganges" of the *Periplus of the Erythræan Sea*, the capital of the Gangerides in Sumha or Rājha, on the Ganges.
- Satpura Range**—1. Bindhyāpāda-parvata. 2. Baidūrya-parvata.
- Śatruñjaya**—The Puṇḍarīya hill, in Gujarat; it is one of the five hills sacred to the Jains.
- Saugh**—Śrughṇa, near Kalsi, in the Jaunsar district, forty miles from Thaneswar and twenty miles to the north of Saharanpur.
- Saundattī**—Sugandhavartī, in the district of Belgaum in the Bombay Presidency; it was the capital of the Baṭṭa chieftains.
- Sea (Arabian)**—Paśchimodādhi.
- Sehwān**—1. Sindhimana of the Greeks. 2. Sindomana. 3. Sivisthāna of the Arabs, in Sindh, on the right bank of the Indus. It contains a ruined fortress of Bhatihari, who is said to have reigned here after he abandoned Ujin on the death of his wife, Piṅgalā.
- Semah**—1. Semulapura. 2. Sambalaka of Ptolemy. 3. Soumelpur of Tavernier, near Sambalpur, on the river Kail, in the district of Palamau in Chhota Nagpur division, celebrated for its diamond mines.

Seringapatam—Śrīraṅgapatana, on the Kaveri, in Mysore.

Seringham—1. Śrīraṅgam. 2. Śrīraṅgakabutra, in the province of Madras.

Seven Pagodas—1. Bānapura. 2. Mahābalipura, on the Coromandel Coast.

Sewalik Range—1. Maināka-giri. 2. Uśīpara-giri. 3. Sarpādalaksha. 4. Śivālaya. Same as Hardwar hills.

Shahabad—A portion of the district of Shahabad in Bihar was called Malada.

Shahbazgarhi—Baruaha, the Pu-lo-sha of Hsien Tsiang, in the Yusufzai country, forty miles north-east of Peshawar. It contains one of the rock edicts of Aśoka.

Shah-Dheri—1. Takshaśīla. 2. Taxila of the Greeks, one mile north of Kālā-kā-serai, between Attock and Rawalpindi. The *Kathā-sarīt-saḍaga* places it on the Jhelum. Takshaśīla was founded by Taksha, son of Bharata and nephew of Rāmachandra. It was the capital of Gāndhāra.

Shah-Koṭ—1. Aornos of the Greeks. 2. Barapa, on the Mount Mahāvana, situated on the western bank of the Indus. But see Rānigāt.

Shalkoṭ—1. Sākala. 2. Sāgala of the Buddhists. 3. Euthydamia of the Greeks, the capital of Madra-deśa, in the Lahore division of the Punjab, Cunningham has identified Sākala with Sangla-wala-Tiba, and Mr. Vincent A. Smith with Chunot or Shah-koṭ, both in the Jhang district of the Punjab.

Siam—1. Dvārāvati. 2. Champā.

Siddhaur—Siddhapura, sixteen miles west of Bara-Bāki, in Oudh.

Sidhpur—Same as Sitpur.

Siladipa—1. Mahāsthana of the *Balīla-charita*. 2. Siladhāpa of the Buddhists, in the district of Bogra in Bengal, *dhāpa* means a Buddhist stūpa.

Sirabhunāth—Srayambhunātha, a celebrated place of pilgrimage in Nepal, at a distance of about a mile and a half to the west of Kātmāndu.

Sindh—1. Sindhu-deśa. Upper Sindh has been identified with Mushika, —the Musikanos of the Greeks. 2. The river Sandhyā. 3. The Sindhu. 4. The Pūrva Sindhu, in Malwa, a tributary of the Jamuna.

Sindh-Sāgar Doab—Between the Indus and the Jhelum. It comprised the ancient countries of Ayudha and perhaps Sauvira.

Singhārī-Maṭh—Same as Śrīrāgiri.

Singhol Hill—The hermitage of Rishyaśringa was situated in this hill at a place called Rishyaśringa, which is two miles to the south of Uraṇ, in the district of Monghyr. But see Rishi-kunja.

Singraur—Śrīrāgavapura, on the Ganges, twenty-two miles north-west of Allahabad. It was the residence of Guhaka Nishāda of the *Rāmāyana*, who was a friend of Daśaratha and Rāmachandra.

Sipeler—A seaport near the mouth of the Krishna, —Sippara of Ptolemy. It has been identified by Dr. R. L. Mitra with Surpāraka. Cunningham identifies Surpāraka with Surat, but the *Chaitanya-charitāmṛta* places Surpāraka to the south of Kolhapur. But see Supāra.

Śiprā—1. The Avanti-nadi. 2. The Śiprā, in Malwa; Ujjin stands on this river.

Sir-Dariyā—The river Sitā. Same as Jaxartes.

Sirhind—1. Kurujāgala of the *Mahābhārata*. 2. Sirindhura of the *Purāṇas*. 3. Śrīkantha-deśa of the Buddhist period. 4. Śatadru of Hsien Tsiang. 5. Sairindha of the *Bṛhat-saṁhitā*. 6. Brahmāvartta, in the Punjab.

Sirsa—Śaśirshaka, in the Punjab.

Sistan—1. Śakasthāna. 2. Drangiana. 3. Sijestan, the land first occupied and settled by the Sakas.

Sita-Bangirā Cave—Riksha-vila of the *Rāmāyana* at Ramgar in the Sirgoja state of the Chhotā Nāgpur division.

Sitpur—1. Siddhapura. 2. Karddama-śrama, the birth-place of Kapila. 3. Bindusāra, in Gujarat, sixty-four miles from Ahmedabad. Same as Sidhpur.

Siwalik Range—See Sewalik Range.

Sobhnāth Hill—It has been identified by Dr. Stein with 1. Kukkuṭapāda-giri. 2. Gurupāda Hill, a part of the Maher Hill, in the district of Gaya.

Somnāth—1. Prabhāsa. 2. Soma-tirtha. 3. Somanātha. 4. Someśvaranātha. 5. Devapattana. 6. Chandra-Prabhāsa of the Jāinas, on the south of Kathiawar in Gujarat. It is situated at the confluence of the three rivers Haripā, Kapilā and Saraswatī. On the south of the Saraswatī (near Somnāth) is situated that celebrated Pipal tree (*Ficus religiosa*), below which was the scene of Kṛishna's death.

Sonārgaon—Suvarṇagrāma, in Bīkrampur, in the district of Dacca, situated on the opposite side of Munshiganj on the river Dhaleswari. Same as Painām.

Sone—1. The river Hiranyavāhu. 2. Eranobos of the Greeks. 3. Sōnā. 4. Māgadhi. 5. Samāgadhi. It was the western boundary of Magadha.

Sonepat—Śonaprastha. It was included in Kurukshetra.

Sonpur—1. Gaḍendra-moksha Tirtha. 2. Hariharakshetra (Hariharashhetra), on the junction of the Gandak and the Mahī, where the celebrated fight between the alligator and the elephant took place. A fair is held here every year in honour of Hariharanātha Mahādeva established by Viṣṇu and in honour of Rāmachandra who halted here on his way to Mithilā. It was a part of Viśālā-kshetra.

Sonda—Sudhāpara, in Northern Canara.

Sopāra—Surpāraka, in the district of Thana, north of Bombay, a celebrated place of pilgrimage. It is the Soupara of the Greek geographers and Ophir of the Bible. One of the edicts of Aśoka was published at this place. Same as Supāra.

Sorab—Surabhi, on the north-west of Mysore.

Soron—1. Śōkara-kshetra. 2. Uklākshetra. 3. Ukhala-kshetra, twenty-seven miles north-east of Itah, in the United Provinces, where Hiranyāksha was slain by Viṣṇu in his incarnation of Varāha (boar). It contains a temple of Varāha-Lakṣmī. It was at this place that Tulsi Dās, the celebrated Hindi poet, was reared up during his childhood by the Sanyāsī Nṛsiṃha Dās, when deserted by his parents at Rājapuri in the district of Banda, where he was born in Śaṃvat 1589.

Southern Kōṅkaṇa—1. Goparāshetra. 2. Govarāshetra. 3. Kuva.

Sphaṭika śilā—1. Mālyavana-giri. 2. Praśravana-giri of the Rāmāyaṇa, on the bank of the river Tuṅgabhadra near Kishkindhyā, where Rāmachandra resided for four months after forming alliance with Sugrīva. It is also called the Anagandī-hill.

Śrāvana-Belgola—1. Padmagiri. 2. Śrāvana-Bellagola in Mysore, sacred to the Jāinas.

Śrinagar—1. Śāryanagara. 2. Pravarapura, in Kashmir, built by Pravara Sena in the sixth century.

Śrīngapura—1. Śrīngagiri. 2. Rishyaśrīṅga-giri, in Mysore, on the bank of the Tuṅgabhadra, where Śaṅkarāchārya established a sect called Bhārati. Same as Singhārī-maṭh.

Śrīpāda—Same as Adam's Peak.

Sujanakot—Sañchankot, Sha-chi of Fa Hien. It was the capital of Śāketa or Oudh, thirty-four miles north-west of Unāo.

Suleman-Range—Añjana-giri, in the Punjab.

Sultanganj—On the west of Bhagalpur (E. I. Railway). Janbu-śrama. It was the hermitage of Jānu Muni, after whom the Ganges (Gaṅgā) is called Jāhnavī.

Sultanpur—I. Tāmasavana monastery, in the Punjab (Cunningham), where the fourth Buddhist synod was held in 78 A.D. by Kanishka, king of Kāśmir, under the presidency of Vasumitra. Beal places Tāmasavana at the confluence of the Sutlej and the Bias. II. 1. Kuśabhavansapura. 2. Kuśapura. 3. Kuśāvati, in Oudh, on the river Gumti. The town is said to have been founded by Kuśa, son of Rāmachandra, who removed his capital to this place for some time. It was visited by Hiuen Tsiang in the seventh century.

Supāra—Surpāraka, in the district of Thana, 37 miles north of Bombay and 6 miles north of Bassorah. See Sopāra.

Surat—1. Sūryapura. 2. Surdāhtra.

Sutlej—1. The river Śetadru. 2. The Śitādra. 3. The Hesdrus of the Greeks. 4. The Satudra. 5. The Haimavati, in the Punjab.

Suvarṇamukhī—The Suvarṇamukhari, a river in the North Arcot district, Madras presidency.

Suvarṇarekhā—1. The river Suvarṇa-riksha. 2. The Kapīśā. 3. The Suvarṇarekhā. 4. The Suktimatī, in Orissa.

Swat River—1. The river Subhayaestu. 2. The Suvāstu. 3. The Svētā. 4. The Svati. 5. The Susates of the Greeks. Pushkalāvati stood on this river near its junction with the Kābul river.

Swat Valley—1. Udyāna. 2. Uddayana. 3. Ujjānaka. 4. Sivi, south of the Hindu-kush and the Dard country, from Chitral to the Indus. It appertained to the ancient country of Gāndhāra or Gandharva-deśa.

T.

Tāharpur—Tāharpur or Tāerpur, in the district of Bulandshahar, about eleven miles to the north of Anupshahar, on the bank of the Ganges, is traditionally the place where Janamejaya of the *Mahābhārata* performed the *Sarpa-Pajña* or the snake-sacrifice.

Tālānga—Same as Nizam's State.

Takht-i-Bhai—Bhīmā-sthāna of the *Mahābhārata* and *Padma Purāṇa*, about thirty miles north-west of Ohind in the Panjab, twenty-eight miles to the north-east of Peshawar and eight miles to the north-west of Mardan, containing the Yoni-tirtha and the celebrated temple of Bhīmā Devī described by Hiuen Tsiang, the temple was situated on an isolated mountain.

Takht-i-Suleiman—1. Mount Śaṅkarāchārya. 2. Gopādrī, near Srinagar in Kashmir, where Aśoka's son Kunāla or Jaloka founded a monastery now called Jyeshtha Rudra, and where the celebrated reformer Śaṅkarāchārya established Śiva worship.

Talākāḍ—1. Talakāḍa. 2. Śirovana. 3. Talavāṇspura. 4. Tālikata, the capital of ancient Chela or Chera, forty miles to the east of Srīngapatam in Mysore, now buried in the sands of the Kāveri.

Tāmaravari—The river Tāmravarī in Tinnevely, which has been formed by the united stream of the Tāmaravari and the Chitter. It was celebrated for the pearl-fishery at its mouth even at the time of the *Vāyu Purāṇa*. Āmalitālā, a celebrated place of pilgrimage, where the birth-place of Sathakopa as also the Gaṇendra-moksha-tirtha both visited by Chaitanya are situated, is on the bank of this river. It has its source in the mountain called Agastī-kūṭa.

Tamluk—1. Tāmrālipta. 2. Tāmrālipti. 3. Dāmālipta. 4. Tāmālipta. 5. Tāmālipti. 6. Tāmālikā. 7. Tāmālini. 8. Tāmālipta. 9. Viśvaṅgriha, on the river Rupanārāyana in the province of Bengal. It was the capital of ancient Sumha.

Tāmor—The Tāmrā, one of the seven Kosis, in the district of Purnea in Bihar. Its junction with the Aruna is a place of pilgrimage.

Tandwa—Nine miles to the west of Śrāvastī (Sahet-mahet); it has been identified by Cunningham (*Arch. S. Rep.*, vol. XI) with the birth-place of Kāśyapa Buddha.

Tanjore—Choḷa.

Tāptī—1. The river Tāpī. 2. The Tapanī. 3. The Tāptī. 4. The Mūlatāpī.

Tarnetar—Same as Than.

Tartary—1. Rasātala. 2. Pātāla of the Purāṇas, the country of the Huns. 3. Taittiri. 4. Śākadvīpa.

Tatta—In Sindh. It has been identified by Tod with Devala; Cunningham identifies it with Minnagar.

- Tellāgana**—The country between the Godāvari and the Kṛṣṇā; 1. Andhra. 2. Trikalīga.
- Telpā**—Two miles to the east of Čaupra in the district of Saran. It has been identified by Dr. Hoey with Čhāpāla which according to the Buddhist annals was built for the mother of the thousand sons.
- Tenasserim**—1. Tanuāri. 2. Tenasserī, the southern division of the province of Lower Burma.
- Taor**—1. Traipura of the *Mahābhārata*. 2. Tripurī. 3. Čhadīnagara. 4. Bānapura. 5. Soṭtapura, according to some *Purāṇas*, on the river Nerūdā, where Tripurāsura was killed by Mahādeva. It is seven miles to the west of Jabbalpur. It was the capital of Čhadī. See Čhanderī.
- Teruparur**—Suddhapurī, in the Trichinopoly district, containing the temple of Subrahmanya.
- Thān**—Trinetreśvara of the *Skanda Purāṇa*, a sacred place of pilgrimage in the Jhālāwar sub-division of Kāthiāwar (Gujarat), where the temple of Mahādeva Trinetreśvara, now called Tarnetar, is situated.
- Thāna**—Śrī-gthānaka, in the province of Bombay.
- Thāneśvar**—1. Sthāneśvara. 2. Sthāna-tīrtha. 3. Śhāntīśvara. 4. Samantapaśchaka. 5. Kurukshetra. 6. Part of the Brahmaraṣṭrī-dēśa, which comprised Kurukshetra, Mataya, Paśchāla and Śarasana. 7. Brahmanvatta. The ancient Kurukshetra included Thāneśwar, Pānīpat, Sonapat and Āmin.
- Thatun**—Sudharmanagara, in Pegu, on the Sittoung river north of Martaban. According to Fergusson it was the Savarna-bhūmi of the *Mahābhārata* and the Golden Chersonese of the classical geographers. Beal, however, identifies Savarnabhūmi with Burma.
- Tibet**—1. Himavanta. 2. Bhoja. 3. Bhojāga. 4. Bhotānta. 5. Tibbat. 6. Utara-kuru. 7. Harivaraha.
- Tigris**—The river Bisphūā in Śālmāla-dvīpa.
- Tilaurā**—It has been identified by P. C. Mukherji with Kapilavastu, the birth-place of Buddha. It is two miles north of Taulra in the Nepalese Terai and three miles and a half to the south-west of Nigilva, on the Bāngāgā.
- Tilīyā**—The river Trilīyā in Gayā.
- Tilpat**—Tilapraṣtha, six miles to the south-east of Tughlakabad and ten miles to the south-east of the Kutab Minar, included in pargana Faridabad.
- Tinnevely**—The district of Tinnevely and Madura formed the ancient Pāṇḍya or Pāṇḍa. Its capital was Uragapuram or Uraiyur.
- Tiparā**—Same as Tipperā.
- Tippera**—1. Kātripura. 2. Tripurā. 3. Kīrtadeśa. 4. Sundha-dēśa. The temple of Tripureśvari at Udayapur in Hill Tippera is one of the fifty-two Pīthas.
- Tirhut**—1. Tirabhukti. 2. Bideha. 3. Mithilā. 4. Trihuta. 5. Nīchchhavi, the kingdom of Rājā Janaka of the *Rāmāyaṇa* and of the Līchchhavis during the Buddhist period.
- Tirukkaṇḍavur**—Mārkaṇḍeya-āśrama in the Tanjore district, Madras presidency.
- Tirukkalukkunram**—Pāśhī-tīrtha in the Chingleput district of Madras, midway between Chingleput and Madras.
- Trumala**—1. Trimalla. 2. Bālāji, six miles west of Tripati or Tirupati, in the district of North Arcot.
- Tirupati**—1. Tripadī. 2. Venkaṭagiri, in the province of Madras.
- Tiruttaṇī**—1. Kumārasvāmi. 2. Kārtikaśvāmi. 3. Svāmitīrtha. 4. Subrahmanya. A station on the Madras and Southern Mahratta Railway.
- Tiruvāṇkāval**—Jambukeśvara, a place of pilgrimage between Trichinopoly and Seringham.
- Tiruvannāmalai**—1. Aruṇāchala. 2. Aruṇagiri, in the South Arcot district, Madras Presidency.
- Tiruvīdaimarudur**—Madhyārjuna, in the Tanjore district, Madras; it was visited by Śāṅkarāchārya.
- Tistā**—1. The river Trisrotā. 2. The Trishṇā, in the district of Rungpur. It rises in the Kāśichanjāgā mountain.

Tonse—I. The river Tamasā, in Oudh, between the Saraju and the Gumti, it flows through Azamgar and falls into the Ganges. The bank of this river is associated with the early life of Vālmiki, the author of the *Rāmāyaṇa*. II. The river 1. Tamasā, 2. Parnāsā, in Bundelkhand.

Travancore—1. Mushika. 2. Mallāra. 3. Malayā-khandam. 4. Purāli. 5. Paralia of the Greeks. 6. Paraloka. 7. Malayālam. It formed a part of the ancient Chora or Chela. Travancore, part of Malabar, and Coimbatore formed the ancient country of Chera.

Trimkramapura—1. Śiālī. 2. Śiyālī. 3. Śrīkali, in the district of Tanjore, Madras Presidency, twelve miles south of Chidambaram.

Trichinopoly—1. Uragapura. 2. Uraiur. 3. Argarou of the Greeks. 4. Nichulapura. 5. Trishnapalli. 6. Trisrapalli, in the province of Madras. It was the capital of Pāṇḍya and afterwards of Chola.

Trimbak—A celebrated place of pilgrimages called Tryambaka near the source of the Godāvari, where the sacred tank called Kuśāvarita is situated. It contains the temple of the Mahādeva Tryambakēśvara, one of the twelve great Liṅgas of Mahādeva.

Trinomali—Same as Tiruvannāmalai.

Tripathi—Same as Tirupati.

Tripooray—Tropina of the Greeks, the ancient capital of the kings of Cochin.

Trivandrum—Ananta-Padmanābha, in Travancore, so called from the shrine of Padmanābha. It was visited by Chaitanya.

Trivenī—I. I. Muktavenī. 2. Dakṣiṇa-Prayāga, north of Hugli in Bengal, where the three rivers Gaṅgā, Yamunā and Saravati separate and flow in different directions after having flowed unitedly from Allahabad, which is therefore called Yuktavenī. II. The junction of the three rivers Jamuna, Chambal and Sindh, between Etawah and Kalpi. III. The junction of the three Kosi, Tāmor, Arun and Son near Nāthpur in Purnea. IV. The junction of the Gaṇḍak, Devikā and Brahmapuṇi, where the fight between the crocodile and the elephant took place. V. The confluence of three rivers Sarasvatī, Hiranya and Kapilā near Somanātha-pattana in Gujarat.

Tuljāpur—1. Tuljābhavāni, 2. Bhavāninagara. 3. Tula-Bhavāninagara. 4. Tuljāpura, twenty-eight miles from Sholapur, in the Nizam's territory. It is one of the fifty-two Piṭhas. It was visited by Śāṅkarāchārya. Durgā is said to have killed Mahiṣāsura at this place.

Tuṅgabhadra—1. The river Tuṅgabhadra. 2. The Tuṅgavenī, a branch of the Kriṣṇā, on which Kishkindhyā is situated.

Turkestan—Turkestan was included in 1. Śākhadrīpa. 2. Rasātala. 3. Pātala. See **Central Asia**. Eastern Turkestan was Turushka. It was included in the Ketumālā-varsha.

Tuticorin—1. Kalki. 2. Kolikhoi or Sosikauri of Ptolemy. 3. Kael of Marco Polo, at the mouth of the river Tāmraparṇi in Tinneveli. It was formerly the capital of Pāṇḍya.

U.

Uchch—Alexandria, a town built by Alexander the Great near the confluence of the five rivers of the Punjab.

Udaya-Giri—A spur of the Chatushpiṭha range in Orissa, five miles from Bhuvaneśvara. See **Assia range**.

Udayapur—I. In Hill Tippera; it is one of the fifty-two Piṭhas. II. The Pañchāpsarā lake of the *Rāmāyaṇa* is supposed to have been situated in the district of Udayapur, a tributary state in the Chhota-Nagpur division, but see **Anantapur**.

Uḍipa—Uḍupa, on the river Pāpanāśini, in South Canara, about three miles from the sea-coast, where a *Maṭh* (monastery) and a shrine of Kṛishṇa were established in the thirteenth century by Madhavāchārya, the founder of the Brahma or Tattvavādi sect of the Vaiṣṇavae.

- Ujin**—Same as **Onjein**. 1. Ujjaini. 2. Avanti. 3. Bīśālā. 4. Ujjayini. 5. Mahākūlavana. 6. Kuśasthali. 7. Padmāvati, the capital of Avanti or Malwa. It is situated on the river Śiprā. Vikramāditya or Chandra Gupta II made it his capital after he defeated the Śakas.
- Und**—Same as **Ohind**.
- Undes**—1. Hunadeśa. 2. Hātaka, where the lake Mānasa-sarovara is situated.
- Urain**—1. Ujjayini. 2. Ujjahāna. 3. Uddiyāna, in the district of Monghyr near Kiyul, containing many Buddhist ruins.
- Uri**—The river Rarūḍi, the junction of which with the Nerbuda in the Baroda State forms a sacred place of pilgrimage.
- Uskur**—Hushkapura, two miles to the south-east of Barāmūla, in Kasmir on the left bank of the Jhelum.
- Uttara Rāgha**—Suhmottara, on the north of the Ajaya including a portion of the district of Murshidabad in Bengal.

W.

- Wala-Gaṅgā**—1. The river Begwā. 2. The Banā. 3. The Bonyā, which rises in the Bindhyāpāda range and falls into the Godāvari.
- Wairāgaḍa**—Bairāgara in Chanda district, Central Provinces, celebrated for its diamond mines.
- Walā**—1. Balabhi. 2. Ollā. 3. Lāṭa. Same as **Gujarat**. It is also called **Wallay** and **Bamllapural**.
- Wallay**—Same as **Walā**.
- Wardhā**—The river Baradā, a tributary of the Godāvari.
- Warrangal**—1. Anumakundapura. 2. Anumakundapattana. 3. Korunkola of Ptolemy. 4. Beṇḍakataka. 5. Alchhalnagara. 6. Orukallu, the ancient capital of Telūgana or Andhra, in Central India.
- Western Ghats**—The northern portion of the Western Ghats was called Sahyādri, the southern portion beyond the Kāveri was called Malaya Parvata.
- Wular Lake**—1. Lake Mahāpadmasaras. 2. Aravala of the Buddhists, in Kāsmir.

Y.

- Yarkand River**—The river Bhadrā, on which the town of Yarkand is situated. It is also called Zarafshan.
- Yellimala**—Sapta-śalla (Eli of Marco Polo), sixteen miles north of Cannanore in the Malabar Coast.

Z.

- Zamanla**—Jamadagni-śrama, the hermitage of Rishi Jamadagni, in the district of Ghazipur in the United Provinces of Allahabad and Oudh. The hermitage of the Rishi is also said to have been situated at Khaira-dih, thirty-six miles north-west of Ballia in the United Provinces, and also near Māhishmati (modern Mahesvar or Mahes), on the bank of the Nerbuda. The hermitage of the Rishi is also said to have been situated at Mahāsthānagar in the district of Bogra in Bengal.
- Zaratshan**—1. Hātaki-nadi of the *Bhāgavata* (V, ch. 24). 2. Hiraṇvati-nadi of the *Mahābhārata* (Bhishma, ch. 8). 3. Hiraṇya-nadi of the *Mahābhārata* (Faustöhl's *Indian Mythology*, s.v. Garuḍa) in Transoxiana at a short distance to the north of Bokhara and Samarkand (see my *Rashtala* in the *I.H.Q.*, vols. I, II.)
- Zukur**—Jushkapura, in Kāsmir.

